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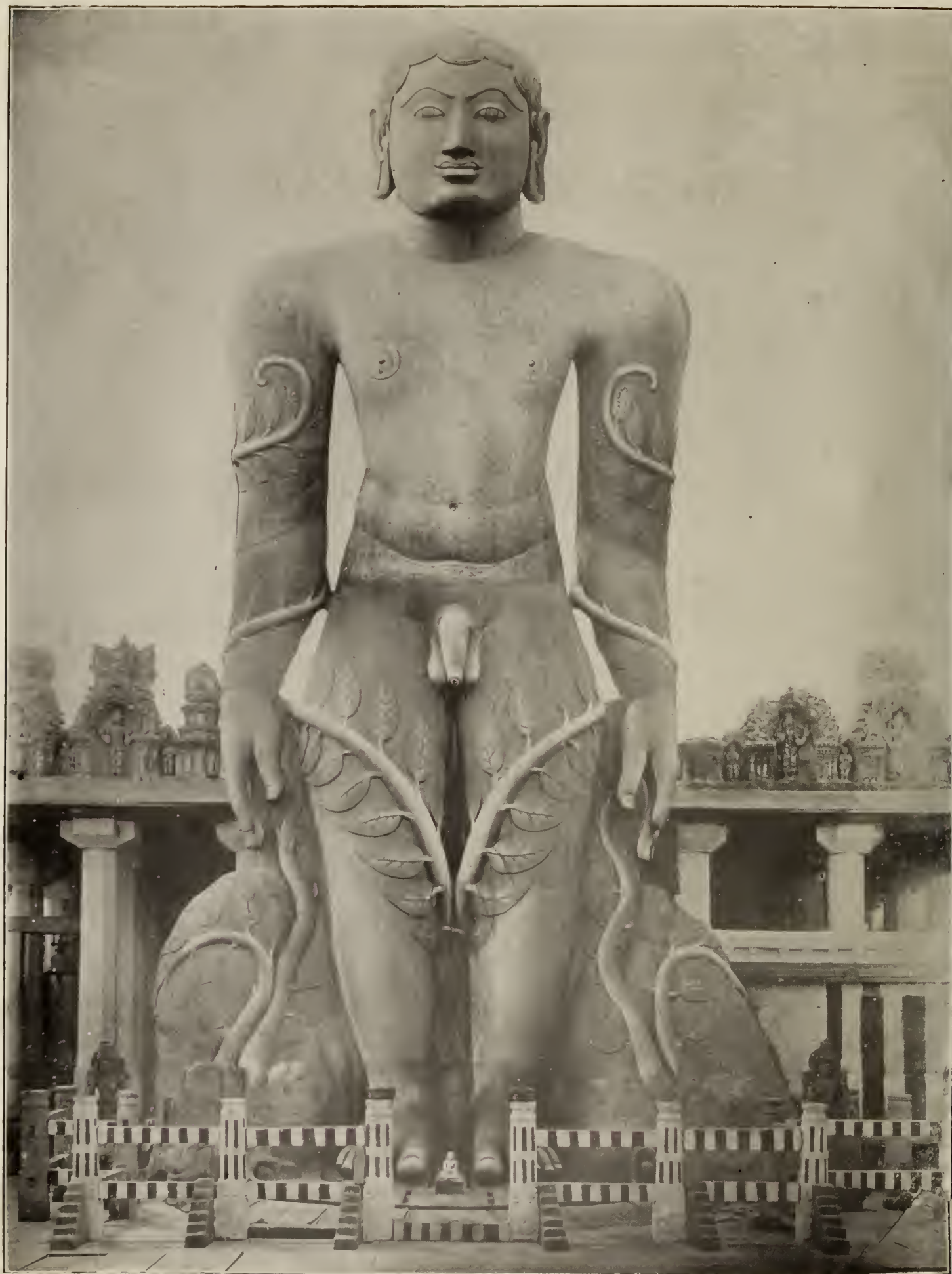




# MYSORE ARCHÆOLOGICAL SERIES.

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| ✓ III               | " in the Mysore District, Part I .. .. .                  | " "                    | 1894                   |
| ✓ IV                | " " " Part II .. .. .                                     | " "                    | 1898                   |
| V                   | " Hassan " .. .. .  | " "                    | 1902                   |
| ✓ VI                | " Kadur " .. .. .   | " "                    | 1901                   |
| ✓ VII               | " Shimoga " Part I ... .. .                               | " "                    | 1902                   |
| ✓ VIII              | " " " Part II .. .. .                                     | " "                    | 1902                   |
| ✓ IX                | " Bangalore " .. .. .                                     | " "                    | 1905                   |
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| ✓ XI                | " Chitaldrug " .. .. .                                    | " "                    | 1902                   |
| ✓ XII               | " Tumkur " .. .. .  | " "                    | 1904                   |
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| I                   | The Kesava Temple at Somanathapur .. .. .                 | " "                    | 1917                   |
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| III                 | The Lakshmidēvi Temple at Dodda-Gaddavalli .. .. .        | " "                    | 1919                   |







MYSORE ARCHÆOLOGICAL SERIES

# EPIGRAPHIA CARANATICA

2  
VOL. II

INSCRIPTIONS AT SRAVANA BELGOLA

(REVISED EDITION)

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*Published for Government*

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BY

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## PREFACE TO THE REVISED EDITION.

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The first edition of "Inscriptions at Śravaṇa Belgōḷa" was published by Mr. B. Lewis Rice C.I.E., M.R.A.S., Director of Archæological Researches in Mysore, as far back as 1889. I took in hand the revision of the volume in 1908 and have worked at it off and on amidst other exacting duties of my office. The work involved far greater labour than I anticipated when I undertook it. Four visits were paid to Śravaṇa Belgōḷa in 1909, 1913, 1915 and 1917 in connection with the present edition. Every one of the printed inscriptions was carefully compared with its original and corrections and additions made. A careful survey was made of the place as also of a few villages in the neighbourhood, and it is satisfactory to note that this thorough survey, conducted with much labour and perseverance has brought to light nearly three hundred and fifty records not known before. The work that had to be done on the smaller hill was of a very arduous nature. The most important finds here were on the rocks to the south of the Pārśvanātha-basti and in front of the Kattale-basti. These records, consisting mostly of epitaphs of Jaina gurus and nuns, are among the oldest epigraphs of the place. The letters being worn and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned. It may be said of a good number of the records that have now been copied that no trace of them is likely to be left some years hence. A large number of sketches and photographs of buildings, sculptures and inscriptions was also prepared for illustrating the volume.

The number of inscriptions printed in the present edition is 500, while that in the previous edition is 144. The records range in date from about A. D. 600 to 1889. They have all been completely translated and all the technical terms explained in the foot-notes. The numbers which the inscriptions bear in the old edition are given in brackets by the side of their numbers in the present edition. The inscriptions are dealt with in sufficient detail in the Introduction. They are of interest in several ways. A good number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists. Several are fine specimens of Kannaḍa and Sanskrit composition. Many furnish items of important information bearing on history and religion.

The buildings, too, are important, as they afford examples for the study of the architecture of different periods from about the 8th century to the 17th. All of them are in the Dravidian style except a few which are in the Hoysala style of



architecture. Of the latter, the Śāntinātha-basti at Jinanāthapura is a very fine specimen : it is the most ornate of the Jina temples in the Mysore State.

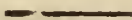
The Introduction is partly based on that of the previous edition and on some notes kindly furnished by Mr. Rice in 1909. But a great deal of new information has been added and the matter arranged in two sections—the first dealing with the architecture and sculpture and the second with the inscriptions. Many details are given about the colossal statue of Gommatêśvara, and the tradition about Bhadrabahu's visit to Śravana Belgōla is fully discussed.

The volume is illustrated by seventy-eight plates, which include facsimiles of a number of inscriptions. The illustrations have been prepared by Mr. T. Namassivayam Pillai, the Head Photographer and Draughtsman of my office.

The Index has been prepared under the supervision of my Assistant, Mr. R. Rama Rao, B.A.

Though there has been considerable delay owing to various causes over which I had no control, I am thankful that it has been possible for me to complete the work.

BANGALORE,    )  
           *June 1922.*    )



## PREFACE TO THE FIRST EDITION.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamsa, Arhaddâsa and Maṅgarâja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandragupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandragupta, and relates the story of the first settlement of the Jains at Śravaṇa Belgôla, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history, we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Râshṭrakûṭas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions, the inscriptions are in Hale-Kannada characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual, the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters, and the contents have been arranged so as to show the style. In combined letters, the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannada copies show them as they are, but in the Roman characters, the nasal has been uniformly employed, as otherwise ambiguous or strange-looking words result, such as *ninna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahmasûri Śâstrî, distinguished as the most learned Jain in the South; also to Sâhukâr Barmanna, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, }  
August 1889. }





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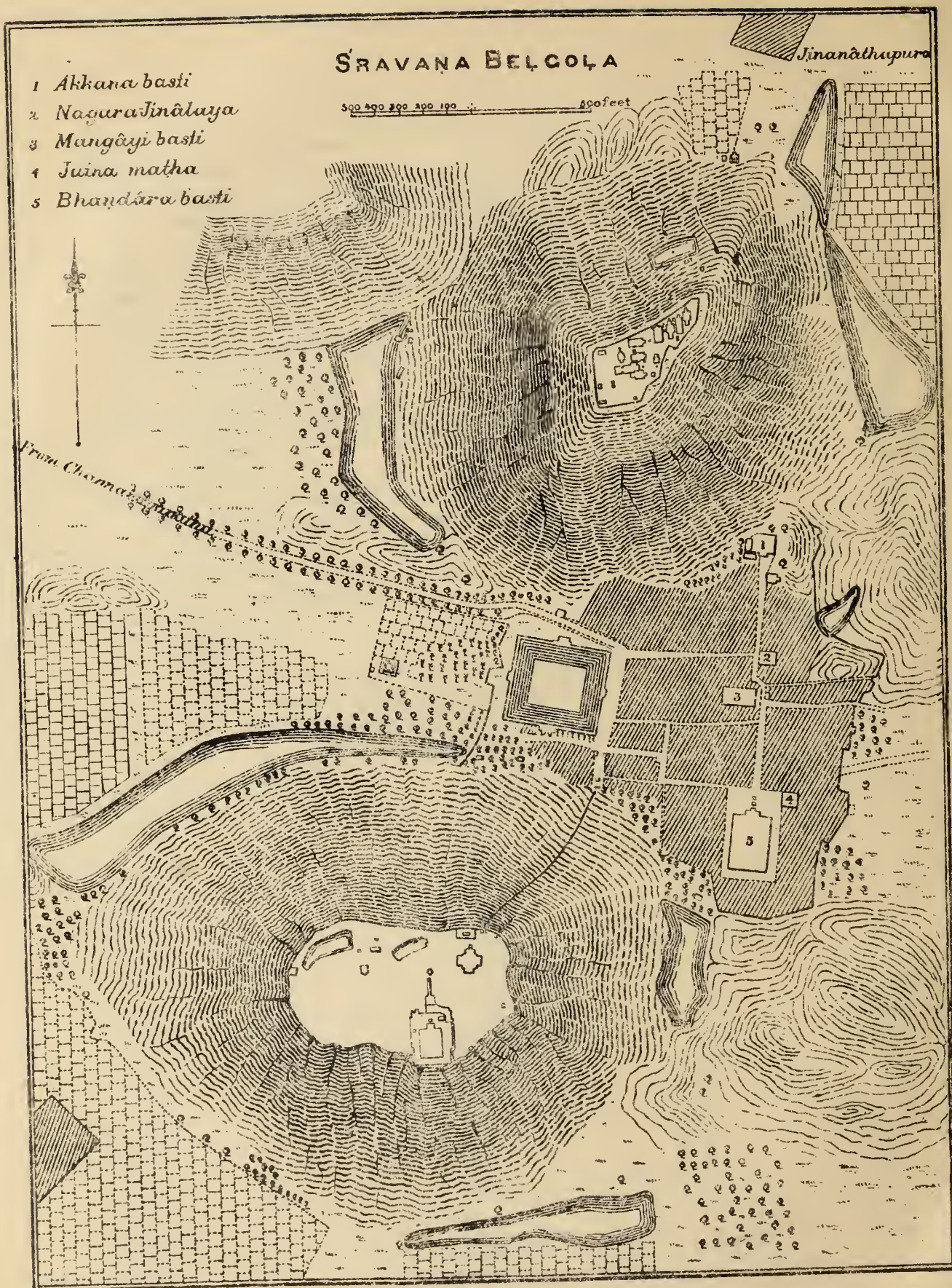
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## INTRODUCTION.

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In this Introduction it is proposed, firstly, to give an account of the buildings and other objects of archæological or artistic interest at Śravaṇa Belgoḷa and some of the adjacent villages, and, secondly, to deal with the inscriptions there in some detail.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarabad Ghât, is arrested on approaching Chennarayapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form (Plate 1). This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, one whose traditions carry us back to the earliest authentic period of Indian history. This place is the famous Śravaṇa Belgoḷa, the chief seat of the Jainas in Southern India.

Śravaṇa Belgoḷa, or Belgoḷa of the *śravaṇa* or *śramaṇa*, a Jaina ascetic, is so named with reference to the colossal Jina image of the place<sup>1</sup>, and its prefix Śravaṇa also serves to distinguish it from two other Belgoḷas with the prefixes Hale and Kōḍi in the same neighbourhood. One<sup>2</sup> of the inscriptions names the place Dêvara Belgoḷa, that is, Belgoḷa of the god (Jina). The usual derivation of Belgoḷa is from the two Kannaḍa words *bel*, white, and *koḷa*, by euphony *goḷa*, a pond, evidently in allusion to the splendid pond in the middle of the village; and this derivation derives support from the Sanskrit equivalents Śvêta-sarôvara, Dhavaḷa-saras and Dhavaḷa-sarôvara used in the inscriptions<sup>3</sup> to denote the place. The name Velgoḷa occurs in an inscription<sup>4</sup> of about 650, and Belgoḷa in another<sup>5</sup> of about 800. Other forms of the name occurring mostly in later inscriptions are Belguḷa, Belugūḷa and Belagūḷa, which have given rise to another derivation of the name from the herb white *guḷḷa* (*solanum ferox*) in allusion to a tradition which says that a pious old woman completely anointed the colossal image with the milk she had brought in a *guḷḷa-kāyi* or guḷḷa fruit<sup>6</sup>. This derivation which

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1. Compare Śravaṇa-guṭṭa in the Mysore Taluk and Śravaṇappana-guṭṭa near Tippûr in the Malvalli Taluk of the Mysore District, both of which are small hills (*guṭṭa*) with Jina images on them.

2. No. 352 (140), of 1634.

3. Nos. 67 (54), of 1129, and 258(108), of 1432.

4. No. 31 (17-18).

5. No. 35 (24).

6. See page 14. She was hence known as Guḷḷakāyaji.

presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated Gommatapura, the city of Gommatā (the name of the colossus), in some inscriptions<sup>1</sup> and is called a *tirtha* or holy place in several others<sup>2</sup>. Further, the epithet Dakṣiṇa-Kāśi or Southern Kāśi is applied to it in some modern inscriptions<sup>3</sup>.

The village is situated in 12° 51' north latitude and 76° 29' east longitude, about eight miles to the south of Chennarāyapaṭṇa, in the Chennarāyapaṭṇa Taluk of the Hāssan District of the Mysore State. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders (see Plate II). "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here"<sup>4</sup>. The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarāyapaṭṇa and then another eight miles to the village. The larger hill, known as Dodḍa-beṭṭa or Vindhyaḡiri, situated towards the south, has on it the colossal image of Gommatēśvara (Plate I) and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-beṭṭa or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis* (see Plate III). It will be convenient to deal with the buildings, etc., under these four heads: (1) Chikka-beṭṭa, (2) Dodḍa-beṭṭa, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1830, the number of *bastis* at Śravaṇa Beḡola is thirty-two—eight on the larger hill including the statue of Gommatēśvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.



#### CHIKKA-BETTA.

The smaller hill or Chikka-beṭṭa, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Kaṭavapra<sup>5</sup> in Sanskrit and Kaḷvappu<sup>6</sup> or Kaḷbappu<sup>7</sup> in Kannāḍa. A portion of the hill appears to have been known as Tirthagiri<sup>8</sup> and Rishigiri<sup>9</sup>. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length

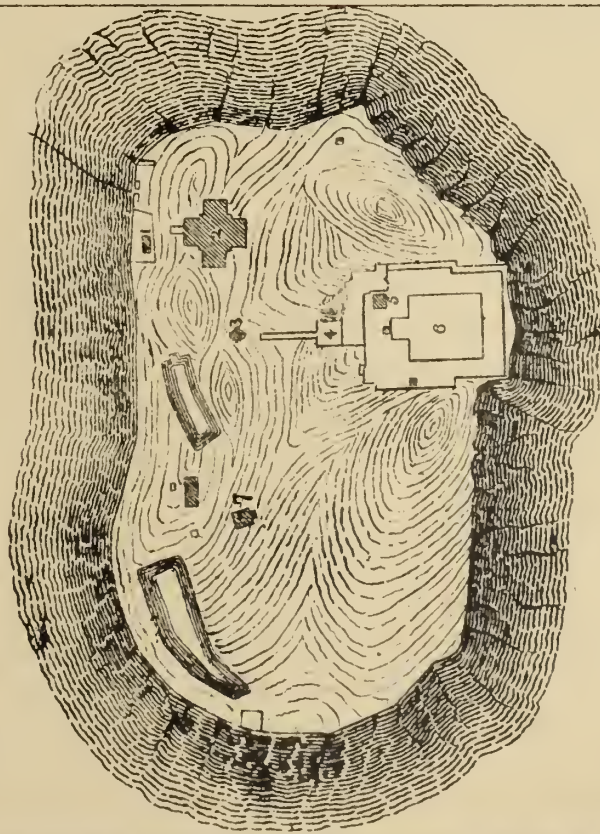
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1. Nos. 333 (128), 345 (137), of c. 1159, and 397.
  2. Nos. 344 (136), 345 (137), etc.
  3. Nos. 355-356 and 481-482, of 1857 and 1858.
  4. Workman's *Through Town and Jungle*, 80.
  5. Nos. 1, 11, 22, 75, 93 (33), 95, 98 (28) and 108 (29); but the name is shortened into Kaṭavapra in No. 114 (27) to suit the metre.
  6. Nos. 27, 76 (35) and 84 (34); but it occurs as Kaḷvāp in No. 23 to suit the metre.
  7. Nos. 12 (3), 28 (23), 68, 77 and 136; but in No. 14 the name appears as Kaḷbappu.
  8. No. 76 (35).
  9. No. 84 (34).



## VINDHYA GIRI

- 1 Chauvināthirānkhara basti
- 2 Wodegal basti, or Trīkūṣa basti
- 3 Tṛyāgada brahmadēva kambha
- 4 Akhaṇḍa bāgīlu
- 5 Siddhara basti
- 6 Gommatēśvarā
- 7 Channanṇa basti

100 50 100 200 300 feet



## CHANDRA GIRI

- 1 Pārśvanāthasvāmī basti
- 2 Kallala basti
- 3 Chanaragupla basti
- 4 Śāntināthasvāmī basti
- 5 Supārśvanāthasvāmī basti
- 6 Chandraprabhasvāmī basti
- 7 Chāmūndarāya basti
- 8 Śāraṇa basti
- 9 Maṇḍigunṇa basti
- 10 Eraḍḍukhaṣṭe basti
- 11 Śivādigandhuvārūna basti
- 12 Tēruva basti, Bāhubali basti or Gommatēśvarasvāmī basti
- 13 Sāntīśvarasvāmī basti
- 14 Kūṭyabrahmadēva kambha
- 15 Mahānarāyaṇī maṇḍapa
- 16 Kanchina dōre
- 17 Bruhmadēva temple
- 18 Bhadrabāhu-svāmī cave







about 500 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Plate V gives a view of the temples and Plate IV their plans and the position of the inscriptions on the hill. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another: a *garbhagriha* or adytum, a *sukhanāsi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area but retaining the numbers given to them in Plates III and IV. From Plate IV it will be seen that there are in the west of the temple area two shrines (IV and V), in the middle seven (I—III and VI—IX), and in the east four (X—XIII).

IV. *Sāntinātha-basti*.—This consists of a *garbhagriha* or adytum, a *sukhanāsi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Sāntinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tirthankaras. It is not known when the temple was erected.

V. *Supārśvanātha-basti*.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to IV. It enshrines a seated figure, about 3 feet high, of Supārśvanātha, the 7th Tirthankara, canopied by a seven-hooded serpent and flanked by male chauri-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tirthankaras Supārśva and Pārśva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

I. *Pārśvanātha-basti*.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. Plate VI exhibits its side view. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārśvanātha, the 23rd Tirthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishēṇa-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *mānastambha* stands in front (Plates VI and XII, 2). *Mānastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *mānastambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvati, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-goad and a fruit in three

hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kūshmāṇḍini with the same attributes, and on the west a galloping horseman, the emblem of Brahmādeva. According to a modern Kannada poem,<sup>1</sup> of about 1780, the pillar was set up by a Jaina merchant of the name of Puṭṭaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Oḍeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

II. *Kattale-basti*.—This temple, the largest on the hill, measures about 124 feet by 40 feet. Plate VII gives its plan along with that of the Chandragupta-basti to be noticed presently. It consists of a *garbhagriha*, a *pradakshina* or circumambulatory passage around it, an open *sukhanāsi* with the *navaranga* attached to it, a *mukha-maṇṭapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmāvatī-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *maṭha* or monastery in the village. Ādinātha, the first Tirthankara, to whom the temple is dedicated, is a fine seated figure, about 6 feet high, flanked by male chauri-bearers (Plate XI). From the inscription on the god's pedestal, No. 70 (64), we learn that Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana, caused the *basti* to be erected for his mother Pôchavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy years ago by the ladies Dēvirammaṇṇi and Kempanmaṇṇi of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

III. *Chandragupta-basti*.—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. Plate VII exhibits its plan. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Pārśvanātha, the 23rd Tirthankara, the one to the right a figure of Padmāvatī, and the one to the left a figure of Kūshmāṇḍini. In the veranda there are Dharanendra-Yaksha at the right end and Sarvāhṇa-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone screens at the sides (Plate X), thus closing up the former open veranda. The door-

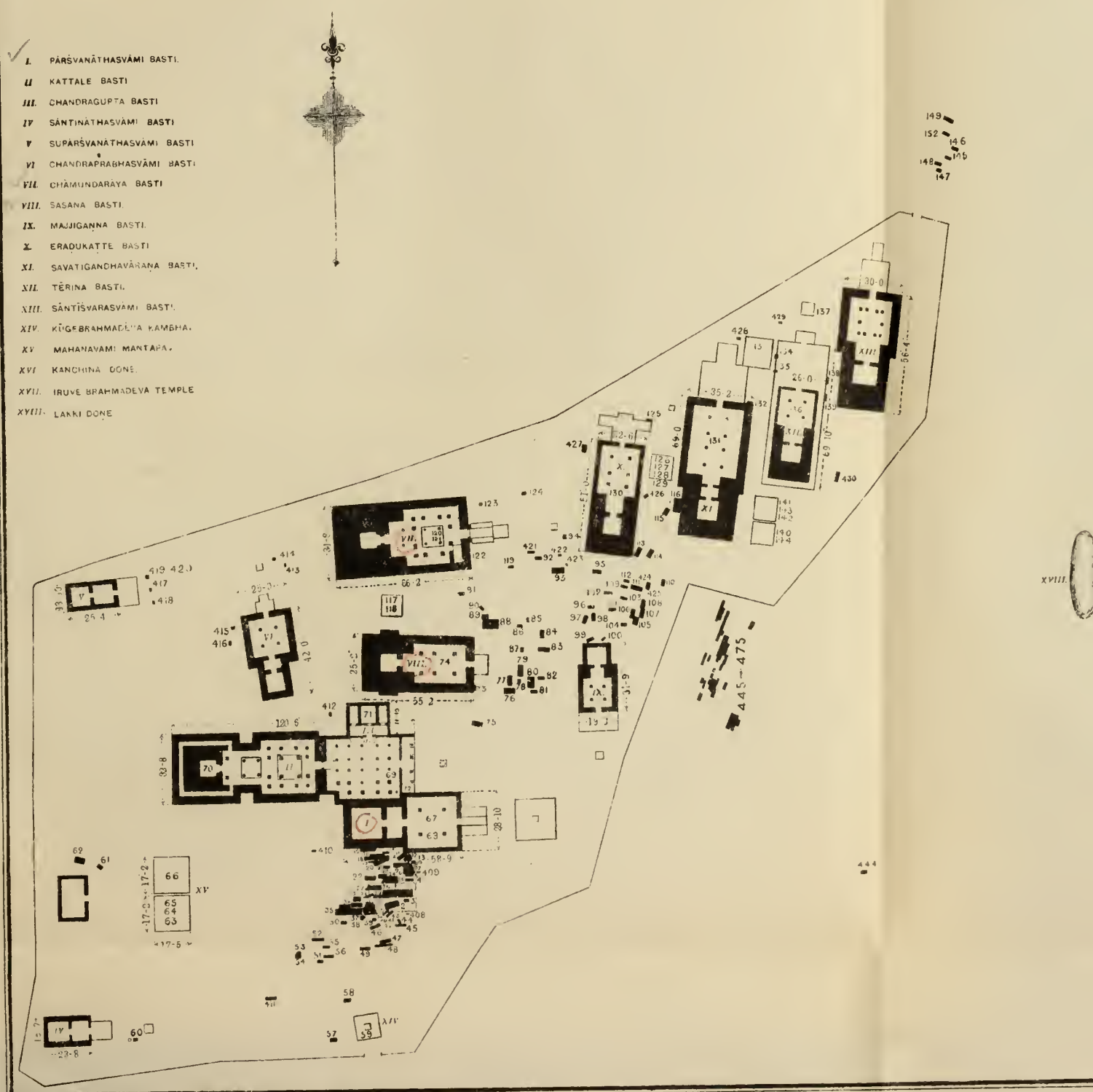
1. *Belgolada Gommatēśvaracharite* by Anantakavi.



# PLAN OF TEMPLES AND INSCRIPTIONS ON CHANDRA GIRI.

SCALE 25 50 75 100 125 FEET.

- I. PĀRŚVANĀTHASVĀMI BASTI.
- II. KATTALE BASTI.
- III. CHANDRAGUPTA BASTI.
- IV. SĀNTINĀTHASVĀMI BASTI.
- V. SUPĀRŚVANĀTHASVĀMI BASTI.
- VI. CHANDRAPRAGHASVĀMI BASTI.
- VII. CHĀMUNDARAYA BASTI.
- VIII. SASANA BASTI.
- IX. MAJJIGANNA BASTI.
- X. ERADUKATTE BASTI.
- XI. SAVATIGANDHAVĀRANA BASTI.
- XII. TĒRINA BASTI.
- XIII. SĀNTIŚVARASVĀMI BASTI.
- XIV. KŪḢEBRAHMADĒVA KAMBHA.
- XV. MAHANAYAMI MANTAPA.
- XVI. KANCHINA DŌNE.
- XVII. IRUVE BRAHMADEVA TEMPLE.
- XYIII. LAKKI DŌNE.





way is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Śrutakêvali Bhadrabâhu and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs a label *Dāsôjah* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. Plate VIII shows the side elevation, and Plate IX the rear elevation, of the *basti*. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshêtrapâla on an inscribed pedestal. The temple is so called because according to tradition<sup>1</sup> it was caused to be erected by the Maurya emperor Chandragupta. It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

VI. *Chandraprabha-basti*.—This consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a porch, and measures about 42 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tirthankara. In the *sukhanâsi* are Śyâma and Jvâlâmâlini, the Yaksha and Yakshi of this Jina. Jvâlâmâlini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Śivamâra. The palæography of the record leads us to conclude that the reference is in all probability to the Ganga king Śivamâra II, son of Śrîpurusha, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this

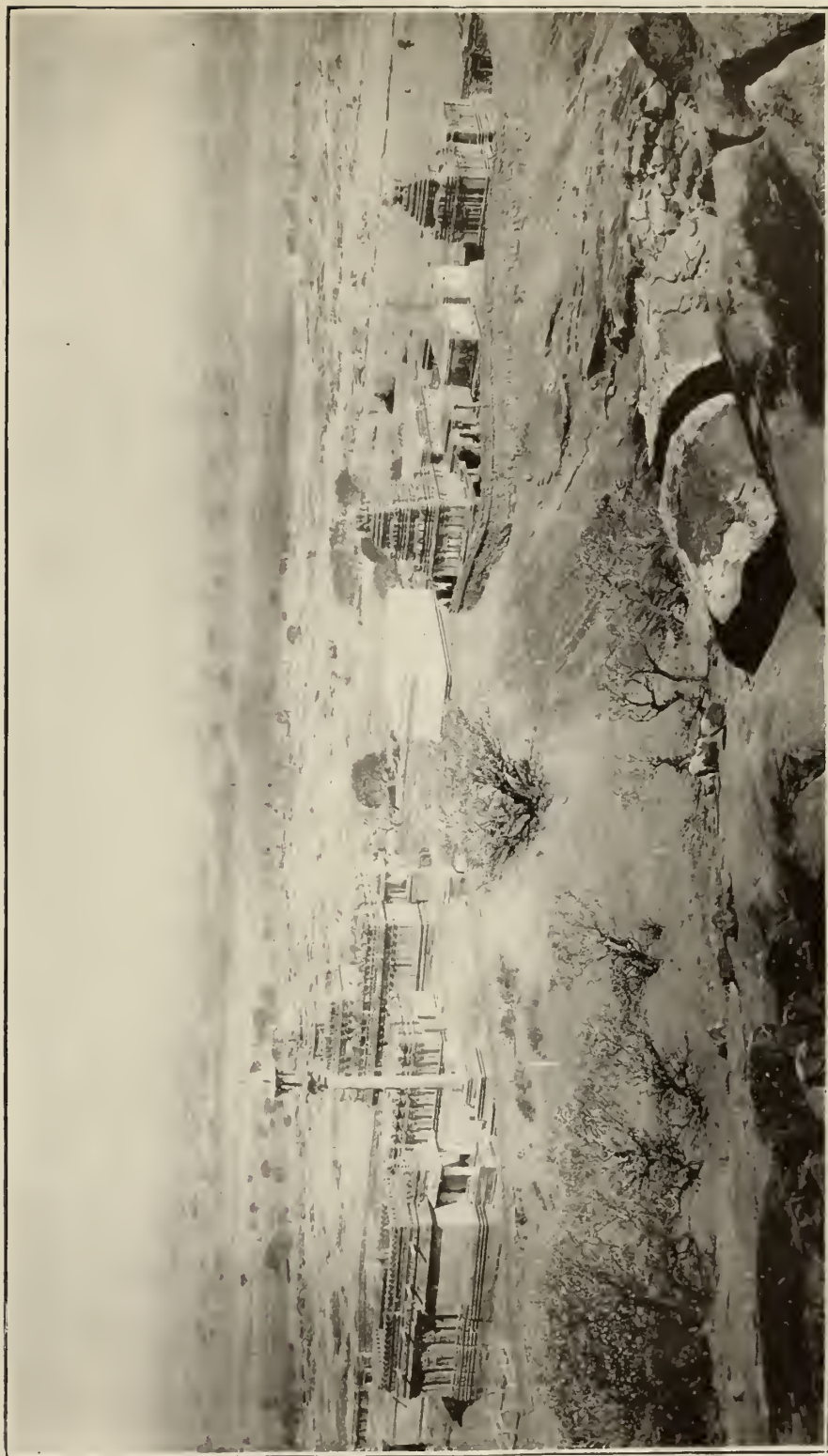
1. See *Munivamsâbhyudaya*, a Kannaḍa poem by Chidānandakavi, written in about 1680.



conclusion is correct, this temple would be one of the oldest on the hill, its period being about 850.

VII. *Châmuṇḍarâya-basti*.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. Plate XIII gives its plan. It consists of a *garbhagriha*, on open *sukhanâsi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure, about 5 feet high, of Nêminâtha, the 22nd Tirthankara, flanked by male chauri-bearers. At the sides of the *garbhagriha* doorway in the *sukhanâsi* are good figures of Sarvâhna and Kûshmâṇḍini (Plate XVII), the Yaksha and Yakshi of Nêminâtha. Plate XIV shows the front elevation, Plate XV the side elevation, and Plate XVI the side view, of the temple. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *gâlis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance, No. 122, state clearly that Châmuṇḍa-Râja caused it to be erected. But an inscription on the pedestal of Nêminâtha now enshrined in the temple, No. 120 (66), of about 1138, says that Êchana, son of the general Ganga-Râja, caused to be built the Jina temple Trailôkyaranjana which was also known as Boppana-chaityâlâya. From this it is clear that either the image of Nêminâtha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Êchana, which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pârsvanâtha, and an inscription on its pedestal, No. 121 (67), says that Jinadêvana, son of the minister Châmuṇḍa-Râja, caused to be made a Jina temple at Belgôla. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pârsvanâtha. Châmuṇḍa-Râja after whom the *basti* is named also set up the colossus on the larger hill.

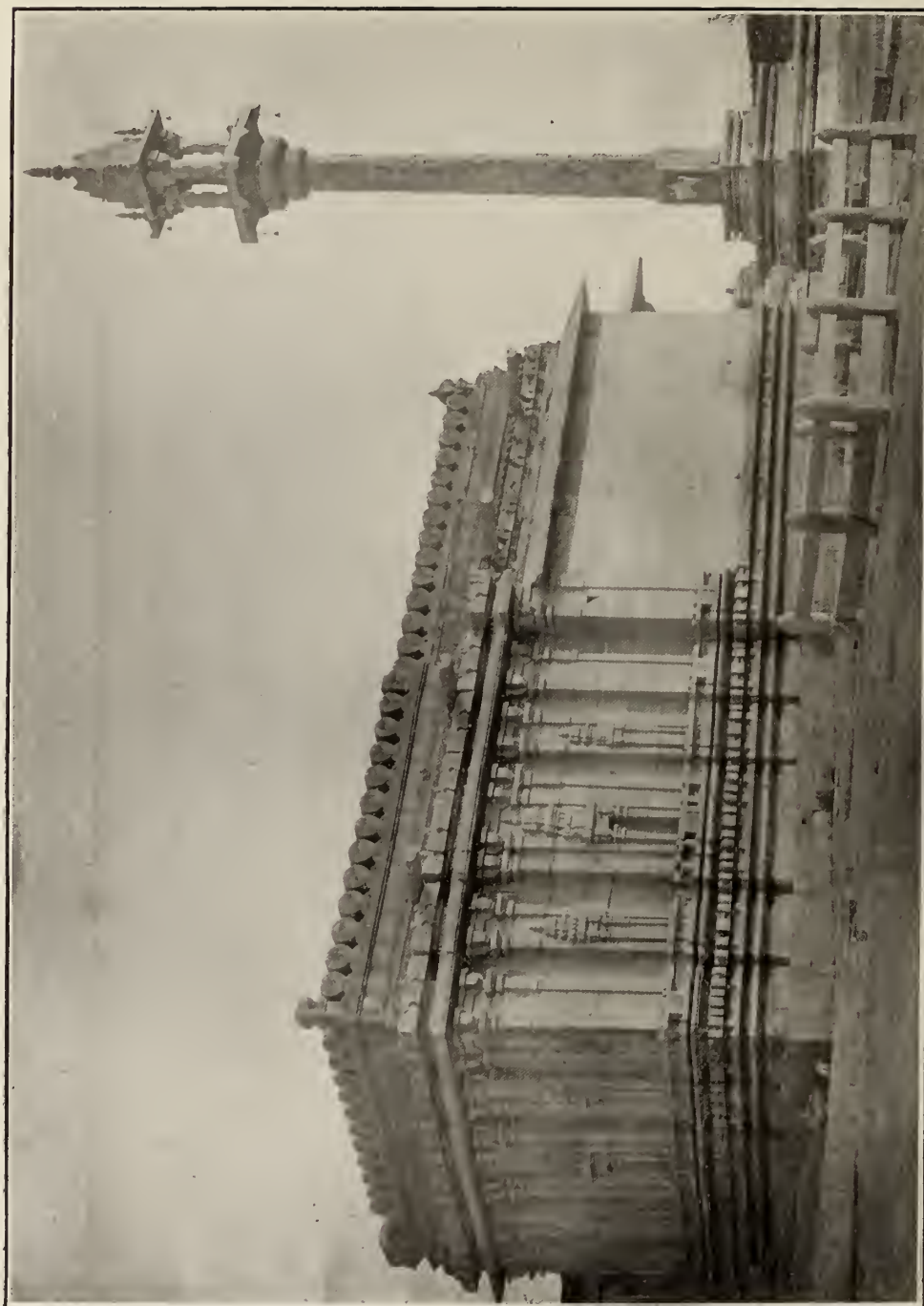
VIII. *Śâsana-basti*.—This *basti* is so called from the *śâsana* or inscription No. 73 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhanâsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. It enshrines a figure, about 5 feet high, of Âdinâtha with male chauri-bearers at the sides. In the *sukhanâsi* are figures of the Yaksha and Yakshi of this Jina, namely, Gôinukha and Chakrêśvari. Plate XII gives the front view of the temple. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the



VIEW OF TEMPLES ON CIANDRAGIRI

*Mysore Archaeological Survey*





SIDE VIEW OF PARSVANATHA-BASTI



inscription on the pedestal of Âdinâtha, No 74 (65), the temple was caused to be erected by the general Ganga-Râja, its name being Indirâkulâgriha, and the inscription at the entrance states that Ganga-Râja made a grant in 1118 of the village of Parana which he had received from king Vishṇuvardhana. The *basti* was probably built in 1117.

IX. *Majjiganna-basti*.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhanâsi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanâtha, the 14th Tirthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjiganna, but there is nothing to show when it was built.

X. *Eraḍukatṭe-basti*.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhanâsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Âdinâtha to whom the *basti* is dedicated is about 5 feet high with *prabhâvaḷi* or glory and has male chauri-bearers at the sides. The *sukhanâsi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Âdinâtha, No. 130 (63), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Râja. Its period may be about 1118.

XI. *Savatigandhavârâṇa-basti*.—This *basti* is so named after the epithet *Savati-gandhavârâṇa*, a rutting elephant to co-wives, of Śântala-Dêvi, queen of Vishṇuvardhana. It is usually known as Gandhavârâṇa-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhanâsi* and a *navaranga*. The image of Śântinâtha, about 5 feet high with *prabhâvaḷi* or glory, is flanked by male chauri-bearers. In the *sukhanâsi* are kept figures of Kimpurusha and Mahâmânasi, the Yaksha and Yakshi of this Jina. Plate XVIII, 1 gives the back view of the temple. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Śântinâtha we learn that the temple was caused to be built by Śântala-Dêvi, queen of king Vishṇuvardhana, in 1123.

XII. *Têrina-basti*.—This temple is so called on account of the car-like structure (*têru*) standing in front of it. It is also known as Bâhubali-basti from the god Bâhubali or Gommatâ enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhanâsi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bâhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandiśvara and Mêru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Mâchikabbe and Śântikabbe, mothers

respectively of Poysāḷa-seṭṭi and Nēmi-seṭṭi, the royal merchants of king Viṣṇu-vardhana, caused the temple to be erected and the *mandara* made.

XIII. *Śāntiśvara-basti*.—This *basti* is dedicated to Śāntiśvara or Śāntinātha. It consists of a *garbhagṛiha*, an open *sukhanāsi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhanāsi* has figures of Yaksha and Yakshi. Plate XVIII, 2 shows the back view of the *basti*. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

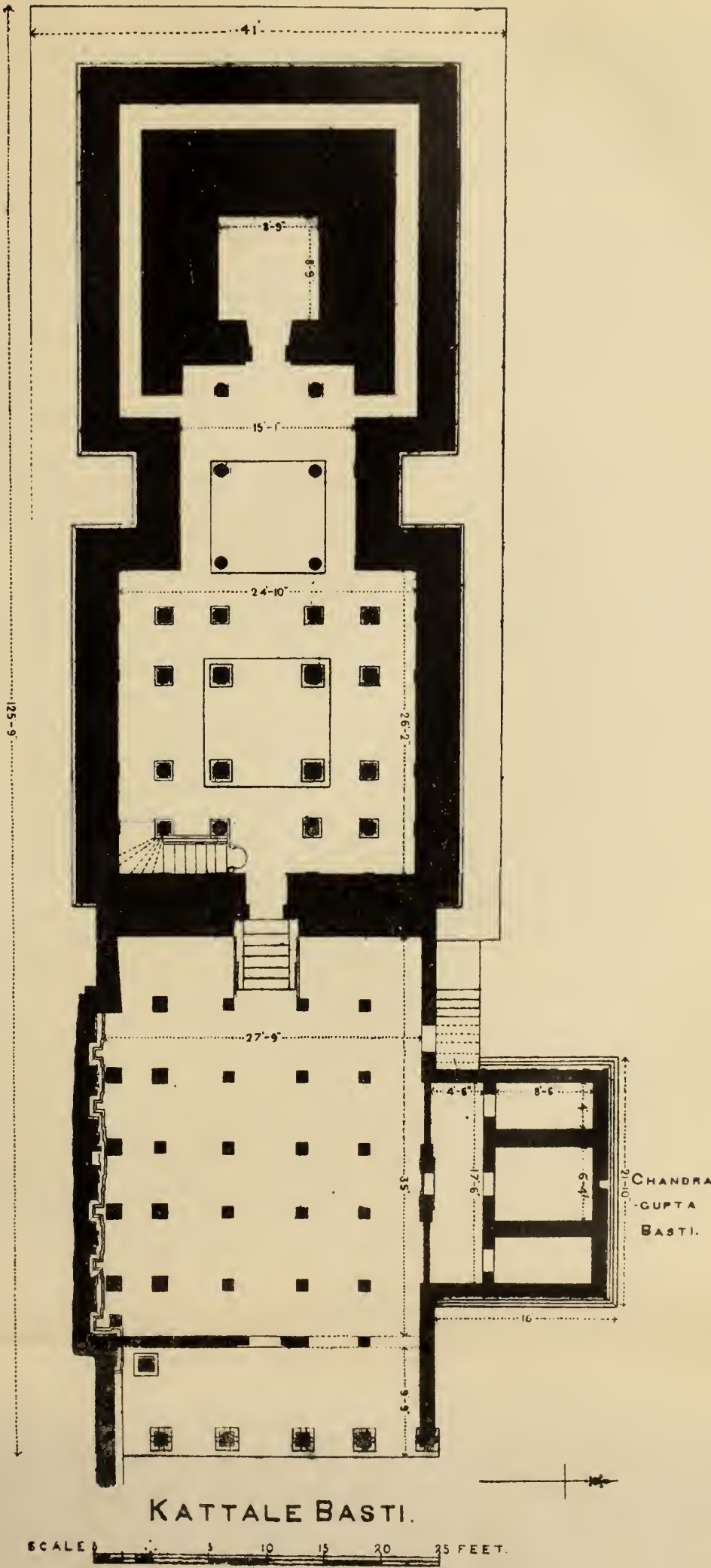
A few words may now be said about the other objects of interest within and outside the walled area on the hill.

XIV. *Kūge Brahmādēva pillar*.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmādēva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Mārasimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

XV. *Mahānavami-maṇṭapa*.—To the south of the *garbhagṛiha* of the Kattale-basti stand two fine four-pillared *maṇṭapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *maṇṭapa* is beautifully executed, especially its top which is in the form of an elegant tower. Plate XIX, which gives the east view of this *maṇṭapa* shows only a portion of the top of the inscribed pillar. The inscription on the pillar, No. 66 (42), is the epitaph of a Jaina teacher named Nayakirti who died in 1176, set up by the minister Nāgadēva, his lay disciple. There are likewise several other *maṇṭapas* containing inscribed pillars of ordinary workmanship: one to the south of the Chāmunḍarāya-basti, one to the east of the Eraḍukaṭṭe-basti, and two standing side by side like the Mahānavami *maṇṭapa* to the south of the Tērina-basti.

*Bharatēśvara*.—To the west of the Mahānavami-maṇṭapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēśvara, brother of Bāhubali or Gommaṭa and son of Ādinātha, the first Tirthankara (Plate XX). The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (25), it has been supposed that Ariṣṭonēmi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the guru Ariṣṭonēmi *caused* something (we do not know what, the letters are gone here) to be made. He cannot therefore







be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Aritṭonēmi is the Prākṛit form of the Sanskrit Arisṭhanēmi, which is the name of one of the Jinas, namely, Nēminātha. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards<sup>1</sup>. The names of sculptors have as a rule the suffixes *āchāri* or *ōja*.

XVII. *Iruve Brahmādēva temple*.—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a *garbhagriha* and enshrining a figure of Brahmādēva. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inccriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

XVI. *Kanchina-dōṇe*.—To the north-west of the Iruve Brahmādēva temple is the Kanchina-dōṇe within a rectangular enclosure. A *dōṇe* is a natural pond in rocks, and it is not known why this pond is known as Kanchina-dōṇe or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kadamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Mānabha in the year Ānanda which probably represents 1194.

XVIII. *Lakki-dōṇe*.—Another pond to the east of the walled area is known as Lakki-dōṇe, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

*Bhadrabāhu Cave*.—This is not shown on Plate IV; it is 18 on Plate III. According to tradition<sup>2</sup> the Śrutakēvali Bhadrabāhu came to Śravaṇa Belgola and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandragupta came there on a pilgrimage and having received *dīkshe* or initiation from Dakṣiṇāchārya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinachandra bowed to the feet of Bhadrabāhu-svāmi, thus showing that the footprints represented according to

1. See Nos. 11, of about 650; 14, of about 800; and 458, of about 950.

2. See *Munivamsābhyaṇḍaya* by Chidānandakavi (c. 1680).



the tradition at that time the feet of Bhadrabāhu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

*Chāmuṇḍarāya's Rock.*—An inscribed boulder near the foot of the hill is known as Chāmuṇḍarāya's rock. Tradition has it that on Chāmuṇḍa-Rāya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommatā, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina gurus with labels below giving their names.

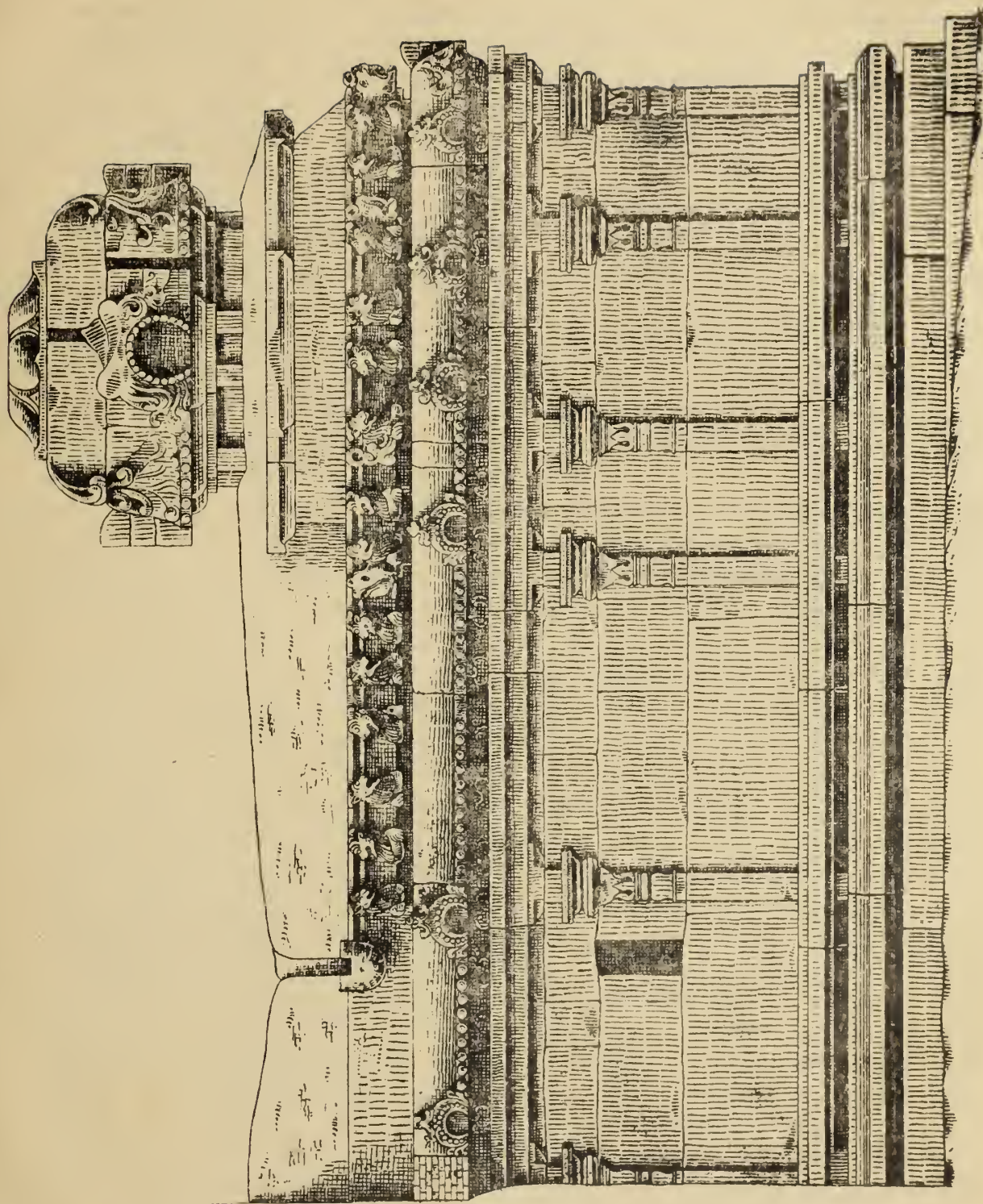
Before leaving Chikka-betṭa I may remark incidentally that most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Pārśvanātha-basti or on that in front of the Śāsana and the Chāmuṇḍarāya bastis (see Plate IV).

2

## DODDA-BETTA.

The larger hill or Dodḍa-betṭa, also known as Vindhya-giri, is 3,347 feet above the level of the sea and about 470 feet above the plain at its foot. It is also sometimes designated Indragiri. Plate XXI gives a view of the hill and Plate III its plan with the *bastis* and a few other objects of interest. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position (Plate III, 6). In the centre of the court stands a colossal statue, about 57 feet high, named Gommatêśvara (Plate I).

6. *Gommatêśvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jainas the plant is Mādhavi (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kāḍu-gulagunji* in Kaunaḍa. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale (Plate XXIII, 2) corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is



CHANDRAPURTA BASTI, EAST SIDE.

SCALE 5 4 3 2 1 5 FEET.





divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The photograph reproduced in Plate I was taken from a high platform specially erected for the purpose.

"It is probable that Gommatā was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt.

The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommatā gazes out on the struggling world.

Gommatēśvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."<sup>1</sup>

"The statues of this Jaina saint (Gommatā) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Śravaṇa Belgōḷa attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 58 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth

1. *Workman's Through Town and Jungle*, 82-84.

side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit<sup>1</sup>."

Inscription No. 234 (85), of about 1180, which is in the form of a short Kannada poem in praise of Gommatā, composed by the Jaina poet Boppana, also known as Sujanôttamsa, gives the following particulars about Gommatā:—

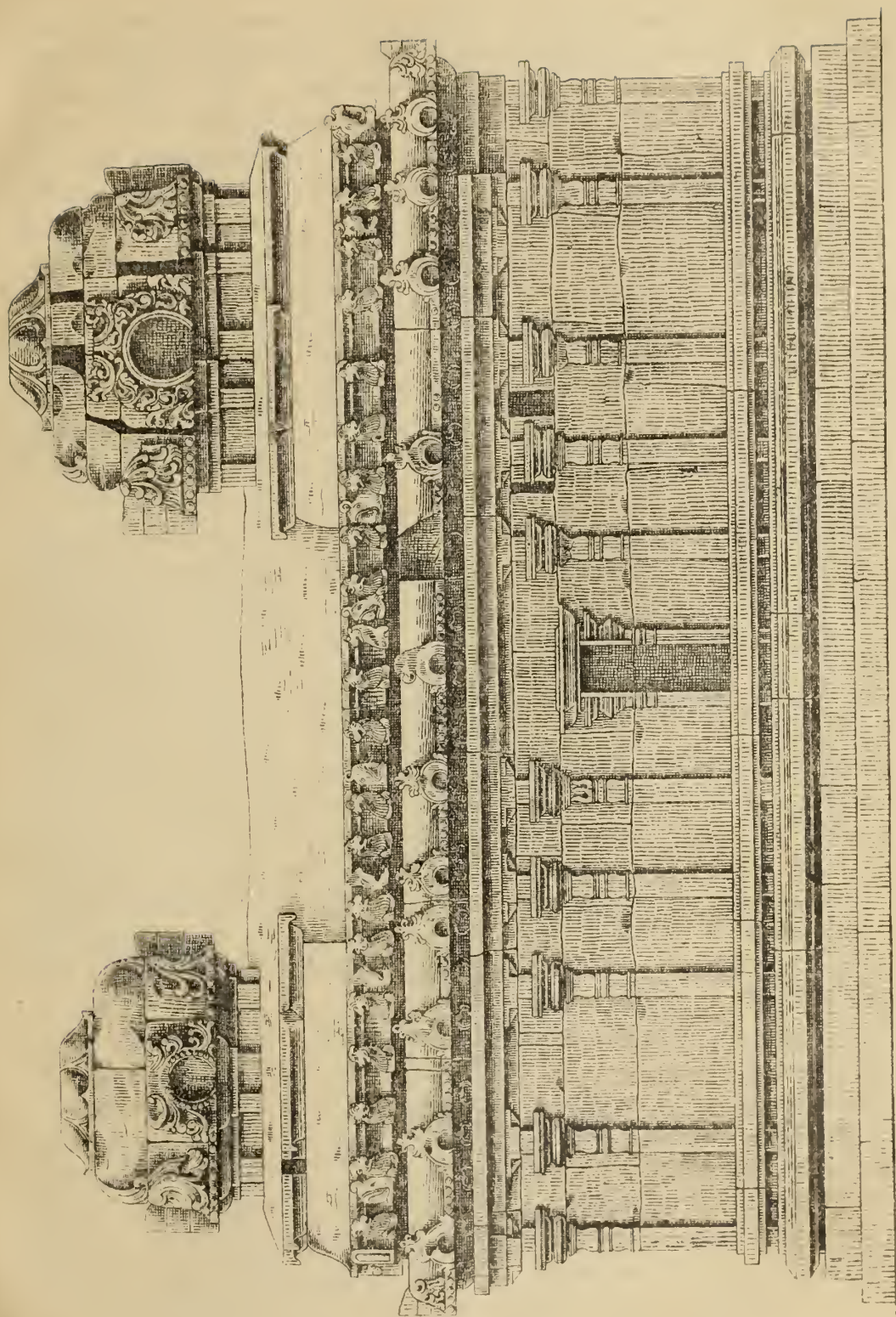
He was the son of Purudêva or the first Tîrthankara and the younger brother<sup>2</sup> of Bharata. His other name was Bâhubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bâhubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kêvali, and attained such eminence by his victory over *karma*, that Bharata erected at Paudanapura an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkuṭa-sarpas*<sup>3</sup> or cockatrices (see Plate XXVI), the statue came to be known as Kukkuṭêśvara. It afterwards became invisible to all except the initiated. But Châmunda-Râya, having heard a description of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

The same inscription describes Gommatā thus:—

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommatêśvara-Jina? When it is said that Maya (the artist of the gods), Indra<sup>4</sup> and the lord of serpents<sup>5</sup> are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭêśvara?<sup>6</sup> The famous world of the Nâgas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the

- 
1. Fergusson's *History of Indian and Eastern Architecture*, II, 72.
  2. More properly the half-brother, as they were sons by different wives: Bharata's mother was Yaśasvati, and Bâhubali's mother was Sunande.
  3. The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmavati.
  4. Though possessed of 1000 eyes.
  5. Though possessed of 2000 tongues.
  6. In allusion to the Kukkuṭêśvara of Paudanapura in the north. See also No. 349 (138)





CHANDRACUPTA BASTI NORTH SIDE.

M. J. de Archaologie Survey.

SCALE 5 + 3 2 1 10 FEET.





gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have thus become the abode of Gommatêśa. Is he of matchless beauty?, he is Cupid;<sup>1</sup> is he mighty?, he is the conqueror of the emperor Bharata; is he liberal?, he gave back the whole earth though he had completely conquered it; is he free from attachment?, he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge?, he has destroyed the bonds of *karma*; this said, how exalted is Bâhubaliśa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatâdêva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommatâdêva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.

The account given of Gommatâ in this inscription is repeated with some additions and variation in the details in several literary works such as the *Bhujabali-śataka*, of about 1550, by Doḍḍaiya of Piriyaapaṭṭana, the *Bhujabali-charite*, of 1614, by Panchabâṇa of Śravaṇa Belgôla, the *Gommatêśvara-charite*, of about 1780, by Anantakavi, the *Râjâvali-kathe*, of 1838, by Dêvachandra, and the *Sthaḷapurâṇa* of Śravaṇa Belgôla. Of these, the first work is in Sanskrit and the others in Kannaḍa. *Bhujabali-charite* states that Âdinâtha had two sons, Bharata by his wife Yaśasvati and Bhujabali by his other wife Sunande. Bhujabali married Ichchhâdêvi and was the ruler of Paudanapura. Owing to some misunderstanding there was a battle between the two brothers, in which Bharata was defeated. Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *mârus*<sup>2</sup> in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *kukkuṭa-sarpas* which infested it. A Jaina teacher, named Jinasêna, who visited southern Madhurâ, gave an account of the image at Paudanapura to Kâlaladêvi, mother of Châmuṇḍa-Râya, who vowed that she would not taste milk until she saw Gommatâ. Being informed of this by his wife Ajitâdêvi, Châmuṇḍa-Râya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Śravaṇa Belgôla, went up the smaller hill to pay homage to Pârśvanâtha of the Chandragupta-basti and to the footprints of Bhadrabâhu, and descended. The same night Padmâvati and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *kukkuṭa-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify

1. Bâhubali is believed to be Cupid incarnate.

2. A *mâru* or *vyâma* is the measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Châmuṇḍa-Rāya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommaṭa revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible. Then with the help of sculptors Châmuṇḍa-Rāya caused to be made the Pâtāla-gamba with Brahma to the right, the Yaksha-gamba with Brahma in front, the upper storey, the Tyāgada-kamba with Brahma, the entrance known as Akhaṇḍa-bāgilu carved out of a single stone, and flights of steps here and there.

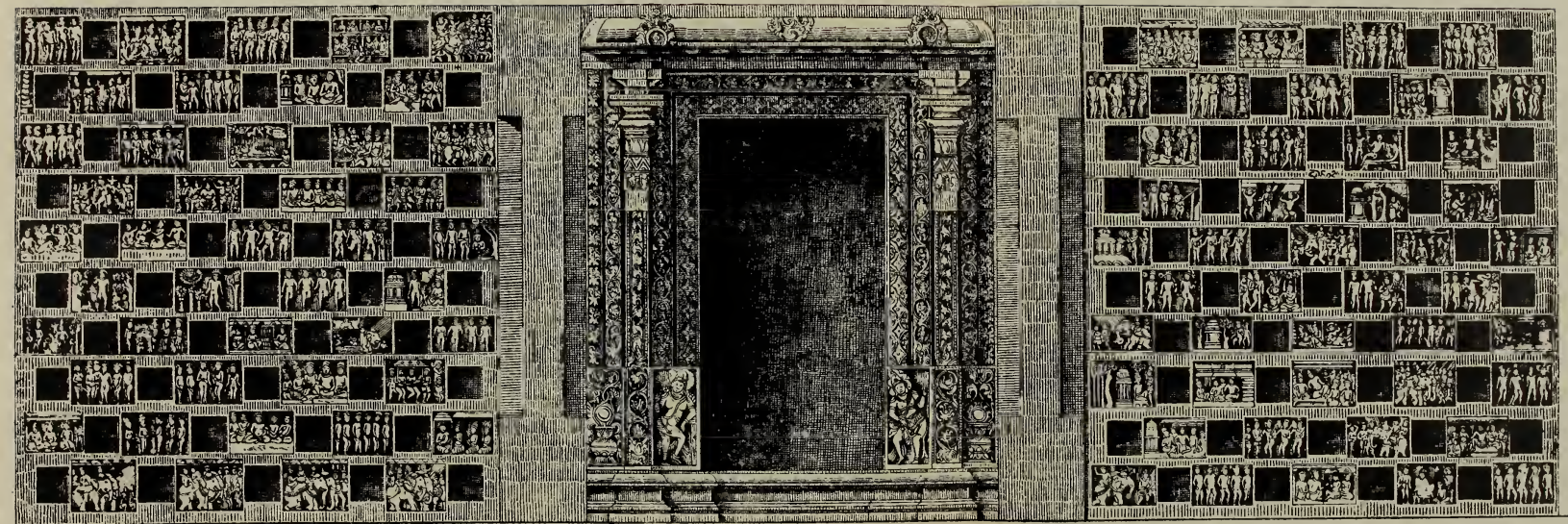
He then made elaborate arrangements for performing the *abhishēka* or anointment of Gommaṭa. But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *gullā-kāyi* (the fruit of the egg plant). When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was henceforward known as Gullakāyaji. Châmuṇḍa-Rāya then founded a village at the foot of the hill and granted for the god a large number of villages (68 named) of the revenue value of 96,000 *varahas*. When he asked his guru Ajitasēna as to the name to be bestowed on the village newly built, he said, "as the old woman who had brought milk in a white *gullā-kāyi* obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Beḷgoḷa." He accordingly named the village Beḷgoḷa and had also a stone image of Gullakāyaji made (Plate XXVI). He obtained renown by founding this modern (*abhinava*) Paudanapura.

The author of this work, Panchabāṇa, is named in inscription No. 250 (84), of 1634.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Bhujabali-śataka* of Doḍḍaiya states that king Rājamalla, a lay disciple of Simhanandi, was the ruler of Madhurā in the Drāviḍa country. His minister was the Brahmakshatra-sikhāmaṇi Châmuṇḍa-Rāya, a lay disciple of Simhanandi's disciple Ajitasēna and of Nēmichandra. It was a merchant that informed Rājamalla of the existence of an image of Gommaṭa made of the precious stone *karkētana* at Paudanapura. On hearing this Châmuṇḍa-Rāya took leave of the king and set out with his mother and his guru Nēmichandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and king Rājamalla, on hearing of his munificence, bestowed upon him the title



FAÇADE OF CHANDRAGUPTA BASTI.





of Rāya. The *Gommaṭēśvara-charite* tells us that on Chāmuṇḍa-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthalapurāṇa*, an English translation of which is given in the *Indian Antiquary* (II, 130), states that Chāmuṇḍa-Rāya, on his way to Paudanapura, heard of the existence of a statue of Gommaṭa, 18 bows high, at Belgoḷa. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *varahas*. Gullakāyajji was the goddess Padmāvati who, in order to break the pride with which Chāmuṇḍa-Rāya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Rājavalī-kathe* she was the goddess Kūshmaṇḍini. This work further says that the image of Gommaṭa at Belgoḷa was formerly worshipped by Rāma and Rāvaṇa, as also by the latter's wife Maṇḍōdari. The *Munivamśā-bhūdāya* of Chidānandakavi (c. 1680) furnishes the information that Rāma and Sitā brought the images of Gommaṭa and Pārśva from Lankā and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before (p. 12), inscription No. 234 (85), of about 1180, makes the clear statement that Chāmuṇḍa-Rāya had the statue of Gommaṭa made. The same statement is also made in inscription No. 254 (105), of 1398. We have further synchronous records Nos. 175 (76), 176 (76), and 179 (75) in Kannaḍa, Tamil and Mahrāṭhi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmuṇḍa-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannaḍa work on the 24 Tirthankaras, popularly known as Chāmuṇḍarāya-purāṇa, composed by Chāmuṇḍa-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmuṇḍa-Rāya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rāma and Rāvaṇa. The traditional date of the consecration of Gommaṭa by Chāmuṇḍa-Rāya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vibhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,



then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet, as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work could not be completed. The following were the dimensions obtained :—

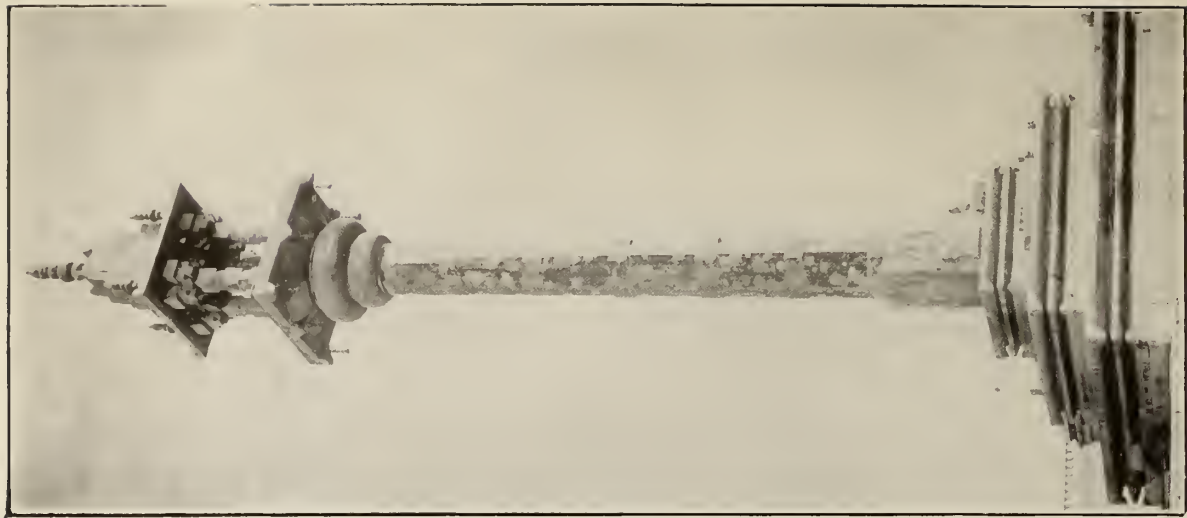
|                              | Feet. Inches. |   |                                | Feet. Inches. |   |
|------------------------------|---------------|---|--------------------------------|---------------|---|
| Total height to the bottom   |               |   | Breadth across the pelvis .... | 13            | 0 |
| of the ear ....              | 50            | 0 | Do at the waist ....           | 10            | 0 |
| From the bottom of the ear   |               |   | From the waist and elbow       |               |   |
| to the crown of the head     |               |   | to the ear ....                | 17            | 0 |
| (not measured), about ....   | 6             | 6 | From the armpit to the ear     | 7             | 0 |
| Length of the foot ....      | 9             | 0 | Breadth across the shoulders   | 26            | 0 |
| Breadth across the front of  |               |   | From the base of the neck      |               |   |
| the foot ....                | 4             | 6 | to the ear ....                | 2             | 6 |
| Length of the great toe .... | 2             | 9 | Length of the forefinger ....  | 3             | 6 |
| Half girth at the instep ... | 6             | 4 | Do middle finger.              | 5             | 3 |
| Do of the thigh ....         | 10            | 0 | Do third finger ....           | 4             | 7 |
| From the hip to the ear .... | 24            | 6 | Do fourth finger.              | 2             | 8 |
| Do coccyx to the ear         | 20            | 0 |                                |               |   |

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Śāntarāja-panḍita giving the measurements of the different parts of the image in *hastas* (cubits) and *angulas* (finger-breadths). This poet, who bore the title of Kavi-chakravarti or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintāmaṇi*. The stanzas mentioned above are 16 in number. We learn from the last stanza that the poet himself took the measurements by order of his patron, the Mysore king Kṛishṇa-Rāja-Oḍeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. Other names used for Gommaṭa are Dōrbali, Bāhubali and Saunandi (son of Sunandā).





FIGURE OF ADISVARA IN KATTALE-BASTI



2. MANASTAMBA IN FRONT OF  
PARSVANATHA-BASTI



1. FRONT VIEW OF SASANA-BASTI  
*Mysore Archaeological Survey*

There seems to be some mistake in stanza 14. The following are the measurements given :—

|   | Cubits | Finger-   |   | Cubits | Finger-   |
|---|--------|-----------|---|--------|-----------|
|   |        | breadths. |   |        | breadths. |
| From the foot to the crown of the head .... | 36½    | 0         | From shoulder to shoulder ....              | 16     | 0         |
| From the foot to the navel ....             | 20     | 0         | The lines around the nipple ....            | 4      | 9         |
| From the navel to the head ....             | 16½    | 0         | Girth of the waist ....                     | 20     | 0         |
| From the chin to the crown of the head .... | 6      | 3         | From the shoulder to the middle finger .... | 18½    | 0         |
| Length of the ear ....                      | 2¾     | 0         | Girth of the wrist ...                      | 6½     | 0         |
| From ear to ear ....                        | 8      | 0         | Length of the thumb ....                    | 2¼     | 0         |
| Girth of the neck ....                      | 10¾    | 0         | Length of the great toe ....                | ? 4½   | 0         |
| Height of the neck ....                     | 1¾     | 0         | Length of the foot ....                     | 4      | 1         |

According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list. I give below the stanzas for the information of scholars :—

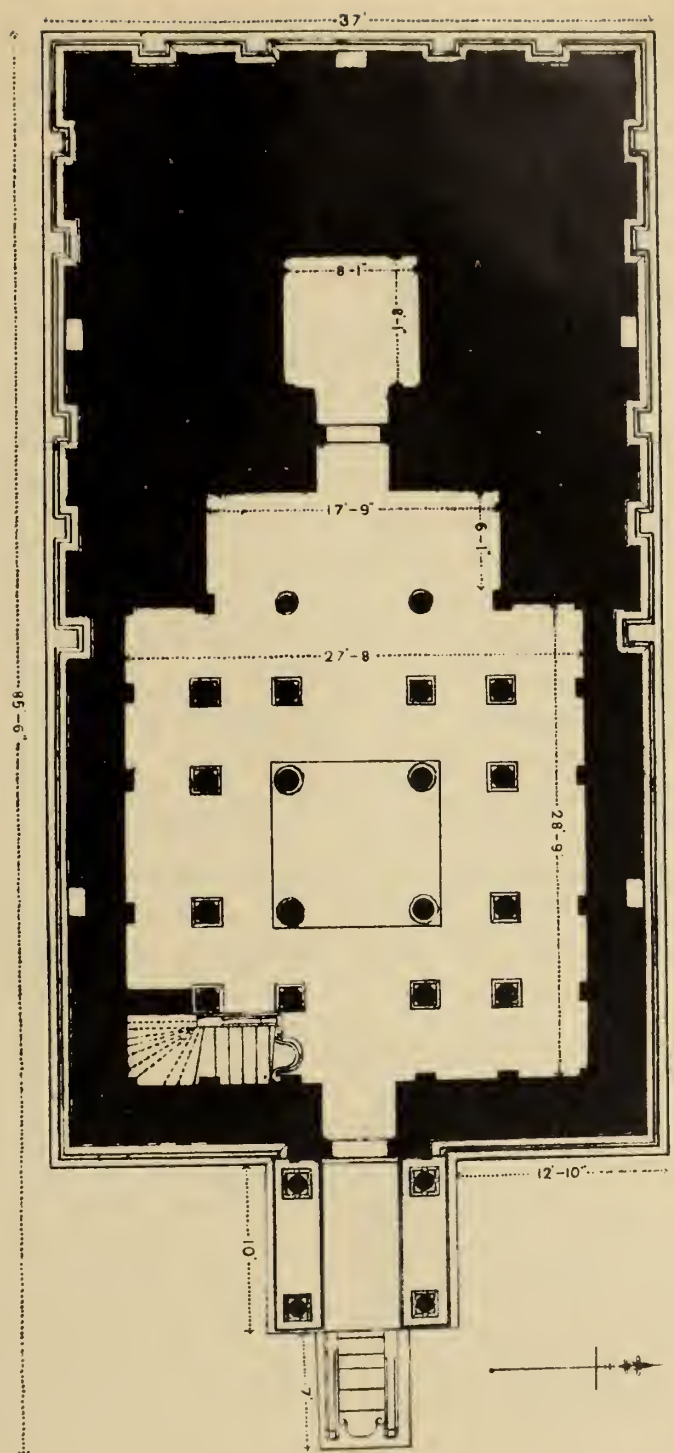
Jayati Belugūḷa-śrī-Gōmaṭeśōsya mūrtēḥ  
 parimitim adhunāhaṃ vachmi sarvatra harṣhāt  
 sva-samayaja-janānām bhāvanādēśanārthaṃ  
 para-samaya-janānām adbhutārthaṃ cha śākṣhāt ||1||  
 pādān mastaka-madhya-dēśa-charamaṃ pādārdha-yunimā tu śaṭ-  
 trimśadd-hasta-mitōchchhrayōsti hi yathā śrī-Dōrbali-svāmināḥ  
 pādād vimśati-hasta-sannibha-mitir nābhyantaṃ asty uchchchhrayaḥ  
 pādārdhānvita-shōḍaśōchchhraya-bharō nābhēs śirōntaṃ tathā ||2||  
 chubukān mūrdha-paryantaṃ śrīmad-Bāhubaliśīnaḥ  
 asty aṅguli-trayī-yukta-hasta-śaṭka-pramōchchchhrayaḥ ||3||  
 pādatrayaḍhikya-yukta-dvi-hasta-pramitōchchchhrayaḥ  
 pratyēkaṃ karṇayōr asti bhagavad-Dōrbaliśīnaḥ ||4||  
 paśchād Bhujabaliśāsya tiryag-bhagēsti karṇayōḥ  
 aṣṭa-hasta-pramōchchchhrayaḥ pramākṣidbhiḥ prakirtitaḥ ||5||  
 Saunandēḥ paritaḥ kaṇṭhaṃ tiryag asti manōharaṃ  
 pāda-trayaḍhika-daśa-hasta-pramita dīrghatā ||6||  
 Sunandā-tanujasyāsti purastāt kaṇṭha-sūchchchhrayaḥ  
 pāda-trayaḍhikya-yukta-hasta-pramiti-niśchitaḥ ||7||  
 bhagavad-Gōmaṭeśasyāmsayōr antaraṃ asya vai  
 tiryagāyatir asyaiva khalu shōḍaśa-hasta-mā ||8||  
 vakṣhaś-chūchuka-samlakshya-rēkhā-dvitaya-dīrghatā



navāṅgulādhikya-yukta-chatur-hasta-pramêśituh ||9||  
 paritô-madhyam êtasya paritatvêna vistritih  
 asti vimśati-hastānām pramāṇam Dôrbalīśinaḥ ||10||  
 madhyamāṅguḷi-paryantam skandhād dirghatvam īsituh  
 bāhu-yugmasya pādābhyām yutāshtādaśa-hasta-mā ||11||  
 maṇibandhasyāsyā tiryak-paritatvāt samantataḥ  
 dvi-pādādhika-shaḍḍ-hasta-pramāṇam parigaṇyate ||12||  
 hastāṅgushṭhōchchhrayōsty asyaikāṅgushṭhāt pad-dvi-hasta-mā  
 lakshyatê Gômaṭêśasya jagad-āscharya-kāriṇaḥ ||13||  
 pādāṅgushṭhasyāsyā dairghyam dvi-pādādhikatā-yujah  
 chatusṭṭayasya hastānām pramāṇam iti niśchitam ||14||  
 divya-śrī-pāda-dirghatvam bhagavad-Gômaṭêśinaḥ  
 saikāṅguḷa-chatur-hasta-pramāṇam iti varṇitam ||15||  
 śrīmat-Kṛishṇa-nṛipāla-kārita-mahā-saṁsêka-pūjōtsavê  
 śisṭyā tasya kaṭāksha-rôchir-amṛita-snātêna Śântêna vai  
 ānitam kavi-chakravarty-urutara-śrī-Śantarājêna tad  
 vikshyêttham parimāṇa-lakṣaṇam ihākārīdam êtad-vibhōḥ ||16||

Reference has been made more than once to the anointment of Gommaṭa. This is popularly known as mastakābhishêka or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahābhishêka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakābhishêka* is found in No. 254 (105), of 1398, which states that Paṇḍitārya had it performed seven times. The poet Panchabāṇa refers to an anointment caused to be performed by one Śāntavarṇi in 1612, Anantakavi to another conducted at the expense of Viśālāksha-paṇḍita, the Jaina minister of the Mysore king Chikka-Dêva-Rāja-Oḍeyar, in 1677, and Śantarāja-paṇḍita, as stated above, to a third caused to be performed by the Mysore king Kṛishṇa-Rāja-Oḍeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhāpūr Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :—

The 14th March last was the day of anointing for the statue of Gommaṭêśvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream



CHÂMUṆḌARÂYA BASTI.

SCALE 5 4 3 2 1 5 10 15 20 25 FEET





continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pāḍa-pūjā* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhāpūr Svāmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja', and 'Aha, aha', the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, cocoanut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

Plate XXII shows the back view of Gommatêśvara and Plate XXIII his bust. There is a story that after the conversion of the Hoysala king Viṣṇuvardhana to the Vaishṇava faith, the Vaishṇava apostle Rāmānujāchārya mutilated the statue of Gommaṭa so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommaṭa known to exist, one at Karkala and the other at Ênūr, both in the South Kanara District. The image at Karkala, 41 feet 5 inches high, was erected by Vīra-Pandya in 1432 at the advice of the Jaina teacher Lalitakīrti of Panasôge, while that at Ênūr, 35 feet high, was

set up in 1604 by Tinnamarāja of the family of Chāmunda at the instance of Chārukīrti-pāṇḍita of Belgoḷa.<sup>1</sup> The Kārkaḷa statue was moved to the spot where it now stands.<sup>2</sup> In a Kannaḍa poem named *Kārkaḷada-Gommaṭēśvara-charite* written by Chandrama in about 1646 it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Śravaṇa Belgoḷa in the way in which they are represented, but differ considerably in the features of the face. The Belgoḷa statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues<sup>3</sup>, and are intended to symbolise the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

On both sides of the image of Gommaṭa on Vindhyagiri, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, Yaksha, and the other a female, Yakshi (Plate XXIV, 1 and 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarōvara (or the lovely pond), the name being engraved on the ant-hill opposite to it<sup>4</sup>, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Gullakāyajjibāgilu. The maṇṭapa or pillared hall in front of Gommaṭa is decorated with nine well carved ceilings. Eight of them have figures of the *aṣṭa-dikpālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalāṣa* or water vessel for anointing Gommaṭa (Plate XXV). The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladēva in

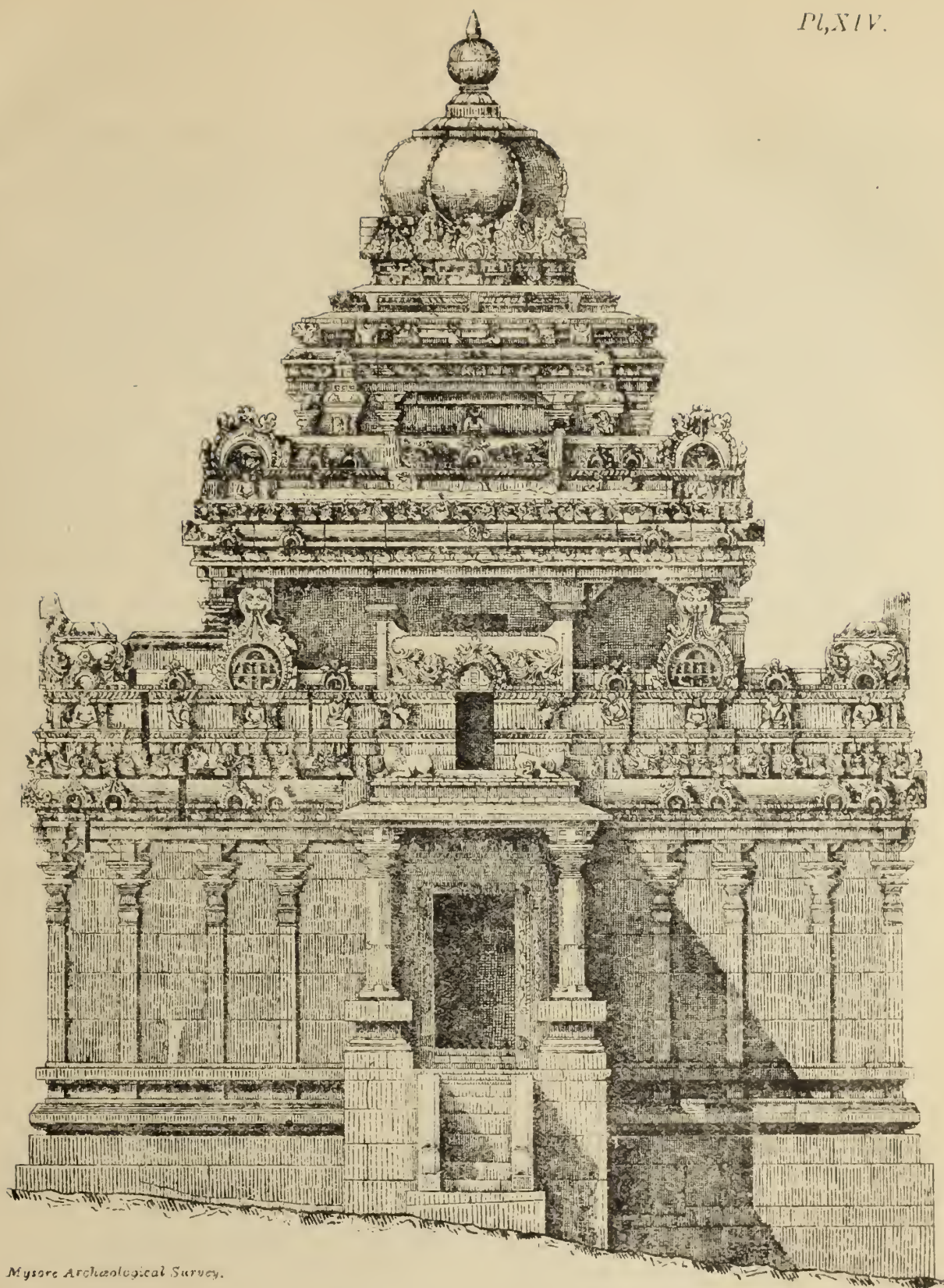
1. See *Epigraphia Indica*, VII, 109.

2. See *Indian Antiquary*, V, 36.

3. At Śravaṇa-guṭṭa near Ilivāla, Mysore Taluk, is an abandoned statue of Gommaṭa, about 20 feet high, on the top of a small rocky eminence. It has a half smile like the Eṇṛ image. A creeper twines round the thighs and arms, while a cobra with expanded hood forms a support for each hand. It is said that about a mile to the south there was a town called Gommaṭapura of which no traces are now left.

4. Inscription No. 183 (79).





FRONT ELEVATION OF CHAMUNDARAYA BASTI.

SCALE 5 4 3 2 1 5 10 15 20 FEET.





the early part of the twelfth century. Inscription No. 257(115), of about 1160, states that the general Bharatamāyya had the *happalige* (? railing) of the hall around Gommaṭadēva built; No. 182 (78), of about 1200, records that Basavi-setṭi, a lay disciple of Nayakirti-siddhānta-chakravarti, caused the wall of the enclosure and the twenty-four Tirthankaras to be made, and his sons the lattice-windows in front of those Tirthankaras; and No. 228 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēsavanātha who was the chief minister of the Changāḷva king Mahādēva, and the *śrāvakas* (Jaina laymen) of Nanjarāyapaṭṭana caused the *baḷlivāḍa* (? upper storey) of Gommaṭasvāmi to be renovated.

*The Enclosure.*—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Maḥarāṭhi languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāya (p. 15) state that the enclosure around Gommaṭa was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely, Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 210 (90), of about 1175, and 397, of ? 1179. Ganga-Rāja was the general of the Hoysaḷa king Viśṇuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Ganga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gommaṭa enshrine 43 images. With the exception of three, two of which represent the Yakshi Kūshmāṇḍini and the third Bahubali or Gommaṭa, all of them represent Tirthankaras, there being in some cases two or more figures of the same Tirthankara, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected. For convenience of reference the names of the twenty-four Tirthankaras are given below<sup>1</sup>:—

|                             |                                    |                               |
|-----------------------------|------------------------------------|-------------------------------|
| 1. Rishabha or<br>Ādinātha. | 9. Pushpadanta or<br>Suvidhinātha. | 17. Kunthunātha.              |
| 2. Ajitanātha.              | 10. Śitalanātha.                   | 18. Aranātha.                 |
| 3. Sambhava.                | 11. Śrēyāmsa.                      | 19. Mallinātha.               |
| 4. Abhinandana.             | 12. Vāsupūjya.                     | 20. Munisuvrata.              |
| 5. Sumatinātha.             | 13. Vimalanātha.                   | 21. Naminātha.                |
| 6. Padmaprabha.             | 14. Anantanātha.                   | 22. Nēminātha.                |
| 7. Supārśvanātha.           | 15. Dharmanātha.                   | 23. Pārśvanātha.              |
| 8. Chandraprabha.           | 16. Śāntinātha.                    | 24. Mahāvīra or<br>Vardhamāna |

The figures in the cloisters may now be noticed in order.

*East side.*—(1) Kūshmāṇḍini, a seated female figure, about 3 feet high, bearing a fruit in the left hand and a bunch of flowers in the right. The inscription

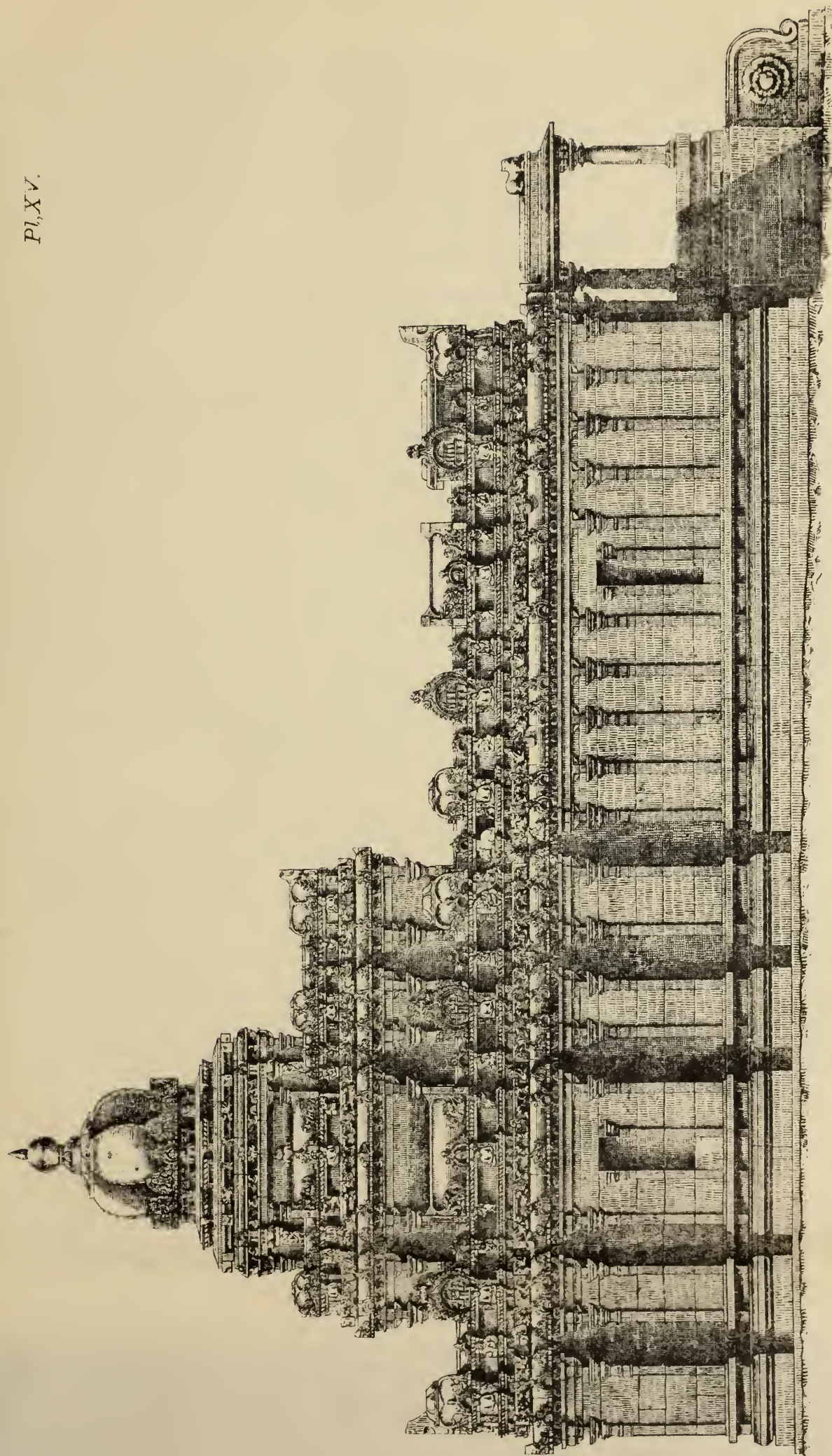
1. They are also given in inscription No. 254 (105), of 1398.

on the pedestal, No. 185 (104), states that the image, which it names Yaksha-dêvate, was caused to be made by Bammi-seṭṭi, son of Kêti-seṭṭi, a lay disciple of Bâlachandradêva who was the disciple of Nayakîrti-siddhânta-chakravartî. The period of the epigraph may be about 1231. (2) Chandranâtha or Chandraprabha, a standing marble figure, about  $3\frac{1}{2}$  feet high. (3) Pârśvanâtha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. (4) Śântinâtha, about  $4\frac{1}{2}$  feet high, with a rude *prabhâvali* or glory. (5) Rishabha, an inscribed image, about 5 feet high with *prabhâvali*. The inscription, No. 187, says that the statue was caused to be made by Basavi-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravartî. Its period may be about 1180. (6) Nêminâtha, about 5 feet high with glory. (7) Ajitanâtha, about  $4\frac{1}{2}$  feet high. (8) Vâsupûjya, about  $4\frac{1}{2}$  feet high, with an inscription, No. 188, on the pedestal identical with the one on that of (5). (9) to (12) Vimalanâtha, Anantanâtha, Naminâtha and Śambhava, each about 4 feet high. (13) Supârśvanâtha, about 4 feet high, similar to (3) but with a canopy of five hoods. (14) Pârśvanâtha, about 6 feet high, similar to (3).

*South side.*—(15) Śambhava, an inscribed image, about  $4\frac{1}{2}$  feet high. The inscription, No. 189, states that the Jina was erected by the general Balleya, a lay disciple of Nayakîrti-siddhânta-chakravartî. The period of the record is about 1180. (16) to (21) Śitalanâtha, Abhinandana, Chandraprabha, Pushpadanta, Munisuvrata and Śrêyâmsa, each about 4 feet high. (22)? Vimalanâtha, about 4 feet high, with an inscription, No. 190, on the pedestal identical with the one on that of (15). (23) Kunthunâtha, a seated figure, about 3 feet high, with no *prabhâvali*. (24) to (25) Dharmanâtha and Nêminâtha, each about 4 feet high. (26) Abhinandana, an inscribed image, about 4 feet high. The inscription, No. 193, says that the statue was set up by Anki-seṭṭi, a lay disciple of Bâlachandradêva who was the disciple of Nayakîrti-siddhânta-chakravartî. Its period may be about 1200. (27) Śântinâtha, also about 4 feet high, with an inscription, No. 194, on the pedestal stating that the image was caused to be made by Râmi-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravartî. The date of the record is about 1180. (28) to (30) Aranâtha, Mallinâtha and Munisuvrata, each about 5 feet high. None of them has a *prabhâvali*.

*West side.*—(31) Pârśvanâtha, similar to (14). (32) to (33) Śitalanâtha and Pushpadanta, each about 4 feet high. (34) Pârśvanâtha, also about 4 feet high, but with a serpent canopy and coil as in (3). (35) Ajitanâtha, (36) Sumatinâtha and (37) Vardhamâna are inscribed images, each about 4 feet high. The inscription on (35), No. 195, records that the image was caused to be made in about 1200 by the customs-officer Bhânudêva-heggaḍe, a lay disciple of Nayakîrti-siddhânta-chakravartî's disciple Bâlachandradêva; that on (36), No. 196, that the statue was set up in about 1180 by Bidiyama-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravartî; and that on (37), No. 197, that Basavi-seṭṭi, the same individual that set





*Mysore Archaeological Survey.*

SIDE ELEVATION OF CHAMUNDARAYA BASTI.

SCALE 0 5 10 15 FEET.





up (5) and (8), had the twenty-four Tirthakaras made. (38) Śāntinātha, about 4 feet high. (39) Mallinātha, an inscribed image, about 4 feet high. The inscription, No. 198, says that the statue was erected in about 1200 by Mahadēva-seṭṭi of Kaḷale, a lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Balachandra-deva. (40) Kūshmāṇḍini, a seated female figure similar to (1), about 1½ feet high, holding a fruit in the left hand and resting the right on the head of a child. (41) Bahubali, about 6 feet high. (42) Chandraprabha, a seated marble figure, about 3 feet high, with an inscription in Mārvaḍi, No. 201, on the pedestal stating that the image was set up in 1580 by Sēnaviramataji and a few others. (43) A smaller seated marble figure in the same shrine, also with a Mārvaḍi inscription, No. 202, recording that the statue was caused to be made in 1486 by Agushaje Jagad . . . . As the inscriptions Nos. 197 and 182 (78) clearly state that Basavi-seṭṭi had the twenty-four Tirthankaras made, we may conclude that a set of the twenty-four Tirthankaras out of the Jina figures in the enclosure was erected by him; but it is curious that only two of the Tirthankaras bear inscriptions, Nos. 187 and 188, stating that they were caused to be made by him.

At the sides of the entrance to the enclosure are two *dvārapālakas* or door-keepers, about 6 feet high. Plate XXIV, 3 shows the *dvārapālaka* to the left of the entrance. Opposite to Gommaṭa, outside the enclosure, is a Brahmadēva pillar with a pavilion at the top, about 6 feet above the ground level, enshrining a seated figure of Brahmadēva. Below this pavilion stands the figure of Guḷlakāyajji, about 5 feet high, facing Gommaṭa and holding a *gulla-kāyi* (Plate XXVI). According to tradition (p. 14) these figures of Brahmadēva and Guḷlakāyajji were caused to be made by Chāmuṇḍa-Raya.

The other temples and objects of interest on the hill may now be briefly noticed.

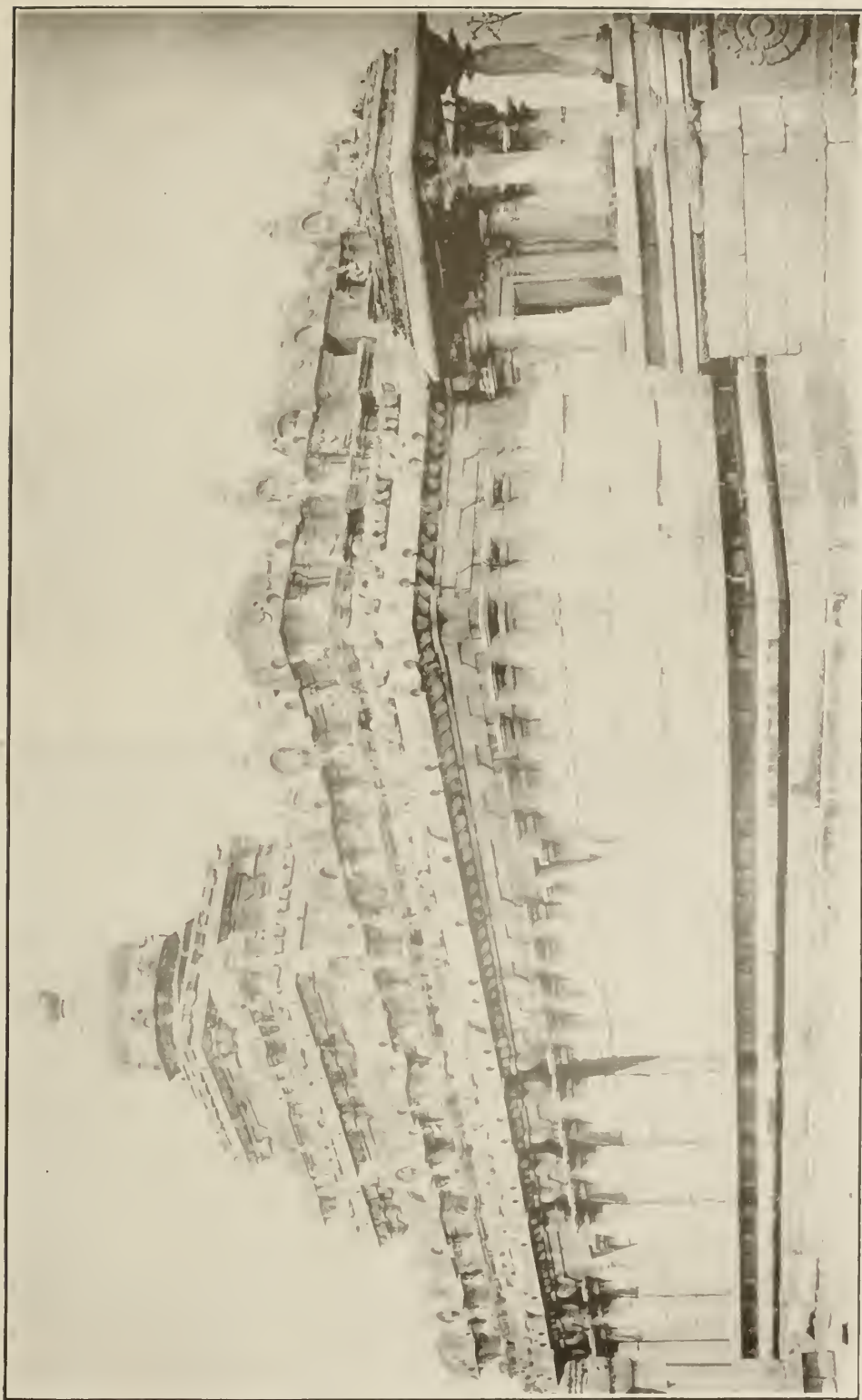
5. *Siddhara-basti*.—This is a small temple enshrining a seated figure of a Siddha, about 3 feet high. On both sides of the figure stand two fine inscribed pillars, each about 6 feet high. They are similar to the inscribed pillar in the Mahānavami-maṇṭapa on the smaller hill (p. 8) and show elegant workmanship, especially in their tops which are in the form of a beautiful tower. Plate XXVII exhibits the pillar to the right of the Siddha figure. The inscription on it, No. 254 (105), is the epitaph of a Jaina teacher named Paṇḍitārya who died in 1398, the composer being the Sanskrit poet Arhaddāsa. The bottom panel of the tower represents a Jaina teacher seated on one side of a *ṭhavanakōlu* or stool giving instruction to his disciple seated on the other side. The second panel shows a seated Jina figure. The inscription on the other pillar, No. 258 (108), commemorates the death in 1432 of another Jaina teacher named Śrutamuni, the composer in this case being the Sanskrit poet Mangarāja.



4. *Akhaṇḍa-bāgilu*.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side (Plate XXIX, 2). According to tradition this doorway was caused to be made by Chāmuṇḍa-Rāya (p. 14). On both sides of this entrance are two small shrines, that to the right containing a figure of Bāhubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bharatēśvara, a lay disciple of Gaṇḍavimukta-saiddhānta-dēva. Their period seems to be about 1130. The erection of these statues by Bharatēśvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to the holy place. It likewise tells us that the grand flight of steps leading to Akhaṇḍa-bāgilu was also the pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-guṇḍu (or the boulder of the Siddhas), on which are incised several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina gurus (Plate XXX). Some of the figures have labels below them giving their names.

To the right of another entrance known as Guḷlakāyajji-bāgilu is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Guḷlakāyajji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-sēṭṭi and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Guḷlakāyajji, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *guḷla-kāyi* in the hands (Plate XXVI).

3. *Tyāgada Brahmadēva pillar*.—This elegantly carved pillar is a beautiful work of art. Plate XXVIII shows its south face. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmuṇḍa-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergaḍe Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmuṇḍa-Rāya's original record to be entirely effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmuṇḍa-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these



SIDE VIEW OF CHAMUNDARAYA-BASTI





YAKSHA AND YAKSHI IN CHAMUNDARAYA-BASTI



figures, the one flanked by chauri-bearers is said to represent Châmuṇḍa-Rāya and the other his guru Nêmichandra. In the Sanskrit commentary on the *Gommaṭasāra*, a work in Prākṛit, it is stated that the *Gommaṭasāra* was written by Nêmichandra for the instruction of Châmuṇḍa-Rāya, the great minister of the Ganga king Rājamaḷla. Plate XXIX, 1 shows the pavilion over the pillar. The pillar is also popularly known as Châgada-kamba (pillar of gifts), *châga* being a corrupt form of the Sanskrit *tyāga*. The name is accounted for by the statement that it was the place where gifts were distributed.

7. *Chennaṇṇa-basti*.—This temple stands at some distance to the west of the Tyāgada Brahmadvēva pillar. Plate XXXI, 1 gives a view of the *basti* as also of the *done* or natural pond near it. It consists of a *garbhagṛiha*, a porch and a veranda and enshrines a seated figure, about  $2\frac{1}{2}$  feet high, of Chandranātha, the eighth Tirthankara. A *mānastambha* stands in front of it. From inscription No. 390, of 1673, it may be inferred that the temple was built by Chennaṇṇa at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennaṇṇa and his wife. To the north-east of the *basti* is a *maṇṭapa* or pillared hall situated between two *done*s or natural ponds.

2. *Odegāl-basti*.—The Odegāl-basti, also known as Trikūṭa-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior (Plate XXXI, 2). It stands on a lofty terrace, like the Śāntiśvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegāl-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well-carved *prabhāvali*, flanked by male chauri-bearers; the left cell, a figure of Nēminātha, and the right, a figure of Śāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Mārvaḍi inscriptions in Nāgari characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

1. *Chauvisatīrthakara-basti*.—This is a small shrine consisting of a *garbhagṛiha*, a *sukhanāsi* and a porch. The object of worship is a slab of stone, about  $2\frac{1}{2}$  feet high, on which the figures of the twenty-four Tirthankaras are sculptured. Three large figures stand in a line at the bottom and above them, in the shape of a *prabhāvali*, are arranged small seated figures numbering twenty-one. A Mārvaḍi inscription in the shrine, No. 313 (118), states that the image of the twenty-four Tirthankaras was set up in 1648 by Chārukīrti-paṇḍita, Dharamachandra and others.

*Brahmadēva temple*.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermillion, which

the people call Brahma or Jāruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Giri-gauḍa of Hirisālī, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārśvanātha.

Plate LVI, *a* gives the north view of both Chikka-beṭṭa and Doḍḍa-beṭṭa.

#### THE VILLAGE.

A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-beṭṭa and Doḍḍa-beṭṭa. Plate II gives the plan, and Plate XXXII the north view, of the village. The position of the important buildings, etc., is shown on Plate II. Plate XXXIII exhibits the south view of the *kalyāṇi* or pond in the middle of the village.

5. *Bhaṇḍāri-basti*.—This is the largest temple at Śravaṇa Beḷogḷa, measuring about 266 feet by 78 feet. It is a solid structure consisting of a *garbhagṛiha*, a *sukhanāsi*, a *navaranga*, a porch, a *mukha-maṇṭapa* and a *prākāra* or enclosure. Plate XXXIV gives its plan and Plate XXXV its front view. The *basti* is dedicated to the twenty-four Tirthakaras and is hence known as the Chaturvimśati-Tirthakara-basti. The *garbhagṛiha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vāsupūjya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhanāsi* has to the left figures of Padmāvati and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing (Plate XXXVI). The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *mānastambha* in front of the *basti* is a fine monolith. The temple is popularly known as Bhaṇḍāri-basti because it was erected by Huḷḷa, the *Bhaṇḍāri* or treasurer of the Hoysaḷa king Nārasimha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138) we learn that the *basti* was built in 1159, and that king Nārasimha, giving it the name of Bhavyachūḍāmaṇi, granted for its upkeep the village Savaṇēru. No. 345 speaks of it thus: "The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its





1. BACK VIEW OF GANDHAVARANA-BASTI



2. BACK VIEW OF SANTISVARA-BASTI

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MAHANAVAMI-MANTAPA, EAST VIEW

*Mysore Archaeological Survey*

enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimśati-Tirthakaras, resembling a mass of religious merit, was thus completed by Hulla. ”

1. *Akkana-basti*.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a porch. Plate XXXVII shows its plan. The *garbhagriha* with a well carved doorway enshrines a standing figure, about 5 feet high, of Pārśvanātha, sheltered by a seven-hooded serpent. In the *sukhanāsi*, whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of Dharaṇendra and Padmāvatī, the Yaksha and Yakshi of this Jina. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the Pārśvanātha temple at Bastihalli near Halebid. One of them is shown on Plate XXXVIII. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāṭa* or lion's head (Plate XXXIX). The panel has a seated Jina figure under a *mukkoḍe* or triple umbrella in the centre flanked on either side by a male chauri-bearer, a standing Jina, and a Yaksha or Yakshi. The pedestal is flanked by elephants. The embankment has at its sides figures of Sarasvatī. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), (Plate XL, 1), we learn that the temple was erected in 1181 by the Jaina lady Âchiyakka, wife of Chandramauli, the Brāhman minister of the Hoysala king Ballāla II, and that the king granted for its upkeep the village Bammeyanahalli. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male chauri-bearers with an elephant to the right and a cow and a calf to the left. The temple is called Akkana-basti, which is a shortened form of Âchiyakkana-basti, that is, the *basti* founded by Âchiyakka. The fact that Âchiyakka founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of Pārśvanātha and in another at the village granted by king Ballāla II, namely, *Epigraphia Carnatica*, V, Chennarāyapaṭṇa 150, of 1182.

*Siddhanta-basti*.—In the west of the *prakāra* or enclosure of Akkana-basti is situated the Siddhanta-basti (see Plate XXXVII), so called because all the books



bearing on the Jaina *siddhānta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavaḷa*, *Jayadhavaḷa* and other rare philosophical works were carried away from here to Mūḍabidare in the South Kanara District. This temple has an inscribed marble Chaturvimśati-Tīrthakara image, about 3 feet high, with Pārśvanātha standing in the middle and the other Jinas seated around. The inscription which is in Mārvāḍi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

*Dānaśāle-basti*.—This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramēśhṭhi image, about 3 feet high. The *pancha* or five Paramēśhṭhis are (1) the Jinas, (2) the Siddhas, (3) the Āchāryas, (4) the Upādhyāyas and (5) the Sādhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamśābhyaḍaya* of Chidānandakavi (c. 1680) Chikka-Dēva-Rāja-Oḍeyar of Mysore visited Belgoḷa during the rule of his predecessor Doḍḍa-Dēva-Rāja-Oḍeyar (1659-1672), saw Dānaśāle and got the village Madaneya granted by the king for its upkeep.

*Kāḷamma temple*.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kāḷi or Kāḷamma, the *garbhagṛiha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varaḍa* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a linga in front of the image. It is worthy of notice that rice is received from the Jaina *maṭha* or monastery for the offerings of the goddess.

2. *Nagara-Jinālaya*.—This is a small plain building consisting of a *garbhagṛiha*, a *sukhanāsi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhāvaḷi* or glory, of Ādinātha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadēva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nāgadēva, a lay disciple of Nayakīrti-siddhānta-chakravarti and the *paṭṭaṇasvāmi* of the Hoysala king Ballāḷa II (1173-1220). The temple was named Nagara-Jinālaya because the *nagara* or merchants were its supporters. It also appears to have borne another name Śrinilaya. Other pious works attributed to Nāgadēva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamaṭha-Pārśvadēva-basadi and the erection of an epitaph to his guru Nayakīrti-siddhānta-chakravarti who died in 1176. This epitaph is the inscription No. 66 (42). According to No. 326 (122), of about 1200, he also constructed a tank called Nāgasamudra after him, but now known as





FIGURE OF BHARATESVARA  
*Mysore Archaeological Survey*



VIEW OF VINDHYAGIRI



Jiganekatte. Inscription No. 258 (108), of 1432, states, however, that Nagara-Jinālaya was brought into existence by the glory of Paṇḍita-yati's great penance.

3. *Mangāyi-basti*.—This is also a plain structure, consisting of a *garbhagriha*, a *sukhanāsi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Śāntinātha. At the sides of the *sukhanāsi* doorway stand two chauri-bearers, each about 5 feet high. There is also an inscribed image of Vardhamāna in a cell in the *navaranga*. In front of the temple are two well carved elephants, one of which is shown on Plate XL. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangāyi of Beḷuguḷa, a disciple of Abhinava-Chārukirti-panḍitāchārya and a crest-jewel of royal dancing girls, and that it was named Tribhuvana-chūḍāmaṇi. The period of these records may be about 1525. Śāntinātha does not appear to be the original image set up by Mangāyi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhīmā-Dēvi, a lay disciple of Paṇḍitāchārya and the queen of Dēva-Rāya-mahārāya. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamāna mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatāyi who was a lay disciple of Paṇḍitadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 342 (134), we learn that the *basti* was repaired by Gummaṭaṇṇa, a disciple of Hiriya-Ayya of Gērasoppe, probably in 1412.

4. *Jaina maṭha or monastery*.—The Jaina *maṭha* which is the residence of the Jaina guru is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. Plate XLI gives the front view of the *maṭha* before the upper storey was built, and Plate XLII its front view with the upper storey. The pillars of the porch are elegantly carved. One of them is shown on Plate XLIII. The *maṭha* has three cells standing in a line, facing west, which contain the images that are daily worshipped. In compliance with my request the guru had some of the images in metal and marble arranged in the courtyard for being photographed, and Plate XLIV exhibits the group of images so arranged. Of the three cells mentioned above, the middle cell has Chandra-nātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Nēminātha in an artistically executed brass *mandāsana* or pavilion (Plate XLV), while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower Jvālāmālīni. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the Mahāvira and Śaka eras. The images were presents mostly from people of the Madras Presidency. They



include the Tirthankaras (1) Anantanātha, (2) Chandranātha, (3) Nēminātha and (4) Vardhamāna; (5) Gomnāṭa; and the images of (6) the Navadēvatāḥ or nine deities, (7) the Pancha-Paramēshṭhis, (8) the Chaturvimsāti-Tīrthakaras, and (9) the Gaṇadhara, and according to the inscriptions on them, Nos. 355-360 and 480-482, (1-3) were set up respectively by Dharaṇēdra-śāstri, the laywoman Nekkā and Śāttaṇṇa-śrēshṭhi, all belonging to Kumbhakōṇam; (4) by Appāsāmi of Śeṇṇiyambākkam in the Kānchi country; (5) by the laymen Gōpāla and Ādinātha of Tanjore; (6) by Perumāl-śrāvaka also of Tanjore; (7) by Padmāvati-yammāl, wife of Śinnu-mudaliyār of Mannārkōvil; (8) by Ajjikā of Tachchūru and (9) by Padumayya of Kāṣa. The inscription on another Anantanātha image, No. 361, states that the images of the fourteen Jinas beginning with Vṛishabha and ending with Anantanātha were presented by Śattiram Appāvu-śrāvaka of Tanjore. The Navadēvatā-bimba or image of the nine deities has, besides the Pancha-Paramēshṭhis, Jina-dharma or Jaina religion or law, Jināgama or Jaina scriptures, Chaitya or a Jina and Chaityālaya or a Jina temple, represented respectively by a tree, a *ṭhavanakōlu* or stool for keeping the book in reading, a Jina figure, and a *maṇṭapa* or pavilion.

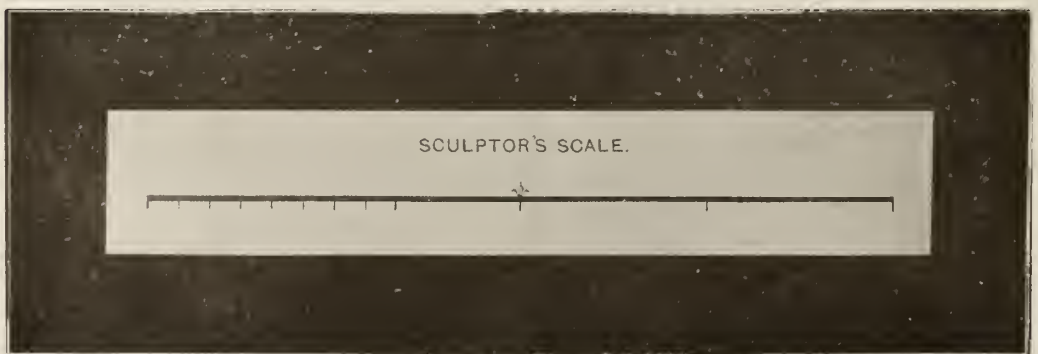
The walls of the *maṭha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara Darbār of the Mysore king Kṛishṇa-Rāja-Oḍeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēshṭhis (p. 28) at the top, Nēminātha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *maṭha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Pārśvanātha's *samavasaraṇa* with a big circle containing curious representations; and the south wall, to the right of the guru's room, has portrayed on it scenes from the life of the emperor Bharata. *Samavasaraṇa* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nāgākumāra. The forest scene portrayed on one of the panels on the west wall is particularly good (Plate XLVI). The tree to the right with six persons on or near it is intended to illustrate the six *lēśyās* of Jaina philosophy. *Lēśyā* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lēśyās* are of orange-red (*pīta*), lotus-pink (*padma*) and white (*śukla*) colours, while sinful *lēśyās* are of black (*kṛishṇa*), indigo (*nīla*) and grey (*kapōta*) colours. The former lead respectively to birth as man and as god and to final emancipation, while the latter lead respectively to hell and to birth as plant and as animal. The picture illustrates the acts of persons affected with the different *lēśyās*. With the desire of eating mangoes a person under the influence of the black *lēśyā* uproots the mango tree;



BACK VIEW OF GOMMATESVARA  
*Mysore Archaeological Survey*



1. BUST OF GOMMATESVARA





another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus-pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *maṭha* are set up a seated marble image of Pārśvanātha and a black stone panel containing figures of the twenty-four Jinas with Pārśvanātha in the centre. According to tradition Chāmuṇḍa-Rāya, after erecting the colossus on the larger hill, appointed his guru Nēmichandra as the head of the *maṭha* at Śravaṇa Beḷgoḷa. It is also stated that there was a line of gurus at the place even before this period. One of the gurus of this *maṭha*, Chārukīrti-paṇḍita, is said in some inscriptions<sup>1</sup> to have cured the Hoysala king Ballāḷa I (1100—1106) of a terrible disease and to have thence acquired the title of Ballāḷa-jīvarakshaka.

There are also in several Jaina houses artistically executed brass *mandāsanas* or pavilions similar to the one in the *maṭha* (Plate XLV) containing Jina figures for daily worship. Plate XLVII shows the *mandāsana* in the house of Paṇḍit Dōrbali-śāstri, the *adhyaksha* or head of the Sanskrit Pāṭhaśālā at Śravaṇa Beḷgoḷa. Plate XLVIII exhibits the front and back views of a few images in the possession of Paṇḍit Dōrbali-śāstri and Messrs. Garagaṭṭe Vijayarājaiya and Chandraiya. In Figure 1 the central image in the lower row represents according to the inscription on its back, No. 483, the Jina Śīṭalanātha; the one at the right end is a Chaturvimsāti-Tīrthakara image with Pārśvanātha in the middle, and that at the left end a Pancha-Paramēśhṭhi image. Besides Śīṭalanātha the two figures in the upper row also bear inscriptions on the back (Figure 2). Judging from the characters of these inscriptions, Nos. 484 and 485, these two images must be more than 800 years old. They are stated to have been presented to the Tīrthada-basadi at Kaḷasatavāḍi (near Seringapatam) by two ladies named Māḷabbe and Kaṇṇabekanti. The inscription on Śīṭalanātha, which is in Mārvaḍi, says that the image was caused to be made by Vilasāmuskari in 1519.

*Kalyāṇi*.—The *kalyāṇi* or pond in the middle of the village has already been referred to more than once (pp. 1 and 26). It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers (Plate XXXIII). To the north is a large pillared hall on one of the pillars of which is an inscription, No. 365, stating that the pond was caused to be built by Chikka-Dēva-Rājendra. The latter was a king of Mysore who ruled from 1672 to 1704. From the *Gom-maṭeśvara-charite* of Anantakavi (c. 1780) we learn that Chikka-Dēva-Rāja who ordered the construction of the *kalyāṇi* at the request of Aṇṇayya, his mint-master, died before the completion of the work, and that Aṇṇayya completed the pond with towers, pillared hall, etc., during the rule of Kṛṣṇa-Rāja-Oḍeyar I (1713-1731),

1. Nos. 254 (105), of 1398, and 258 (108), of 1432.

the grandson of Chikka-Dêva-Râja. It was stated before that the village derived its name Belgoḷa from this pond (p. 1), but if the pond came into existence at the period noted above, it could not be the source of the name Belgoḷa which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dêva-Râja or that the pond which gave the name to the village was one quite different from this.

*Jakki-katte*.—This is a small tank to the south of the Bhaṇḍâri-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 367 and 368, we learn that Jakkinavve, a lay disciple of Śubhachandra-siddhânta-dêva, the wife of the elder brother of the general Ganga-Râja and the mother of the general Boppa-dêva, caused the tank and the Jina figures to be made. As we know that Ganga-Râja was the general of the Hoysala king Vishṇuvardhana, the period of these records must be about 1120, and Jakki-katte, so named after the builder Jakkinavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (43), of 1123, which records the erection by Ganga-Râja of an epitaph to his guru Śubhachandra-siddhânta-dêva who was likewise the guru of Jakkinavve. Another of her pious acts in the shape of the erection of a *basti* (now in ruins) at Sânehalli, about three miles from Śravaṇa Belgoḷa, is recorded in inscription No. 400 at that village.

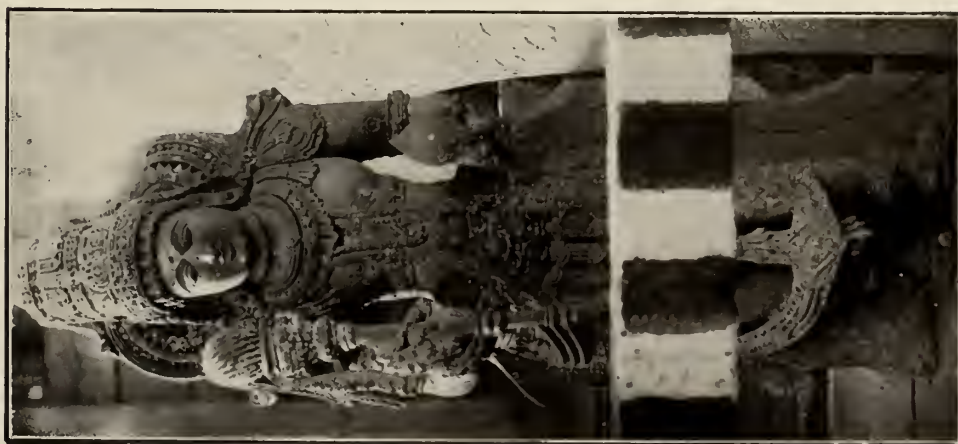
*Chennanna's pond*.—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill (p. 25). He thought it fit to record the making of this pond, as also of a grove and a *maṇṭapa*, in a good number of inscriptions, namely, Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

#### ADJACENT VILLAGES.

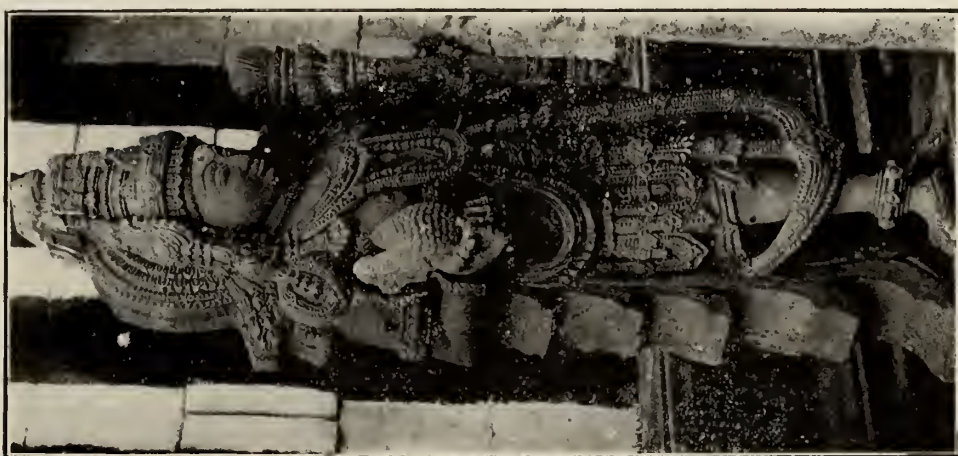
A few words may now be said about the temples, etc., in some of the neighbouring villages.

*Jinanâthapura*.—This village is situated about a mile to the north of Śravaṇa Belgoḷa (see Plate II). According to inscription No. 388 the village was founded by Ganga-Râja, the general of the Hoysala king Vishṇuvardhana, in about 1117. The Śântinâtha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhanâsi* and a *navaranga*. Plate XLIX gives the plan of the temple. Śântinâtha is a well carved figure, about  $5\frac{1}{2}$  feet high with *prabhâvali*, flanked by male chauri-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about  $1\frac{1}{2}$  feet deep. One of the ceilings is shown on Plate LV. There are likewise in the *navaranga* two well executed niches,





1. CHAURI BEARER TO RIGHT  
OF GOMMATESVARA  
*Mysore Archaeological Survey*



2. CHAURI-BEARER TO LEFT OF  
GOMMATESVARA



3. DVARAPALAKA TO LEFT OF ENTRANCE  
TO ENCLOSURE





facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls. Plates LII and LIV give respectively the west and north<sup>1</sup> views of the temple and Plates L, LI and LIII enlarged views of portions of the south, west and north walls respectively. The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Manmatha, Mōhini, drummers, musicians, dancers, etc. The number of female figures is 40. Plate LVI, 1 shows a female figure on the north wall with a peculiar coiffure. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been set up to strengthen it. This *basti* is the most ornate of the Jina temples in the State. From the inscription on the pedestal of Śāntinātha, No. 380, we learn that the general Vasudhaikabāndhava Rēchinayya founded the temple and made it over to Sāgaranāndi-siddhānta-dēva. *Epigraphia Carnātica*, V, Arsikere 77, of 1220, states that this general had been the minister of the Kaḷachuryas and that he subsequently placed himself under the protection of the Hoysala king Ballāla II (1173-1220). We may therefore take the period of the erection of the Śāntinātha-basti to be about 1200. An inscription on a pillar of the *navaranga*, No. 379, says that the *basti* was renovated by Pāḷeda-Padumanṇa in 1632.

There is another *basti* in the east of the village, known as Aregal-basti, which is older than the Śāntinātha-basti. It consists of a *garbhagṛiha*, an open *sukhanāsi* and a *navaranga*, and enshrines a fine seated marble figure of Pārśvanātha, about 5 feet high with *prabhāvali*, canopied by an eleven-hooded serpent. At the sides of the *sukhanāsi* are well carved seated figures, about 2½ feet high, of Dharaṇēdra and Padmāvatī. The temple is very neatly kept. It is called Aregal-basti because it is built on a rock (*aregal*). From the inscription on the pedestal of Pārśvanātha, No. 383, we learn that the image was set up so recently as 1889 for the spiritual welfare of one Bhujabalaiya, a resident of Belgoḷa. This was done because the original image had suffered mutilation. The original image, a standing figure, is now lying in the bed of the tank close by, its *mukkōḍe* or triple umbrella being kept near the inscription, No. 384 (144), of about 1135, standing to the right of the entrance to the temple. As usual in Jina temples, the *basti* has good metallic figures representing Chaturvimśati-Tīrthakaras, Pancha-Paramēśhthis, Navadēvatās (p. 30), Nandīśvara, etc.

To the south-west of the village is an inscribed Jaina tomb, generally known as *samādhi-maṇṭapa* but designated *śilākūṭa* or stone house in the inscription. It is a square stone structure, about four feet broad and 5 feet high, surmounted by a turret but walled up on all sides with stone slabs without any opening. The inscription on it, No. 389, commemorates the death in 1213 of Bāḷachandradēva's

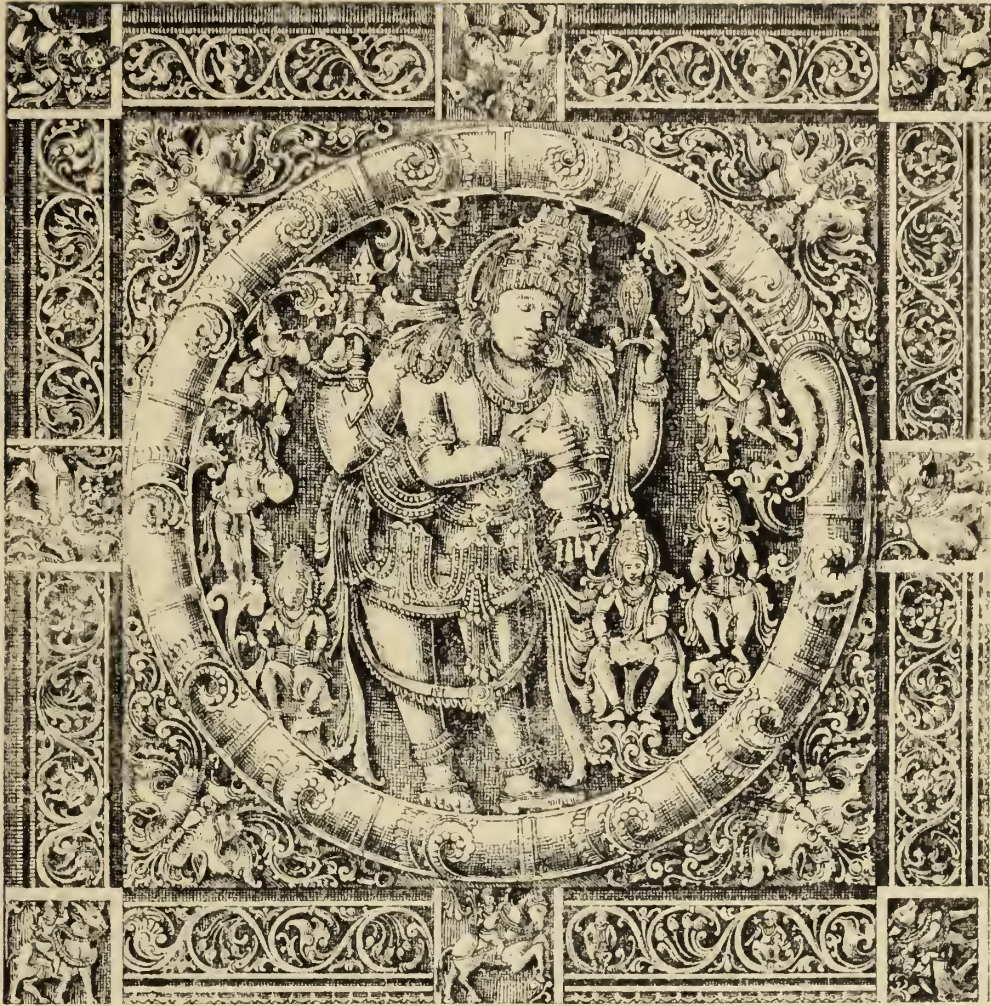
1. The north view of this *basti* has been reproduced at page 271 of Dr. Vincent A. Smith's *History of Fine Art in India and Ceylon* from a photograph supplied by me.

son (name defaced), a disciple of the royal guru Nēmichandra-panḍita of Belikumba, as a result of an attack of severe fever, and states that the *śilakūṭa* was built by Bairōja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kālabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tāvarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārukīrti-panḍita who died in 1643. Before leaving Jinanāthapura it may be stated that inscription No. 64 (40), which is the epitaph of a Jaina teacher named Dēvakīrti-panḍita who died in 1163, mentions the fact that this teacher caused a *Dānaśāle* or almshouse to be built of stone in this village.

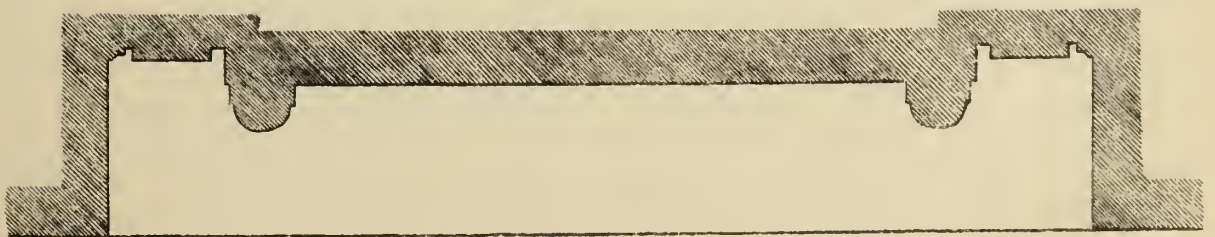
*Hale-Belgoḷa*.—This village is at a distance of about four miles to the north of Śravaṇa Belgoḷa. It has a ruined Jina temple in the Hoysaḷa style of architecture consisting of a *garbhagriha*, an open *sukhanāsi* and a *navaranga*. The *garbhagriha* contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanāsi* leans a mutilated standing figure of Pārśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *aṣṭa-dikpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharaṇendra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about 3 feet high. Plate LVI, 2 shows one of the chauri-bearers. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, EC, V, Chennarāyapaṭṇa 148, of 1094, states that the Hoysaḷa prince Eṇyanga, the father of Viṣṇuvardhana, granted to the Jaina guru Gōpanandi Rāchanahaḷḷa and the Belgoḷa Twelve for repairs of the *basadis* of Belgoḷa and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100. It is probable that the period of the *basti* is about 1094.

There are also a Viṣṇu and a Śiva temple at the village, which are small structures built of brick. The former has a figure of Kēśava, about 4 feet high, and two figures of Ālvārs or Śrīvaiṣṇava saints, while the latter has a linga behind which stands a figure of Viṣṇu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the





SECTION ON A.B.



CEILING IN FRONT OF GÔMATÊŚVARA.







middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

*Sānehalli*.—This village, about three miles from Śravaṇa Belgōḷa, has a ruined *basti* which was, as stated before (p. 32), caused to be built in about 1120 by Jakkimavve, the wife of the elder brother of Ganga-Rāja, the general of the Hoysaḷa king Viṣṇuvardhana<sup>1</sup>.

### INSCRIPTIONS.

A good number of the inscriptions has already been referred to in describing the buildings, etc., of Śravaṇa Belgōḷa and the adjacent villages. As Chikka-beṭṭa contains a very large number of epigraphs, including many ancient ones which are crowded together especially in front of the Kattale-basti and to the south of the Pārśvanātha-basti, it was thought desirable to give a plan of the records (Plate IV) on that hill with a view to their easy identification. The number of inscriptions printed in the previous edition is 144, and the number in the present edition is 500. The new discoveries, numbering about 354 records, consist of 171 on Chikka-beṭṭa, 111 on Dodḍa-beṭṭa, 43 in the village and 29 in the adjacent villages. In connection with the present edition four visits were paid to Śravaṇa Belgōḷa at different times and each time new inscriptions were found. The survey may now be considered to be practically complete. The inscriptions in this volume are arranged under four heads: Chikka-beṭṭa, Dodḍa-beṭṭa, the village, and adjacent villages. The epigraphs discovered at different times, though belonging to the same head, had to be printed in different places in the Kannada portion with different numbers. But in the translations all the records belonging to the particular heads, though not bearing consecutive numbers, are brought together for convenience of reference. Thus the numbers belonging to Chikka-beṭṭa are 1—174, 408—475 and 491—492; to Dodḍa-beṭṭa 175—326, 476—479 and 495—499; to the village 327—377, 480—490, 493—494 and 500; and to adjacent villages 378—407. In the previous edition only one inscription, No. 384 (144), of one of the adjacent villages is printed. According to the characters in which the inscriptions are written, 45 are in Nāgari, 17 in Mahājani, 11 in Grantha and Tamil, 1 in Vatteluttu and the rest in Kannada. It is not to be expected that every one of the new discoveries is of great historical importance; but it may be said of most of them that they supply information of one kind or another which cannot but be of some interest to the historian and the archaeologist. As stated above, the largest number of new records was discovered on Chikka-beṭṭa. Many of them are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of

1. See inscriptions Nos. 368 and 400.



the old ones are epitaphs of Jaina monks and nuns ; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Being ancient records, it was thought desirable to copy every one of them without any regard to their importance or otherwise from an historical point of view especially as it was feared that, the letters being worn and the rock having peeled off in many places, there was every likelihood of no traces being left of many of them a few years hence. Dodda-beṭṭa has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

The inscriptions will be dealt with in detail under two heads : (1) those that can be assigned to specific dynasties of kings, and (2) those that are of a miscellaneous character. Before passing in review the records relating to specific dynasties of kings, it is necessary to say a few words about the tradition regarding the visit to Śravaṇa Belgōla of the Śrutakēvali Bhadrabāhu along with his disciple Chandragupta, the Maurya emperor. Briefly the tradition runs thus :—

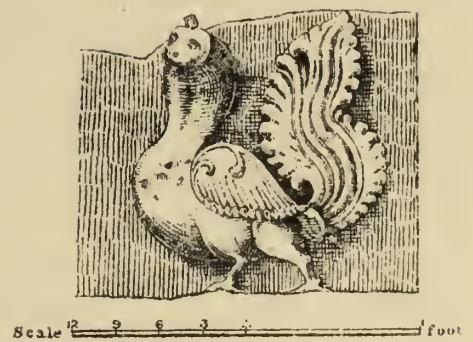
Bhadrabāhu, the last Śrutakēvali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabāhu as his disciple. On reaching Śravaṇa Belgōla Bhadrabāhu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallēkhanā* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Śravaṇa Belgōla is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. As stated before (p. 5), the Chandragupta-basti, one of the oldest temples on the same hill, is said to be so called because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill, known as the cave of Bhadrabāhu, containing his footprints, in which he is said to have expired. Inscription 166 (71), of about 1100, in the cave refers to worship being done to the footprints of Bhadrabāhu. Two inscriptions on the north bank of the Kāvēri near Seringapatam, E C, III, Seringapatam 147 and 148, of about 900, describe the summit of the Kalbappu hill or Chandragiri as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta. Among the inscriptions at Śravaṇa Belgōla itself, 31 (17-18), of about 650, (see Plate LXI), refers to the pair of the great sages Bhadrabāhu and Chandragupta, and states that the Jaina religion, which had greatly prospered when they shed lustre on it, having become a little weak, the sage Śāntisēna renovated it; 67 (54), of 1129, mentions Bhadrabāhu, and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest deities; 64 (40), of 1163, speaks of Bhadrabāhu

GULLAKAYAJI.



KUKKUTA SARPA.







the last of the Śrutakēvalis, and of his disciple Chandragupta, by whose glory the sages of his *gana* were worshipped by the forest deities ; and 258 (108), of 1432, after extolling the lord of ascetics Bhadrabāhu, the last of the Śrutakēvalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

In literature the *Bṛihatkaṭhikōśa*, a Sanskrit work written by Harishēṇa in 981, says that Bhadrabāhu, the last of the Śrutakēvalis, had the king Chandragupta as his disciple. The account of Bhadrabāhu given in this work may be summarised thus :—In the Paundravardhana country king Padmaratha was reigning in the city of Dēvakōṭṭa which was formerly known as Kōṭipura. He had a Brāhman dependant of the name of Sōmaśarṇa who by his wife Sōmaśrī had a son named Bhadrabāhu. One day when Bhadrabāhu was at play with other children at Dēvakōṭṭa, Gōvardhana, the fourth Śrutakēvali, happened to see him, and perceiving that he was destined to be the fifth Śrutakēvali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabāhu received *dīkṣhe* (or the rite of initiation) from Gōvardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Siprā. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabhā. While out to beg for alms, Bhadrabāhu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *saṅgha* or community thus—"There will be a twelve years' famine here. As my end is approaching, I shall stay here alone.<sup>1</sup> You go to the south." When he heard of this, king Chandragupta received *dīkṣhe* from Bhadrabāhu. Chandragupti-muni, the first of the Daśapūrvis, became the head of all the *saṅghas* under the name of Viśākhāchārya. By order of Bhadrabāhu he led the *saṅgha* to the Punnāṭa kingdom<sup>2</sup> in the south. Rāmilla, Sthūlavṛiddha and Bhadrāchārya were sent with their *saṅghas* to Sindhu and other countries. Bhadrabāhu went to that part of Ujjayini known as Bhādrapada, fasted for many days and expired.<sup>3</sup> When the twelve years of famine were ended, Viśākhāchārya, disciple of Bhadrabāhu, returned with the *saṅgha* from the south to Madhyadēśa or the Middle Country.

1. Aham atraiva tiṣṭhāmi kṣhīṇam āyur mamādhunā ।

2. This ancient kingdom, known as Punnāḍ in Kannaḍa, is named Paunnata by Ptolemy who says that it was noted for the precious stone called beryl. It was ruled by Rāṣṭravarma and other kings from their capital Kirtipura, the modern Kittūr situated on the Kapini river in the Heggāḍdevānkōṭe Taluk of the Mysore District. Harishēṇa and Jinasēna say that they belonged to the Punnāṭa-saṅgha, probably identical with the Kittūr-saṅgha mentioned in 81.

3. Prāpya Bhādrapadam dēśam śrīmad-Ujjayini-bhavaṇi  
chakārānaśanam dhīrah sa dināni bahūnyalam ।  
samādhi-maraṇam prāpya Bhadrabāhur divam yayau

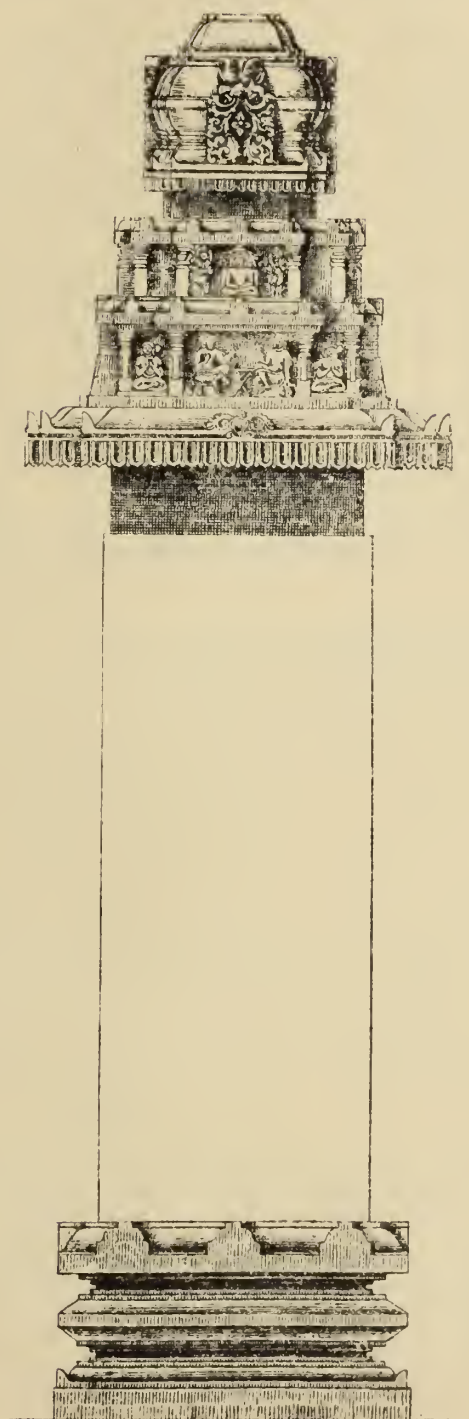
Another Sanskrit work, named *Bhadrabâhucharita*, by Ratnanandi, disciple of Anantakirti and pupil of Lalitakirti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabâhu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kôtapura in Bharatavarsha and Sômaśarma his family priest. Bhadrabâhu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Gôvardhana as *âchârya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night. On hearing the interpretation he renounced the world and took *dikshe* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabâhu, saying "we shall go to Karmâta," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Viśâkhâchârya to his own place and directed him to lead the *saṅgha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chôla country. Soon after Bhadrabâhu took the vow of *sallêkhanî* or starvation and expired. The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Viśâkhâchârya paid homage at the tomb of Bhadrabâhu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kannada work *Munivamsâbhyudaya* by Chidânandakavi (c. 1680) gives incidentally some information about Bhadrabâhu and Chandragupta. It says: "The Śrutakêvali Bhadrabâhu came to Belgoḷa and lived on Chikka-beṭṭa. A tiger sprang upon him and perhaps killed him. Even now his feet (footprints) are worshipped in a cave on the hill. . . . Dakshinâchârya came to Belgoḷa by order of the Jaina sage Arhadbali. Chandragupta, who had also come there on a pilgrimage, took *dikshe* from Dakshinâchârya and was worshipping the god in the temple founded by him and the footprints of Bhadrabâhu. Some time after Dakshinâchârya bestowed his own position on Chandragupta."

The account given of Bhadrabâhu and Chandragupta in the *Râjavalikathe*, another Kannada work written by Dêvachandra in 1838, is mostly similar to that given by Ratnanandi, but it adds many more details which are not, however, of much importance. It states that Gôvardhana came to Kôṭikapura accompanied by the Śrutakêvalis Vishṇu, Nandimitra and Aparâjita and by five hundreded disciples in order to do reverence at the tomb of the Kêvali Jambû-svâmi. While Bhadrabâhu was at the court of Padmaratha, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pâṭaliputra, on the night of the full moon in the month of Kârtika, had sixteen dreams (details given.) On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabâhu there, he immediately went forth with all his councillors to do him reverence, and



INSCRIBED PILLAR IN SIDDARA BASTI



Nº 254

SCALE 12 9 6 3 1 FOOT.





after receiving his blessing, informed him of the dreams. Bhadrabâhu interpreted them all, the interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabâhu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle, and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in favour of his son Simhasêna, and, taking *dikshâ*, joined himself to Bhadrabâhu. And Bhadrabâhu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Visâkhâchârya's care and sent them on under his guidance to the Chôla and Pandya countries. Chandragupta alone received permission to remain, who, on his guru's death, performed the funeral rites and abode in a cave, worshipping his foot-prints. Some time after this king Bhâskara, the son of Simhasêna, came to the south for the purpose of worshipping at the place of Bhadrabâhu's decease and doing obeisance to Chandragupta, his own grandfather. He remained there for some time and built some Jina temples and a city near Chandragiri, which was named Belgôla. Chandragupta died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Śravaṇa Belgôla, on which the whole tradition is apparently based. It says: "Bhadrabâhu-svâmi, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eightfold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayini a calamity lasting for a period of twelve years, the entire *saṅgha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *saṅgha*, an *âchârya* (or teacher), Prabhâchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samâdhi*<sup>1</sup> on this mountain named Kaṭavapra, bade farewell to, and dismissed, the *saṅgha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samâdhi*)."

It will be seen from the accounts given above that the evidence in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabâhu led the *saṅgha*; and Harishêna clearly states that Bhadrabâhu did not go with the *saṅgha* but died in a part of Ujjayini known as Bhâdrapada. But the two inscriptions near Seringapatam, probably a little older than Harishêna's period, describe the summit of Chandragiri

1. See Translations, p. 2.

as marked by the impress of the feet of the great sages Bhadrabâhu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31 (17-18), refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabâhu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabâhu was the Śrutakêvali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Aśoka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabâhu to Śravaṇa Belgola and ended his days there in religious retirement had no solid foundation<sup>1</sup>. He tried to show that the Bhadrabâhu of inscription No. 1 was a later one of that name who lived in the first century B. C. and wrongly identified Chandragupta with Guptigupta<sup>2</sup>.

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leumann says<sup>3</sup>, the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *paṭṭāvalis* or succession lists of gurus, Dr. Hoernle says<sup>4</sup>: "Before Bhadrabâhu the Jain community was undivided; with him the Digambaras separated from the Śvētāmbaras . . . . The question is who this Bhadrabâhu was. The Śvētāmbara *paṭṭāvalis* know only one Bhadrabâhu, who, from the dates assigned to him by the Śvētāmbaras and Digambaras alike, must be identical with the Bhadrabâhu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabâhu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Śvētāmbaras. . . . The Digambara separation originally took place as a result of the migration southwards under Bhadrabâhu in consequence of a severe famine in Bihâr, the original home of the undivided Jain community." Here is some evidence of the migration having taken place under the Śrutakêvali Bhadrabâhu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Śrutakêvali Bhadrabâhu. Mr. Thomas says:<sup>5</sup> "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course

1. *I. A.*, XXI, 156; *E. I.*, IV, 22; *JRAS.*, 1909, 23; *Ibid.*, 1911, 816.

2. *E. I.*, IV, 339.

3. *Vienna Oriental Journal*, VII, 382.

4. *I. A.*, XXI, 59-60.

5. *Jainism, or the Early Faith of Aśoka*, 23.



TYÂGADA BRAHMADEVA PILLAR, SOUTH SIDE



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and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. . . . The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Śramanas as opposed to the doctrines of the Brāhmanas." The same writer goes on to prove that the successors of Chandragupta were also Jainas. That Asōka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari* that Asōka introduced Jainism into Kāshmir. This is confirmed by the *Rājataranginī* or Brāhmanical history of Kāshmir, which states that Asōka 'brought in the Jina-sāsana.' In the Sanskrit play named *Mudrā-Rākshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that Jainas held a prominent position at the time, and Chāṇakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

3. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He ascended the throne in or about 322 B. C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B. C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living, namely, the Śrutakēvali Bhadrabāhu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabāhu's death. And tradition says that he lived for twelve years after the decease of Bhadrabāhu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Murya empire.<sup>1</sup> For the Edicts of Asōka found at Māski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Mōriyar or Mauryas. There are also inscriptions<sup>2</sup> in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says<sup>3</sup>: "At present there is no good

1. *JRAS.* for 1919, 598.

2. *E. C. V. Shikāpur* 225, etc.

3. *Oxford History of India*, 74.



evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Narbadâ. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the abovementioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of all the points bearing on the subject, arrived at a similar conclusion. He says<sup>1</sup>:—

"The only direct evidence throwing light on the manner in which the eventful reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having been a Jain like Bimbisâra, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunâgas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudrâ-Rākshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rākshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that when the Jain saint Bhadrabâhu predicted a famine in northern India which would last for twelve years, and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Śravana Belgola in Mysore, where Bhadrabâhu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Śravana Belgola, inscriptions from the seventh century after Christ, and a literary work of the tenth century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B. C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve years' famine is not incredible. In short, the Jain tradition holds the field, and no alternative account exists".

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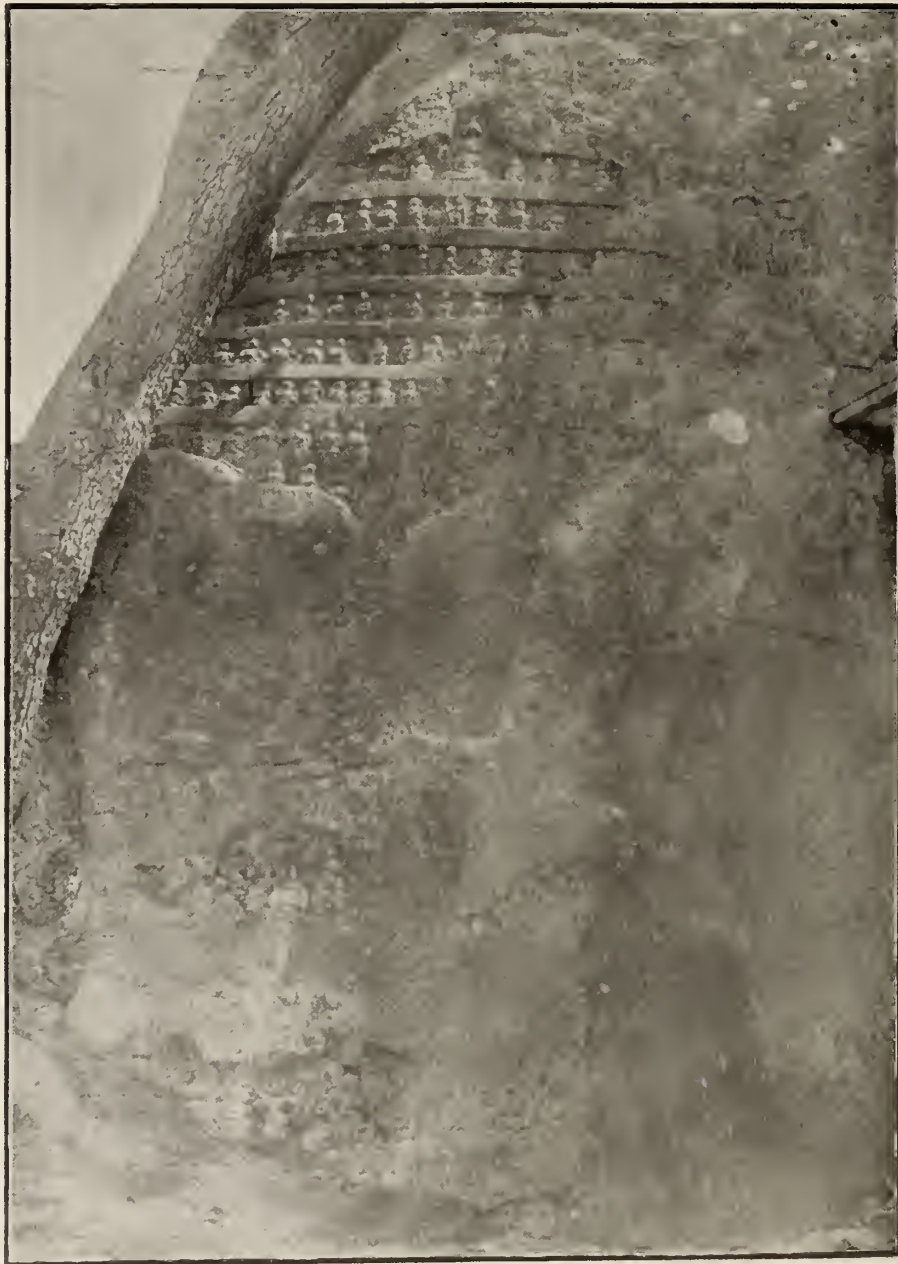
1. Oxford History of India, 75-76.



1. PAVILION OVER TYAGADA BRAHMADEVA PILLAR



2. LAKSHMI ON LINTEL OF AKHANDA-BAGILU



SIDDHAS' BOULDER

*Mysore Archaeological Survey*



## 1. INSCRIPTIONS ASSIGNABLE TO SPECIFIC DYNASTIES OF KINGS.

A good number of the inscriptions can be assigned to specific dynasties of kings such as the Ganga, the Rāshtrakūṭa, the Chālukya, the Hoysala, and those of Vijayanagar and Mysore. There are also a few records which refer to the Kadambas, the Nolambas, the Chōlas, the Changāḷvas, and the chiefs of Nidugal and Nuggēhalli. The epigraphs relating to the Hoysala dynasty are fairly numerous.

## THE GANGAS.

The earliest of the Ganga records seems to be 415 (Plate LXXVI), which refers to the erection of a *basadi* or Jina temple by Śivamāra. The palæography of the inscription leads us to the conclusion that the reference is in all probability to king Śivamāra II, son of Śrīpurusha. The period of the record may be about 810. The next in point of time is 394 (Plate LXXV), a *viragal*<sup>1</sup>, which refers itself to the reign of Satyavākya Permanādi. It records that in the fifteenth year of the coronation of Satyavākya Permanādi, Bidiyāṭa, son of Maṭṭiyara-Būvayya, fought and fell during a cattle raid. The king mentioned is very probably Satyavākya Rāchamalla Permanādi II who began to rule in 870, and if so, the date of the record would be 884. The sculptures on the stone represent the hero as cutting off the head of his opponent with a sword, the herd of cattle rescued by him being also shown at his side. Another *viragal*, 138 (60), (Plate LXIX), refers to a Ganga prince of the name of Ganga-vajra, also known as Rakkasa-maṇi, and records the death of his faithful and brave servant Bōyiga in a fierce battle between the prince on the one side and Vaddega and Kōṇeya-Ganga on the other. The inscription says that having made the whole force of Vaddega and Kōṇeya-Ganga flee with terror and killed many warriors, Bōyiga fell severely wounded, the greatness of his prowess being praised even by the enemy's troops. We do not know who this Ganga prince was, nor his opponent Kōṇeya-Ganga whose cause was espoused by Vaddega, evidently the Rāshtrakūṭa king Amōghavarsha III. The period of the *viragal* may be about 940. Ganga-vajra was also a title of the later Ganga king Mārasimha according to 59 (38). A third *viragal*, 139 (61), of about 950, records the death, probably in a battle at Bagiyur, of Sāviyabbe, the daughter of the chief Bāyika and the wife of Dhōra's son Lōka-Vidyādhara *alias* Udaya-Vidyādhara. It is doubtful whether Lōka-Vidyādhara was a Ganga prince, though we know that some Ganga kings had titles with the suffix Vidyādhara, *e. g.*, the adopted son of Rakkasa-Ganga was known as Rāja-Vidyādhara<sup>2</sup> and Mārasimha had the title Ganga-Vidyādhara<sup>3</sup>. The continuation of the record round the top, which is mostly illegible, seems to state that out of affection for her husband Sāviyabbe accompanied him to battle and fell fighting at his side. The sculptures at the top represent her as an amazon riding on a horse, flourishing a sword, with a man on an

1. A memorial to a hero who fell in battle.

2. E C, VIII, Nagar 35.

3. Śravana Belgola 59 (38).

elephant opposite to her, apparently aiming at her with some weapon held at the level of his waist. No. 150 is a fragmentary Jaina epitaph containing references here and there to the Ganga kingdom and its prosperity. It mentions one Narasinga as the great minister of Ereganga and states that the son of Narasinga's son-in-law Nagavarṇa, who was an equal of Vatsarāja and Bhagadatta, died by the Jaina rite of starvation. Ereganga is evidently the Ganga king Ereyappa who, according to the Sūḍi plates<sup>1</sup> of Būtuga and the Kūḍlūr plates<sup>2</sup> of Mārasimha, had a son named Narasinga, who seems to be mentioned in the present record as his great minister. The date of the inscription may be about 950.

No. 59 (38), (Plate LXIII), introduces us to king Mārasimha, gives an elaborate account of his achievements and records his death at Bankāpura by the Jaina rite of *sallēkhanā* or starvation. It states that Mārasimha, who had the title Satyavākya-Kouguṇivarṇa-dharma-mahārājādhirāja, became known as the king of the Gūrjaras by his conquest of the northern region for the Rāshtrakūṭa king Kṛṣṇa III; that he broke the pride of Alla, a powerful opponent of Kṛṣṇa III; that he dispersed the bands of the Kirātas dwelling on the skirts of the Vindhya forests; that he protected the army of the emperor (Kṛṣṇa III) at Mānyakhēṭa (Mālkhēḍ in the Nizam's Dominions); that he performed the anointment of the Rāshtrakūṭa king Indra IV; that he defeated Vajjala, the younger brother of Pātālanalla; that he captured all the possessions, including jewels, elephants, etc. of the ruler of the Vanavāsi country; that he received obeisance from the members of the Māṭūra family<sup>3</sup>; that he destroyed all the Noḷamba kings in war, which circumstance gave him the distinctive title Noḷambakulāntaka or a Yama to the Noḷamba family; that he took the hill-fort of Uchchangi which had proved impregnable even to Kaḍuvattī; that he killed the Śabara leader Naraga; that he defeated the Chālukya prince Rājāditya; that he fought and conquered in battles on the banks of the Tāpi, at Mānyakhēṭa, at Gônūr, at Uchchangi, in the Banavāsi country, and at the fortress of Pābhase; and that he maintained the doctrine of Jina and erected *basadis* and *mānastambhas* at various places. The record closes with the statement that he relinquished the sovereignty, and keeping the vow of *sallēkhanā* for three days in the presence of Ajita-bhaṭṭāraka, died at Bankāpura (in 974). A good number of titles is applied to him, among which may be mentioned Ganga-chūḍāmaṇi (the crest-jewel of the Gangas), Noḷambāntaka (destroyer of the Noḷambas), Guttiya-Ganga (the Ganga of Gutti), Chalad-uttaranga (the lintel of firmness of character), Maṇḍalika-Tripētra (a Śiva among chieftains), Ganga-Vidyādhara, Ganga-Kandarpa, Ganga-Vajra and Gangara-singa (the lion of the Gangas). From an inscription at Karagaḍa<sup>4</sup>, of 971, we learn that the battle with

1. E. I., III, 158.

2. Mysore Archaeological Report for 1921, p. 25.

3. E. I., XI, 4 and 5.

4. Mysore Archaeological Report for 1911, p. 37.



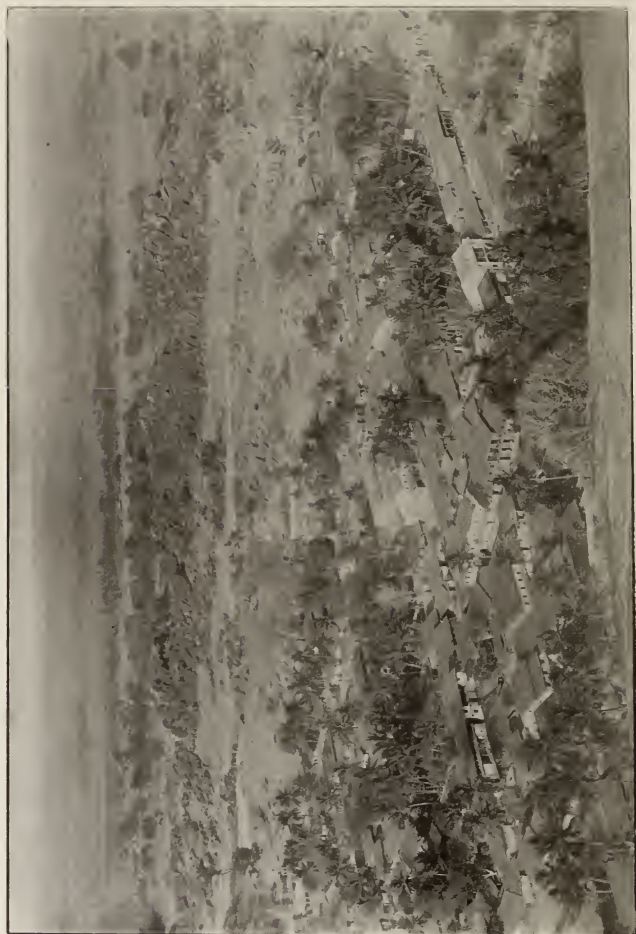


1. CHENNANNA-BASTI AND DONÈ



2. ODEGAL-BASTI





NORTH VIEW OF THE VILLAGE

*Mysore Archaeological Survey*

Rājāditya was for the possession of the Uchchangi fort. The Kūḍlūr plates<sup>1</sup> of Mārasimha, of 963, state that Kṛishna III, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning Mārasimha as the ruler of Gangapāḍi. No. 45, which seems to refer to a warrior or servant of Nōḷambakulāntaka, is a record of the same reign.

His successor was king Rāchanalla (IV) whose minister and general, Chāmuṇḍa-Rāja, built, according to No. 122 (Plate LXVIII), the Chāmuṇḍarāya-basti on the smaller hill and erected, as stated in 175 (76), 176 (76) and 179 (75), (Plate LXXI), the colossal statue of Gommatēsvara on the larger hill. No. 176 is in the Tamil language, one-half being in Grantha, and the other half in Vaṭṭe-luttu, characters; and 179 in the Maḥrāṭhi language, the characters used being Nāgari. No. 281 (109), (Plate LXXII), though fragmentary, contains some account of Chāmuṇḍa-Rāja's exploits. We learn from it that he belonged to the Brahma-Kshatra race; that when by order of king Indra his own lord king Jagadēkavirā (Rāchanalla) raised his arm to conquer Vajvalādēva, the younger brother of Pātālamalla, he routed and put to flight the hostile army; that in the wars with Nōḷamba-Rāja and king Raṇasinga his prowess was applauded by his lord Jagadēkavira; and that he frustrated an attempt by king Chaladanka-Ganga to seize by force the Ganga empire. Chāmuṇḍa-Rāja was also a literary character, being the author of a Kannāḍa work called Chāmuṇḍarāya-purāṇa, an account mostly in prose of the twenty-four Tirthankaras, which he wrote in 978. From the opening and concluding chapters of the work, which give a few details about the author, we learn that he was born in the Brahma-Kshatra race; that his lord was Jagadēkavira and his guru Ajitasēna; and that he obtained renown by putting to flight Gōvīndarāja and slaying Rāchaya. The origin of his various titles is related thus: from his defeat of Vajvalādēva in the Khēḍaga war he obtained the title *Samara-dhurandhara*; from the valour he displayed in the plain of Gōnūr in the Nōḷamba war, the title *Vīra-mārtāṇḍa*; from his brave fight against Rājāditya in the fort of Uchchangi, the title *Raṇaranga-sīnga*; from his killing Tribhuvanavira in the fort of Bāgeyūr and enabling Gōvīndara to enter it, the title *Vairikula-Kāladāṇḍa*; from his defeat of Rāja, Bāsa, Sivara, Kūṇāṅka and other warriors in the fort of king Kāma, the title *Bhujavikrama*; from his slaying Mudurāchaya known as Chaladanka-Ganga and Gangara-bhaṭṭa who killed his younger brother Nāgavarina, the title *Samara-Paraśurīma*; and from his never telling an untruth even in jest, the title *Satya-Yudhishṭhira*.

Chāmuṇḍa-Rāja seems to have served under Mārasimha also as indicated by some of his exploits which, as we have seen above, are attributed to that king. In several inscriptions he is mentioned simply by his title of Rāja. No. 345 (137) states that Rāja, the minister of king Rāchanalla, was one of the chief promoters of the Jaina faith and couples his name with those of Ganga-Rāja, the minister of

1. Mysore Archaeological Report for 1921, p. 26.

Vishṇuvardhana, and Huḷḷa, the minister of Nārasimha I, who came after him. In several other records, which give an account of Ganga-Rāja's achievements, such as 73 (59), 125 (45), 240 (90), 251 and 397, Ganga-Rāja is described as a hundred-fold more fortunate than the former Rāja of the Gangas, that is, Chāmuṇḍa-Rāja. No. 154 refers to a visitor Subhakarayya who, it says, was the accountant of Rāchamalla-Dēva, probably king Rāchamalla IV. The last record to be noticed under this head is 121 (67) which refers to the erection of a Jina temple at Belgoḷa by Jinadēvaṇa, son of Chāmuṇḍa-Rāja and lay disciple of Ajitasēna. Ajitasēna was also the guru of Chāmuṇḍa-Rāja.

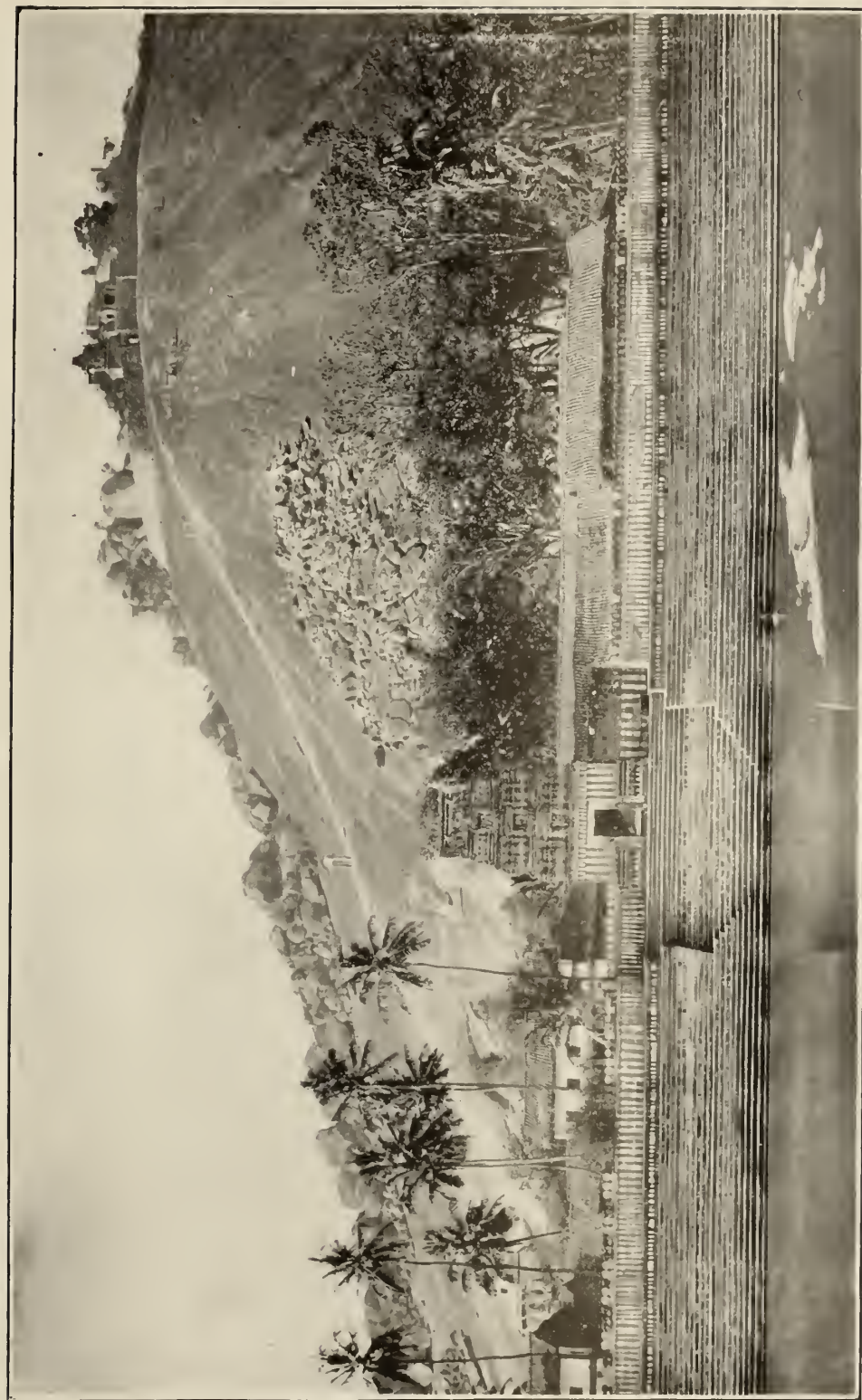
We may also notice here some epigraphs which contain references to the Gangas, without mentioning any particular Ganga king. The incomplete inscription 37 merely refers to the illustrious Ganga family and 411 mentions a warrior of the Gangas. In 378 is a reference to a fierce battle between the Gangas and the Chôlas under Chôḷa-Permaḍi and 164 records the erection of an epitaph by a Ganga chief. We learn from 69 (55) that Gôpaṇandi caused the Jaina religion, which had become weak, to attain the prosperity and fame which it formerly enjoyed during the time of the Ganga kings; from 67 (54), of 1129, that Śrīvijaya was greatly honored by a Ganga king; and from 345 (137), of about 1159, that Kellangere, where Huḷḷa erected several *bastis*, owed its foundation to the Gangas. No. 67 (54) also mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teacher Simhanandyaçhârya in establishing his power. It says: "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghâti*<sup>1</sup> sins, was vouchsafed by Simhanandi-muni to his disciple also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?" The disciple referred to here is the Ganga king Konguṇivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. No. 397 states that he was the creator of the Ganga kingdom and the Udayēndiram grant<sup>2</sup> of Hastimalla says that the Ganga family obtained increase through his greatness. The Kūḍlūr plates<sup>3</sup> of Mārasimha tell us that by favor of Simhanandi Konguṇivarma or Mādhava obtained strength of arm and valour and cut asunder the great stone pillar with a single stroke of his sword; E C, VII, Shimoga 4; that Simhanandi presented him with a sword and procured for him a kingdom; and E C, VIII, Nagar 35 and 36, that Simhanandi made the Ganga kingdom. In an old commentary on the Jaina work

1. See Translations, page 25, note 9.

2. *South Indian Inscriptions*, II, 387.

3. *Mysore Archaeological Report* for 1921, p. 19.





SOUTH VIEW OF KALYANI

*Mysore Archaeological Survey*



*Gommaṭasāra* it is stated that the Ganga family prospered by the blessing of Simhanandi.

#### THE RĀSHTRAKUTAS.

Some Rāshtrakūṭa kings have already been referred to when speaking of the Gangas: Vaddega or Amôghavarsha III who along with Kōṇeya-Ganga fought against Ganga-vajra or Rakkasa-maṇi; and Indra by whose order Chāmuṇḍa-Rāja's lord Jagadēkavira or Rāchamalla defeated Vajvalādēva. The earliest Rāshtrakūṭa inscription we have to notice is 35 (24), (Plate LXII), which refers itself to the reign of the prince Raṇāvalōka Kambayya, son of Dhruva and elder brother of Gōvinda III. It states that while the obtainer of the band of five great instruments, the *mahā-sāmantādhipati* or lord over great feudatories, Raṇāvalōka śrī-Kambayya, son of śrī-Ballabha-mahārājādhirāja-paramēśvara-mahārāja, was ruling the earth, Ba . . . . rasa made a grant of land to . . . . sēna-aḍigaḷ on the occasion of the queen of Manasija's . . . . concluding her vow of silence owing to sickness. Prince Kamba was appointed as viceroy of the Ganga territory when its ruler Śivamāra II was imprisoned by Dhruva. E C, IV, Heggaḍadēvankōṭe 93 says that he was governing the Ninety-six thousand, that is, the Ganga territory, and from the Maṇṇe plates, E C, IX, Nelamangala 61, we learn that he continued to rule the Ganga kingdom in 802. Another set of plates<sup>1</sup> recently discovered at Chāmarājanagar records that when his victorious camp was at Taḷavananagara (Talkāḍ) he granted at the request of his son Śankaragaṇṇa a village to the Jaina teacher Vardhamāna in 807. We know from other sources that through the preference of his father for his younger brother he had been superseded as heir to the throne by the latter, their father giving him the Ganga kingdom instead. On his father's death he headed a confederacy of twelve kings in an attempt to recover his birthright. But Gōvinda overcame this conspiracy, and Kamba appears to have submitted to him. The present inscription is not dated; its period may be about 800.

No. 133 (57), (Plate LXX), which is filled with the praise of Indra IV, describes his inimitable skill in playing polo<sup>2</sup> and records his death in 982 at Śravaṇa Belgoḷa by the Jaina rite of *sallēkhanā*. It says that he was the son's son of Kṛishṇa III, the daughter's son of Ganga-Gāṅgēya (Būtuga) and the son-in-law of Rājachūḍamaṇi. It is not clear who the last was. The titles applied to king Indra are Raṭṭa-Kandarpa, Rājamārtanḍa, Chalad-ankakāra, Chalad-aggaḷi, Kīrti-Nārāyaṇa, Ēḷevabedēnga, Gedēgaḷ-ābharāṇa, Kaligaḷolgaṇḍa and Bīrarabīra. As we saw above, Mārasimha tried to maintain the Rāshtrakūṭa power by crowning Indra, but the Chālukyas shattered that power beyond recovery in 973. No. 134 (58) commemorates the death of a hero named Piṭṭa who had the title Māvanagandhahasti (a rutting elephant of his maternal uncle or father-in-law). His

1. *Mysore Archaeological Report* for 1920, p. 31.

2. See Translations, page 62, notes 1 and 2.



valour is described at length and it is stated that the command of the army was bestowed upon him by Rājachûḍāmaṇi-Māgeḍemalla. The palæography, the mention of Rājachûḍāmaṇi and the identity of the cyclic year lead to the inference that this record may also be one of Indra's time and that its date may be the same as that of the previous one. It may also be mentioned here that No. 67 (54), of 1129, refers incidentally to two Rāshṭrakūṭa kings, namely, Sāhasatunga and Kṛishṇa. Akaḷankadēva describes the greatness of his own learning to Sāhasatunga, who has been identified with Dantiḍurga; and Paravādimalla gives the derivation of his name to Kṛishṇa, probably the second king of that name.

### THE CHALUKYAS.

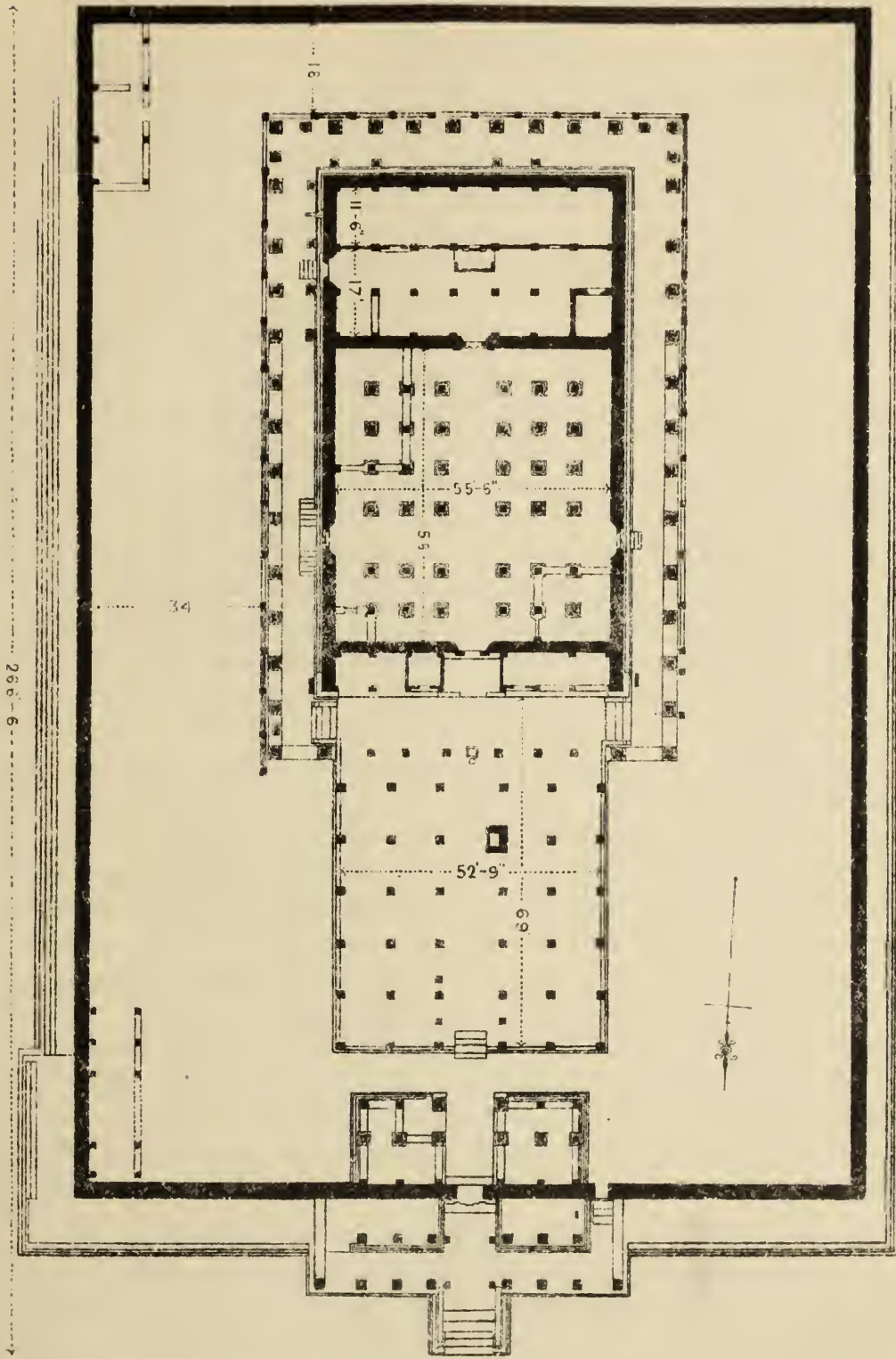
Reference has already been made to the victory of the Ganga king Mārasimha over the Chālukya prince Rājāditya. No. 152 names a chief Goggi with the epithet Chagabhakshana-chakravarti. He is most probably identical with the Chālukya chief of that name mentioned in an inscription at Varuṇa, E C, III, Mysore 37, and described as the obtainer of the band of five great instruments and as a *mahā-sāmanta* who had the original boar for his crest. There are also several *viragals* at the same village recording the death of Goggi's servants in various battles<sup>1</sup>. Nos. 73 (59) and 125 (45), of 1118, which are records of the reign of the Hoysala king Viṣṇuvardhana, state incidentally that his general Ganga-Rāja inflicted a severe defeat on the army of the Chālukya emperor Tribhuvanamalla-Permāḍi-Dēva, that is, Vikramāditya VI (1076-1126). They give a spirited account of how Ganga-Rāja made a night attack on the Chālukya army encamped at Kaṇṇegāl under the command of twelve sāmantas or tributary chiefs and completely defeated it, capturing all their stores and vehicles, which he presented to his own lord. No. 384 (144) opens with a formal acknowledgment of the overlordship of the Chālukya emperor Tribhuvanamalla-Dēva, but being really a Hoysala record, it will be dealt with under the next head.

There are a few incidental references to Chālukya kings in 69 (55), of about 1100, and 67 (54), of 1129. In the former it is stated that Guṇachandra was the worshipper of the feet of Mallikāmōḍa-Śāntiśa in Balipura. As Mallikāmōḍa was a title of Jayasimha I<sup>2</sup>, this god was in all probability set up by him or by some one else in his name. It is also stated in this record that Vāsavachandra attained celebrity as Bāla-Sarasvati in the Chālukya capital. In the other inscription Vādirāja is said to have acquired great fame in the Chālukya capital and to have been honored by Jayasimha I; and Svāmi, another Jaina teacher, to have had the title of Śabda-Chaturmukha conferred on him in the court of king Āhavamalla (1042-1068).

1. See *Mysore Archaeological Report* for 1916, pp. 46 and 47.

2. See *E.I.*, XII, 144; E C, VII, Shikārpār 20 a, 125, 126 and 153.

SCALE 20 15 10 5 20 40 60 FEET







### THE HOYSALAS.

As stated before, there are numerous records relating to the Hoysala dynasty. Of these, 132 (56), of 1123, 143 (53), of 1131, and 384 (144), of about 1135, give the genealogy of the Hoysalas from Vinayāditya to Vishṇuvardhana; 345 (137), of about 1159, and 349 (138), of 1159, from Vinayāditya to Nārasimha I; and 327 (124), of 1131, and 335 (130), of 1195, from Vinayāditya to Ballāḷa II. No. 132 also gives the Purāṇic genealogy, and an account of the rise, of the Hoysalas thus:—"From (Brahma) the offspring of the lotus navel of Viṣṇu was born Atri; his son was the Moon; his son Budha; his son Purūrava; his son Āyu; his son Nahusha; his son Yayāti; his son Yadu: and in the line of Yadu arose many kings. Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a great sage in a forest said with reference to a fierce tiger *poy saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvati became Poysalas and possessors of the tiger crest in Śaṣapura<sup>1</sup>. Among them was king Vinayāditya". It is not clear why Nripa-Kāma-Hoysala who, according to E C, V, Arsikere 141 and 157, was the father of Vinayāditya, is not included in the genealogy as given in the above-mentioned inscriptions and numerous others. That he ruled there can be no doubt, for, there are several inscriptions<sup>2</sup> which mention the fact. No. 118 (44), of 1120, however, mentions him as the patron of Êcha, the father of Vishṇuvardhana's general Ganga-Rāja. With regard to Vinayāditya, 67 (54), of 1129, states that he became a great king by the favor of the Jaina teacher Śānti-dēva; and 143 that he made any number of tanks and temples, any number of Jina shrines, any number of *nāḍus* (or districts), villages and subjects. The erection of Jina temples by him is thus described: "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did king Poysala cause Jina temples to be built." His son by Keḷyabbarasi was Eṇyanga, who is described as the right arm of the Chālukya king in 327 and 345. There are several verses devoted to his praise in 349, which describe him as the glory of the Kshatriya family, as a Yama incarnate in battle, and as having burnt Dhārā, the city of the Mālava king, put to flight the fierce Chōḷa army, destroyed Chakragoṭṭa, and ruined Kaḷinga. By his wife Êchala-Dēvi he had three sons—Ballāḷa I, Vishṇuvardhana and Udayāditya.

Vishṇuvardhana's titles, praises and conquests are given in 132, 143, 327, 345, 349 and 384. The titles applied to him are the mahā-maṇḍalēśvara who has acquired the band of five great instruments, Tribhuvanamalla, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, punisher

1. Angaḷi in the Mūḍgere Taluk of the Kaḷūr District in the Mysore State.

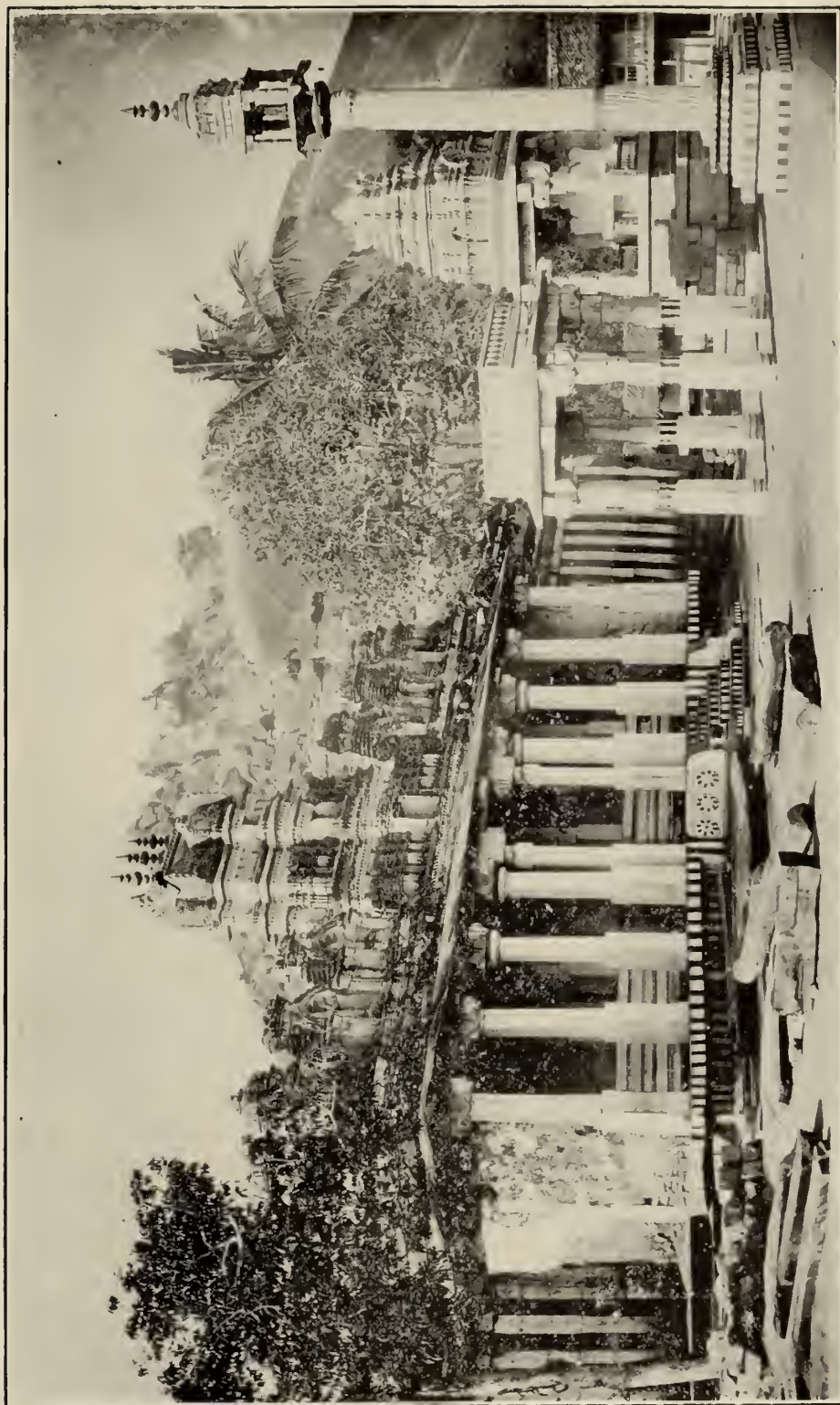
2. See E C, V, Manjarābād 43, of 1022, and Arkalgūḷ 76, of 1026; E C, VI, Mūḍgere 19, of the seventh year of his reign.

of the Malepas, capturer of 'Taḷakāḍu Kongu Nangali Koyatūr Uchchangi Noḷam-bavāḍi and Hānungal, and Bhujabāla-Vira-Ganga. He is further described as sole promoter of the prosperity of Paṭṭi-Perumāḷa's kingdom, as a wild fire to the forest Chakragoṭṭa, as a submarine fire to the *maṇḍalīkas* or chieftains of Tōṇḍa, as a spear to the heart of Adiyama<sup>1</sup>, as the uprooter of Narasingavarma<sup>1</sup>, as the final destructive fire to Kaḷapāḷa, as death to the Kongas, as confounder of Henjeru, as disturber of Sāvimala, as destroyer of the Ghāts, as dragger along of the Tuḷuvas, as a terror to Gōyindavāḍi, as trampler on Rodda, and as plunderer of Rāyarāyapura. His prowess is thus eulogised: "Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishṇu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishṇu pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishṇu. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him. The strongest forts of his enemies, such as Koyatūr Taḷavanapura and Rāyarāyapura, were burnt in the growing flames of Vishṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma." The account of his conquests is given thus: He easily captured Chakragoṭṭa, Taḷakāḍu, Nilagiri, Kongu, Nangali, Kōḷāḷa, Tereyūr, Koyatūr, Kongaḷi, Uchchangi, Taleyūr, Pomburcha, Andhāsura-chauka, Baḷeyapaṭṭana, Chengiri, Hānungal and many other fortresses, and made by his fierce valour the whole of the Gangavāḍi Ninety-six thousand as far as Lokkiguṇḍi obedient to his seal (or command). He destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kānchi to tremble. He reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsi dwell in forest, and shook the great Vallūr. He made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the blood of Kaḷapāḷa. He defeated Narasimhavarma and Adiyama, and took possession of Chengiri and Taḷavanapura. He conquered king Irungōḷa and the Kadamba king, put to flight the army of the Mālava king, Jagaddēva and others sent by the (Chālukya) emperor, and seized with his sword the earth from the east to the west as far as the Kṛishṇavēṇṇā. He brought into complete subjection the Kongu seven and the Male seven, and captured countries as far as Lokkiguṇḍi.

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1. Chōḷa feudatories.





FRONT VIEW OF BHANDARI-BASTI

*Mysore Archaeological Survey*





We may now proceed to examine the records of Vishṇuvardhana's reign. The earliest of these is 137, dated 1117. It mentions two merchants named Poysaḷa-seṭṭi and Nēmi-seṭṭi, describing them as the royal merchants of king Poysaḷa and as warm supporters of the Jaina religion, and records that their mothers Māchikabbe and Śāntikabbe, having caused a Jina temple to be built and a *mandara* made, received *dīkshe* or initiation from the sage Bhānukīrti. The Jina temple referred to is the Tērina-basti on the smaller hill (see p. 7). No. 366 is an unfinished inscription giving merely the name and titles of the king. From 388 we learn that the king's senior general, *svāmidrôha-gharaṭṭa* (a millstone to traitors to his lord) Ganga-Râja, made Jinanāthapura at the holy place Belgoḷa. A grant also appears to have been made by him with the king's permission. Mention is made of a *koḷaga* or measure named Drôhagharatṭa after the title of Ganga-Râja. It is curious that the inscription ends thus: The arrow shot by Drôhagharatṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible on the stone. The village Jinanāthapura is about a mile to the north of Belgoḷa.

Nos. 73 (59), of 1118, 125 (45), 240 (90), 251, 384 (144) and 397, of 1119, all of which refer themselves to the reign of Vishṇuvardhana, give Ganga-Râja's pedigree and an account of his exploits and pious acts. The pedigree is as follows: Nāgavarṇa of the Kaundinya-gôtra; his son Mâra, his wife Mākāṇabbe; their son Êcha, also known as Budhamitra, whose patron was king Nṛipa-Kāma-Hoysaḷa; his wife Pôchikabbe; their sons Bamma-chamûpa and Ganga-Râja. The titles of Ganga-Râja as given in 118 (44), of 1120, are: obtainer of the band of five great instruments, *mahâ-sāmantâdhipati*, *mahâ-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of king Vishṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, and *drôhagharatṭa*. This inscription also states that his father's guru was Kanakanandi of Muḷḷûr (in Coorg). Among his exploits, his defeat of the Châlukya army at Kaṇṇegāl has already been mentioned when speaking of the Châlukyas (p. 48). His other achievements are thus described: "Seizing Taḷakâḍu, taking possession similarly of Kongu, chasing away Jam..., pulling out Chengiri by the strength of his arm, sending Narasinga to the abode of Yama,—the general Ganga took Ganga-maṇḍala and made it subject to the orders of king Vishṇu. When Chôḷa's *sāmanta* Adiyama, stationed in the camp of Taḷakâḍu, refused to surrender the *nāḍu* which Chôḷa had given, saying 'Fight and take it', Ganga-Râja marched against him; and the two armies met. O Ganga-Râja, why do we require others for describing the greatness of your prowess? Is not Dâma who, while the point of your sharp sword was lifting up the skin of his back, fled in the

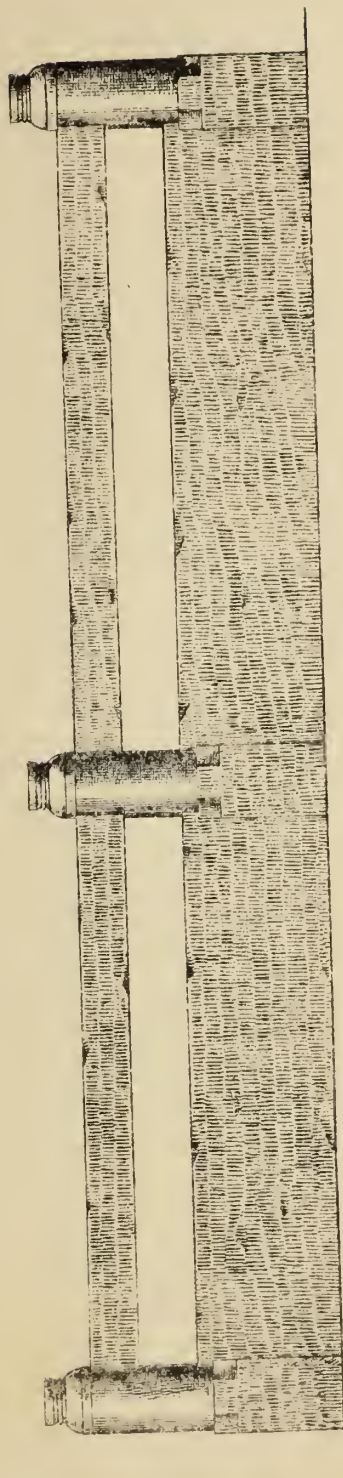
direction of Kānchi enough ? O Ganga, unable to face you in battle, the Tigula (Tamil) Dāma escaped and took refuge in the forest. Having remained till now in Talakāḍu astonishing people by his valour, the *sāmanta* Dāmōdara, turning now his back on the fight through fear of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull. Ganga-Rāja put to flight Narasingavarma and all the other *sāmantas* of Chōla above the ghāts and brought the whole *nāḷu* under the dominion of his lord's single umbrella. " How helpful he was to his lord is thus poetically described : " As the thunderbolt to Indra, as the plough to Balarāma, as the discus to Vishṇu, as the spear to Subrahmanya, as the bow Gāṇḍīva to Arjuna, even so, does Ganga conduct the affairs of king Vishṇu." The account of his pious acts runs thus : " The Koṇḍakunda line of the Mūla-saṅgha is the most ancient in the Jaina creed ; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is the disciple of Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēsiga-gaṇa. He renovated all the Jina temples of Gangavāḍi ; he had the enclosure built around Gommatadēva ; driving out the Tigulas, he restored Gangavāḍi to Vira-Ganga ; — was not Ganga-Rāja a hundred-fold more fortunate than that former Rāya (Chāmuṇḍa-Rāya) of the Gangas ? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made ; and thus the country was everywhere brought through Ganga-Rāja to the condition in which it had been in days of yore. After Chāmuṇḍa-Rāya he was the chief promoter of the Jaina doctrine." Supernatural power was also attributed to him ; for, it is stated that just as the Gōḍāvari stopped flowing on account of the Jaina devotee Attimabbarasi<sup>1</sup>, the Kāvēri, though it swelled and surrounded him, did not touch him, thus testifying to the depth of his devotion to the Jaina faith. We also learn from 73 and 125 that when after his victory over the Chālukya army at Kaṇṇegāl he presented to Vishṇuvardhana the stores and vehicles of the enemy captured in battle, the king, being pleased with his prowess, said " I am pleased ; ask for a boon," whereupon Ganga-Rāja asked for and obtained from the king the village of Parama and granted it to the Jina temples erected by his mother Pôchaladēvi and his wife Lakshmi-dēvi. And 240, 251 and 397 state that after his victory over the Chōla feudatories at Talkāḍ he similarly obtained from the king the village of Gōvindavāḍi and granted it for the worship of Gommatêśvara. Both the grants were made after washing the feet of his guru Śubhachandra-siddhānta-dēva. It is stated in 73 that the grant of Parama was confirmed by the general Êchi-Rāja, apparently the son of Ganga-Rāja. The engraver of 73 was Vardhamānâchâri, an ornament to the forehead of titled sculptors, and of 397, Gangâchâri with the same epithet.

It will be convenient to notice here the remaining inscriptions relating to Ganga-Rāja, though the king is not named in them. No. 126 (46) is an epitaph

1. See Translations, page 40, note 2.



STONE RAILING IN BHANDARA BASTI



SCALE IN FEET. 1 2 3 4 5 6



set up by Lakshmi, wife of Ganga-Râja, to commemorate the death in 1113 of her brother Bûchana, a lay disciple of Śubhachandra-siddhânta-dêva. It opens with a verse in praise of Śubhachandra and states that the lady Nâgale had two daughters named Lakkale (Lakshmi, wife of Ganga-Râja) and Dêmati and a son named Bûchana. After praises of Bûchana the record concludes with the statement that in order to perpetuate his fame Lakshmi set up the stone pillar. No. 127 (47) is also an epitaph recording the death in 1115 of the Jaina teacher Mêghachandra-traividya-dêva, set up by Ganga-Râja and his wife Lakshmi. After giving the succession of gurus (which will be considered later on) from Padmanandi *alias* Koṇḍakundâchârya down to Mêghachandra-traividya-dêva who is praised at length, the inscription states that the chief disciple of the latter, Prabhâchandra-siddhânta-dêva, had this epitaph consecrated with great magnificence at the holy place Kabbappu through his lay disciples Ganga-Râja and his wife Lakshminati-daṇḍanâyakiti. The titles of Ganga-Râja are given as in 118, and it is stated of him that he was the raiser up of the kingdom of Vishṇuvardhana and that by restoring innumerable ruined Jina temples in all places to their former condition he converted the Gangavâḍi Ninety-six thousand into Kopaṇa<sup>1</sup>. The inscription was written with a potstone pencil by the calligraphist Châvarâja and engraved by Gangâchâri (the same that engraved 397), a lay disciple of Śubhachandra-siddhânta-dêva. No. 74 (65) records the erection by Ganga-Râja of the Jina temple Indirâ-kuḷagriha, now known as the Śâsana-basti; 177 (76) and 180 (75), the latter in Nâgari characters and the Mahrâṭhi language, (Plate LXXI), of the enclosure around Gommatêśvara; and 73 (64) of the Kattale-basti for his mother Pôchavve. The period of the first three epigraphs is about 1117 and that of the fourth about 1118. We learn from 130 (63) that Lakshmi, a lay disciple of Śubhachandra, caused the Jina temple now known as the Eraḍukaṭṭe-basti to be built; and from 129 (49), that she set up this as the epitaph of her sister Dêmati who died in 1120. The former describes Śubhachandra as a Siddhanandi in philosophy, and Lakshmi as Chêlini in the worship of Jina, and as the lady of Policy in business and the lady of Victory in battle to Ganga-Râja. The temple is said to belong to the Pustaka line of the Dêsigagaṇa of the Mûla-saṅgha. The date of the record may be about 1118. The latter, which is similar to 126 in the opening portion, states after praises of Dêmati that she, a lay disciple of Śubhachandra, was the wife of the royal merchant Châmuṇḍa described as a favourite with all kings and that she ended her life by the rite of *samâdhi* or starvation. Nos. 118 (44), 128 (48) and 117 (43) are epitaphs set up by Ganga-Râja for his mother Pôchikabbe, his wife Lakshmi and his guru Śubhachandra who died respectively in 1120, 1121 and 1123. The first (Plate LXIX), already referred to, says, after praises of Ganga-Râja's parents Êcha and Pôchikabbe, that the latter caused to be erected numerous Jina temples at

1. Kopal in the south-west of the Nizam's Dominions, considered as a holy place by the Jainas.

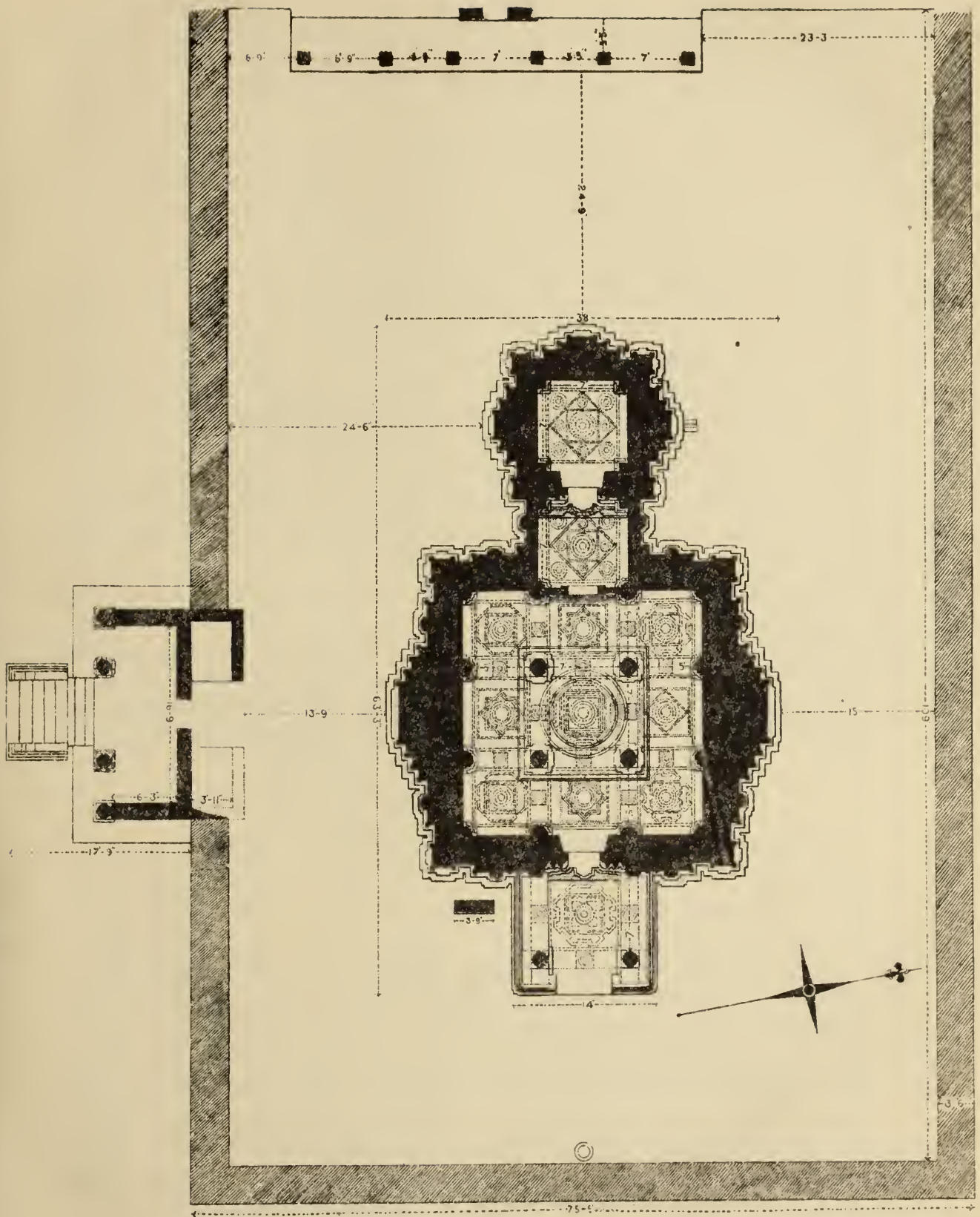


Belgoḷa and many other holy places, and, observing the rule of lying on one side only, uttering the five salutations<sup>1</sup>, died by the rite of *sallēkhanā*. The epigraph was written by Châvarâja (the same that wrote 127), a lay disciple of Prabhâchandra-siddhânta-dēva, and engraved by Hoysalâchâri's son Vardhamânâchâri (the same that engraved 73). The second, opening with a verse in praise of Śubhachandra like 126 and 129, proceeds to say that his lay disciple Lakshmi, who is praised at length, ended her life by *samādhi*. And the third, after giving the succession of gurus (to be noticed further on) from Koṇḍakunda to Śubhachandra and praising the latter at some length, recounts the titles of Ganga-Râja like 118 and 127 and closes with the praise of his elder brother's wife Jakkanabbe. This inscription was written by Mardimayya, a lay disciple of Prabhâchandra-siddhânta-dēva, and engraved by Vardhamânâchâri, the same individual that engraved 73 and 118.

There are three more records which refer to Jakkanabbe mentioned in the previous para, namely, 367, 368 and 400. We learn from the first that she was the mother of the general Boppadēva and a lay disciple of Śubhachandra and that having observed the vow known as *môksha-tilaka* she caused a Jina figure to be carved on a boulder and had it consecrated; from the second, that she caused a tank to be built and had a Jina figure carved on a boulder; and from the third, which applies the epithet *daṇḍanâyakiti* to her, that she set up some god at Sâhaḷi and made a grant of land for it. The tank built by her is now known as Jakki-kaṭṭe and is referred to in 385. Her epithet *daṇḍanâyakiti* shows that her husband, elder brother of Ganga-Râja, was also a *daṇḍanâyaka* or general. From 399 we may perhaps infer that the god set up by her was Vṛishabhasvâmi, the first Tirthankara. The period of these records may be about 1120. We may also notice in this connection an inscription of the reign of Vishṇuvardhana, 384 (144), of about 1135, as it furnishes some items of information regarding Ganga-Râja's family. Opening with an acknowledgment of Châlukya suzerainty, it gives the Hoysala genealogy from Vinayâditya to Vishṇuvardhana and then proceeds to give the pedigree of Ganga-Râja thus :—Nâgavarma; his son Mâra; his son Êchi-Râja, his wife Pôchikabbe; their sons the generals Bamma and Ganga-Râja. After a brief account of the exploits of Ganga-Râja it goes on to say that the general Bamma had by his wife Bâganabbe, a lay disciple of Bhânukîrti, a son named Êcha who, having caused to be erected in Kopaṇa, Belgoḷa and other holy places Jina temples which, adorned with rich sculptures, captivated the hearts of the spectators, died by the rite of *sanyâsana*, whereupon the general Boppa, the eldest son of Ganga-Râja, set up an epitaph to Êcha, and, for the repairs of the *basadi* which he had erected, granted certain lands to Mâdhavachandra, the disciple of his own guru Śubhachandra; and that Êchikabbe, the wife of Êcha and a lay disciple of Śubhachandra, who was equal to Attimabbarasi<sup>2</sup> in liberality, and her mother-in-law Bâganabbe set

1. See Translations, page 44, note 1.

2. See page 52, note 1.

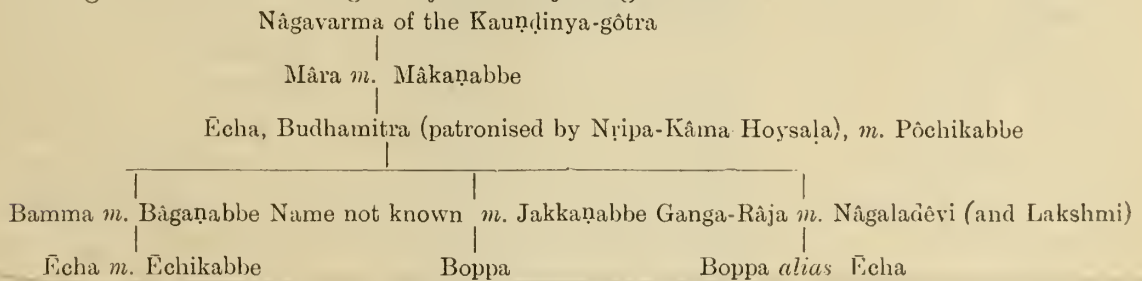


AKKANA BASTI.





up the present inscription and granted a cocoanut garden. The general Boppa, to whom the titles of his father are applied, is stated to have driven out the Kongas and other arrogant adversaries who were thorns to the country and brought other countries into subjection to his lord. The last inscription connected with Ganga-Rāja that has to be noticed is 120 (66), of about 1138, which states that Êchaṇa, his son, caused to be built the Jina temple Trailòkyaranjana, which had the other name Boppana-chaityālaya. As stated before (p. 6), the image bearing this inscription, which is now in the Chāmuṇḍarāya-basti, did not originally belong to it. As a verse in praise of Boppa in EC, IV, Nāgamangala 32 gives room for the doubt that he may have had another name Êcha, this temple appears to have been called Boppana-chaityālaya after the more familiar of the two names of the founder. From EC, V, Bêlûr 124 we learn that Ganga-Rāja died in 1133 and that his son Boppa erected the Pârsvanātha-basti, naming it Drôhagharatṭa-Jinālaya after one of the titles of his father, to his memory at Halebid. Boppa also erected the Śāntiśvara-basti at Kambadahalli, Nāgamangala Taluk, probably as a memorial of his father, as indicated by the name, Drôhagharatṭāchāri, of the architect who designed and built it.<sup>1</sup> As Bêlûr 124 states that Boppa was the son of Nāgaladêvi, we have to suppose that Ganga-Rāja had another wife besides Lakshmi. Jakkaṇabbe, mentioned as Ganga-Rāja's elder brother's wife, had also a son named Boppa, but her husband's name is not given. Bamma, the elder brother of Ganga-Rāja, had by his wife Bāgaṇabbe a son named Êcha. We have therefore to suppose that Jakkaṇabbe was either another wife of Bamma or the wife of another elder brother of Ganga-Rāja. The latter alternative is more probable as the word *piriyaṇṇa*, eldest brother, used in 384 in speaking of Bamma presupposes the existence of at least another elder brother of Ganga-Rāja, and Jakkaṇabbe must have been the wife of this elder brother. The details gathered about Ganga-Rāja's family are given below for convenient reference:—



We may now resume our examination of the records of Vishṇuvardhana. No. 377 (143), of about 1120, couples the name of the king with that of his senior general, evidently Ganga-Rāja, and states that when their kingdom was increasing in prosperity Chaladankarāva Heḍe-jiya and others made a grant apparently for filling up a pit to the right of Gommatêśvara. No. 132 (56) records the erection in 1123 of the Savatigandhavārāṇa-basti by Śāntala-Dêvi, the queen of Vishṇuvardhana. It opens with a verse in praise of Prabhāchandra, the disciple of Mēghachandra-traividya, and after tracing the descent of the Yadu line from Brahma and

1. *Mysore Archaeological Report* for 1915, p. 51.

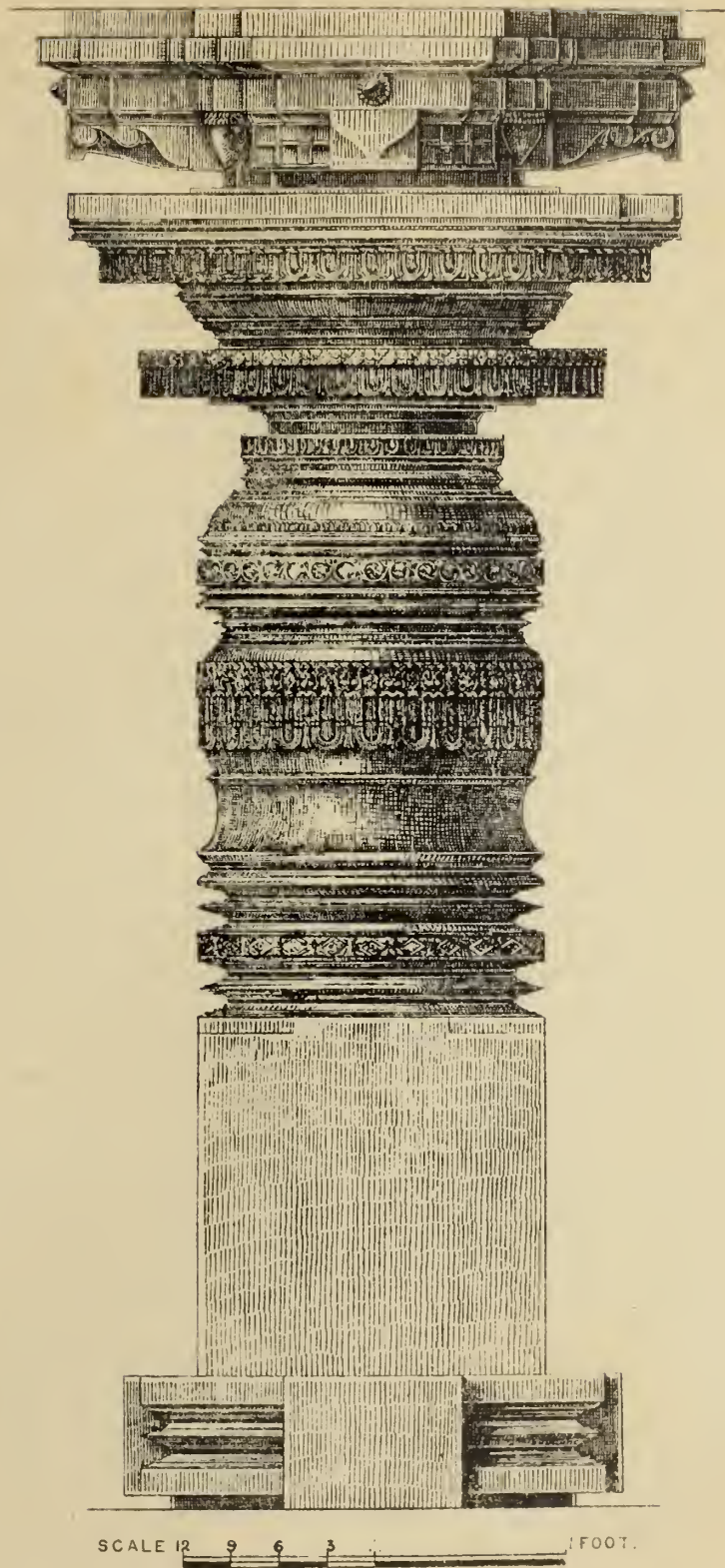
giving an account of the rise of the Hoysaḷas and their genealogy from Vinayāḍitya to Viṣṇuvardhana, proceeds to relate the latter's titles and conquests. It then eulogises his queen Śāntala-Dēvi and applies to her a long string of epithets. The eldest daughter of Mārasinga and Māchikabbe, she was to king Viṣṇu the goddess of Victory in battle, the goddess of Wealth always resting on his breast and the goddess of Fame spreading to the remote points of the compass the greatness of his valour. Among the epithets applied to her are a Bṛihaspati in discrimination, a Vāchaspati in ready wit, the cause of the elevation of the four *samayas* or creeds, expert in singing instrumental music and dancing, a rampart to the Jaina faith, and a rutting elephant to ill-mannered co-wives (*udvṛitta-savati-gaṇḍhavāraṇe*).

The last epithet is interesting; and the temple founded by her was named after it. She endowed the temple with a village and certain lands, which she presented to her guru Prabhāchandra after washing his feet. No. 131 (62), which also mentions the foundation of the temple by the queen, says that the god set up was Śānti-Jina. In two fine verses it describes the beauty of Śāntala-Dēvi. Inscription 143 (53) records the death in 1131 of queen Śāntala-Dēvi at Śivaganga. After relating the achievements of the Hoysaḷa kings from Vinayāḍitya to Viṣṇuvardhana whose conquests are given in detail, it proceeds to give, as in 132, the praises of the queen, including the epithet "a rutting elephant to ill-mannered co-wives," and a few details of her family from which we learn that her father, the senior Pergeḍe Mārasingayya, was a Śaiva, that her mother Māchikabbe was a devoted Jaina, and that she had an uncle, the Pergeḍe Singimayya, who was Māchikabbe's younger brother. Śivaganga where she is stated to have ended her life is no doubt the Śaiva holy place of that name some thirty miles to the north-west of Bangalore. Her parents also died soon after. Resolving not to survive the loss of her daughter, Māchikabbe went to Beḷgoḷa and fasting for one month died by the rite of *samādhi* in the presence of her guru Prabhāchandra, Vardhamāna and Ravichandra. Several verses are devoted to glorifying her self-sacrifice and severe penance. Then follows the pedigree of Māchikabbe :—The general Nāgavarma, his wife Chandikabbe ; their son the general Baladēva, his wife Bāchikabbe ; their son the Pergeḍe Singimayya (Māchikabbe's younger brother), his wife Siriyādēvi. The record closes with a repetition of the grant made by Śāntala-Dēvi in No. 132 to the Savatigandhavāraṇa-basti founded by her in 1123. The inscription was written by Bōkimayya, a lay disciple of Chārukīrti, and engraved by Gangāchāri's younger brother Kāmavāchāri, an ornament to the forehead of titled sculptors. Nos. 141 (51) and 142 (52) are also epitaphs recording the death in 1139 of queen Śāntala-Dēvi's maternal uncle Nāgadēva's son Baladēva and her maternal uncle Singimayya. The first opens with a verse in praise of Prabhāchandra and after extolling the general Baladēva, father of Māchikabbe, at some length, proceeds to say that he had two sons, namely, Nāgadēva and Singaṇa, that Nāgadēva by his wife Nāgiyakka had three children—Balla, Ēchiyakka and Baladēva, and that Baladēva ended his



AKKANA BASTI  
PILLAR IN RANGA MANTAPA

Pl, XXXVIII.







life by the rite of *samādhi* at the holy place Moringere, whereupon his mother Nâgiyakka and his sister Êchiyakka caused to be erected a *paṭṭasāle* (? reading-hall) in his memory and endowed it with a tank and lands after washing the feet of their guru Prabhâchandra. The other, after praises of Baladêva, states that his son Singimayya died by the rite of *samādhi* and that the latter's widow Siriyavve and his elder brother's wife Nâgiyakka, a lay disciple of Prabhâchandra, set up the epitaph.

Among other records of Vishṇuvardhana, 402, of 1133, after naming Hoysala-seṭṭi's son and some *gavuṇḍas*, says that Kiriya Basavâchâri, fearful of mundane existence, built a tank and a temple and became an ascetic; and that Mallagavuṇḍa and others granted land for the god. The record closes with the statement that Maulâchâri and his son-in-law Katâchâri made the god. Nos. 265 and 266, which record the erection of two images by the general Bharatêśvara, a lay disciple of Gaṇḍavimukta-siddhânta-dêva, belong to the same reign, though the king is not named in them. For we know from other inscriptions, such as E C, IV, Nâgamangala 32 and E C, VI, Chikmagalur 150, that Bharata and his elder brother Maṇiyâne, lay disciples of the same guru, were generals under this king. It may be mentioned here that Nâgamangala 32 also supplies the important information that Ganga-Râja was the brother-in-law of the senior Maṇiyâne and that the junior Maṇiyâne and his younger brother Bharata, who were generals of Vishṇuvardhana, were the brothers-in-law of his son Boppa. The brothers lived on into the reign of Vishṇuvardhana's son Nârasimha I as they are stated to have received a grant from him in 1145 in an inscription at Kambadahalli<sup>1</sup>. That Bharata was the disciple of Gaṇḍavimukta is also mentioned in 64 (40), of 1163. The two images set up by Bharata are said to represent Bharata and Bâhubali, the sons of Rishabhânâtha, the first Tirthankara, in 267 (115) which also mentions some other pious acts of his, namely, the construction of the *happalige* (? railing) of the hall near those images as also of the hall around Gommatêśvara, and of the grand flight of steps. He is also stated to have built eighty new *basadis* and renovated two hundred in Gangavâḍi. The two images were set up by him for beautifying the sides of the entrance to the holy place. The inscription was got prepared by the son of Bharata's daughter Śântala-dêvi. Two other epigraphs, which appear to belong to the same reign, are 159 (68) and 221. The former, which appears to bear the date 1130, states that Tribhuvanamalla Chaladankarâva Hoysala-seṭṭi, bestowing the title of Chaladankarâva Hoysala-seṭṭi on Malli-seṭṭi, son of Dammi-seṭṭi of Ayyâvole<sup>2</sup>, ended his life by starvation; and that his wife Chaṭṭikabbe set up this epitaph for her husband and her son Bûchaṇa. The title Chaladankarâva occurs in 377 and the name Hoysala-seṭṭi in 137 and 402, all the three being records of this king. The other inscription tells us that to Arasâditya and Âchâmbike were

1. *Mysore Archaeological Report* for 1915, p. 51.

2. The modern Aihole in the Kalâdgi District of the Bombay Presidency.

born three sons, namely, Pauparāja, Haridēva and the chief of ministers Baladēva-  
vanṇa, who were ornaments of the Kaṇṇāṭaka family, uncles of Māchirāja and  
devoted worshippers of Jina; and ends with a verse extolling the merits of Bala-  
dēva. Though the record does not say so, we may infer that the ornamental panel  
on which it is inscribed was got prepared by Baladēva (see p. 20). It is not clear,  
however, who this Baladēva was. He cannot be the general Baladēva<sup>1</sup>, grandfather  
of queen Śāntala-Dēvi, mentioned in 141, 142 and 143, as the latter's parents were  
Nāgavarṇa and Chandikabbe. The period of the record appears to be about 1120.

Vishṇuvardhana's son by Lakshmi-Dēvi was Nārasimha I. His titles and  
praises are given in 345 (137) and 349 (138). Among his titles, which are mostly  
identical with those of his father, may be mentioned—a submarine fire to the ocean  
the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍ-  
ya family, and plunderer of the Chōḷa capital. The title “a fire to the forest  
rival heirs” seems to indicate the existence of other claimants to the throne, per-  
haps connections of Śāntala-Dēvi, the first queen of his father. No. 349 records  
the erection in 1159 at Beḷgoḷa of the Chaturvimsāti-Jina temple, popularly  
known as the Bhaṇḍāri-basti, by Huḷḷa, the treasurer (*bhaṇḍāri*) and minister of  
the king. After relating the achievements of the Hoysala kings from Vinayāditya  
to Nārasimha I, it proceeds to say that Huḷḷa of the Vāji family, son of Jakkirāja  
and Lōkāmbikā, elder brother of Lakshmaṇa and Amara, and lay disciple of Ma-  
ladhāri-svāmi, erected the temple mentioned above; and that during an expedition  
for the conquest of the regions the king coming to Beḷgoḷa paid homage to Gom-  
maṭēśvara, and seeing the Chaturvimsāti-Jina temple, erected for the prosperity  
of his kingdom by Huḷḷa, bestowed upon it a second name Bhavyachūḍāmaṇi after  
Huḷḷa's title Samyaktva-chūḍāmaṇi, and granted the village Savaṇēru to provide  
for gifts repairs and worship. After praises of Huḷḷa and the mention of the  
grant with the king's permission of certain taxes of Gommaṭapura and certain dues  
on various articles of merchandise to the temple, the record closes with the  
statement that Huḷḷa made over the village Savaṇēru to Bhānukīrti. It is stated  
of Huḷḷa that he was cleverer than Yōgandharāyaṇa in management of affairs and  
superior to Brihaspati in knowledge of politics, and of the temple that it was affi-  
liated to the Pustaka-gachcha of the Dēśiya-gaṇa of the Mūla-saṅgha. No. 345  
(137), of about the same date as the preceding one, opens like it with an account  
of the Hoysala kings from Vinayāditya to Nārasimha I whose visit to Beḷgoḷa is  
also mentioned. Huḷḷa is said to have served under Vishṇuvardhana also, and  
from 240 (90) we learn that he lived during the reign also of Ballāḷa II as he is  
stated to have received a grant from him. A good portion of the inscription is  
taken up with the praise of Huḷḷa and an account of the meritorious works performed  
by him. The general Huḷḷa was minister to the king as Brihaspati to Indra. A

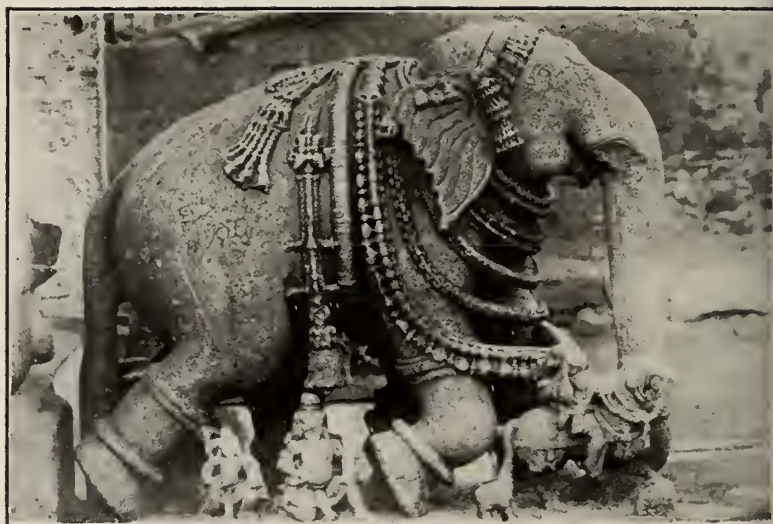
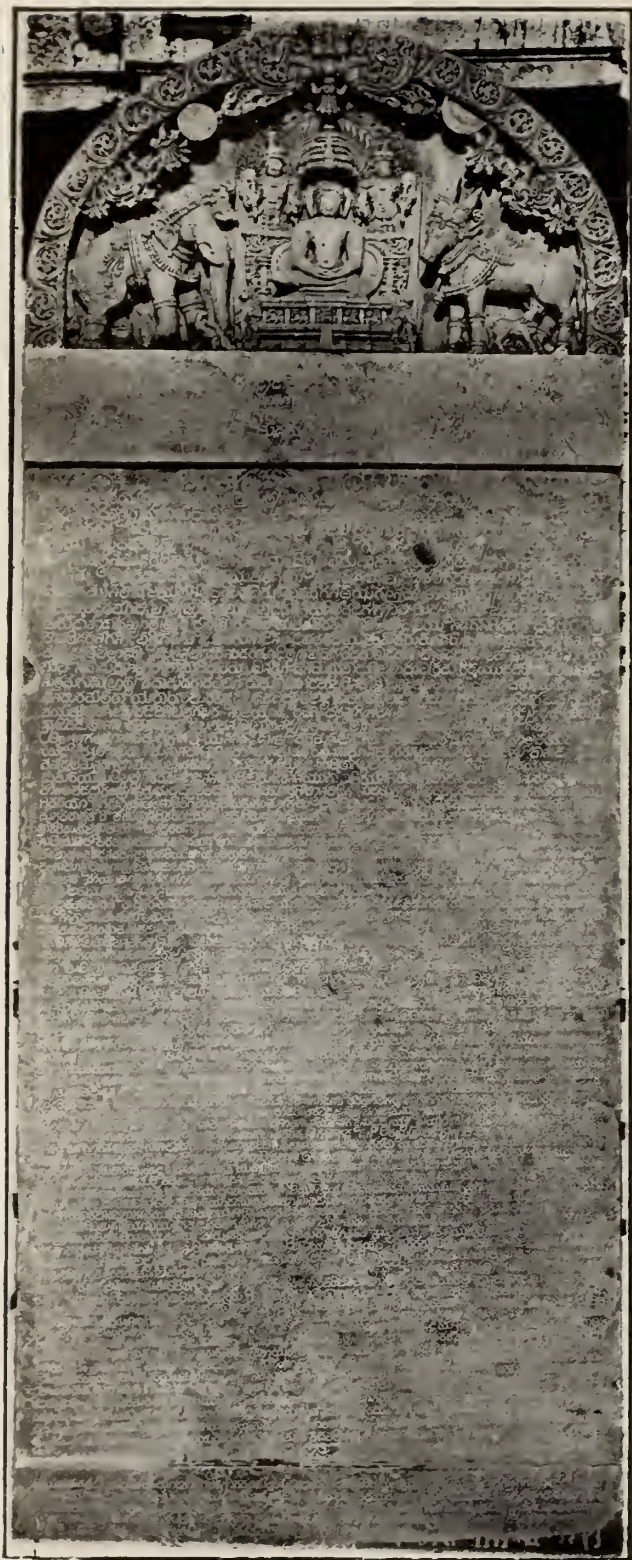
1. There was also another Baladēva, son of Nāgadēva and Nāgiyakka, whose death in  
1139 is recorded in 142. He was the grandson of the general Baladēva.





FRONT VIEW OF TOWER OF AKKANA-BASTI





2. ELEPHANT IN MANGAYI-BASTI

1. STONE INSCRIPTION IN AKKANA-BASTI

verse already referred to (p. 45) says: "If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya (*i. e.*, Chāmuṇḍa-Rāya), the excellent minister of king Rāchamalla; after him, only Ganga-Rāja, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nārasimha. If any other had such claim, why not name him?" Huḷḷa renovated Uppattāyta's Jina temple at Bankāpura, which had gone to complete ruin; he also caused to be rebuilt as high as Kailāsa the completely ruined Jina temple of Kalivīṭa<sup>1</sup> at the same village; he granted lands, purchased after payment of much gold, to provide for gifts to Jina sages at the holy place Kopaṇa<sup>2</sup>; he caused to be erected a splendid Jina temple, from the base to the pinnacle, in the original holy place of Kellangere, formerly founded by the Gangas, of which by lapse of time only the name remained; he also caused to be built five more Jina temples at the same village; and he had the temple of Chaturvīmśati-Tirthakaras constructed at the holy place Belgoḷa. For the description of the last temple as given in the inscription see page 26. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-dēva, disciple of Guṇachandra-siddhānta-dēva, the *āchārya* of this temple, Huḷḷa made over to it the village Savaṇēru which he had obtained from the king. The uses to which the endowment was to be applied are then stated. The village was granted by the king for the temple of the twenty-four Tirthankaras, as well as for Gommatēśvara and Pārśvanātha.

The king's visit to Belgoḷa is also mentioned in 240 which states however that he granted besides Savaṇēru the two villages Bekka and Kaggere also. The gift of the three villages was confirmed by Ballāḷa II at the request of Huḷḷa who granted them to provide for the worship of Gommatā, Pārśvanātha and the twenty-four Tirthankaras, and for gifts of food to ascetics. Nos. 178 (80) and 181 also say that Huḷḷa obtained Savaṇēru from king Nārasimha I and granted it for the purposes mentioned above. From 64 (40) we learn that Huḷḷa caused to be made an epitaph to his guru the *mahā-maṇḍalāchārya* Dēvakīrti-panḍita-dēva who died in 1163 and had it consecrated by his three disciples Lakkhanandi, Mādhava and Tribhuvanadēva. Huḷḷa is here described as a modern Ganga-Rāja. The first part of the inscription gives an account of a succession of gurus (to be noticed later on) corresponding to some extent with that contained in 127. No. 346 (137 a), of about 1165, after extolling at some length the beauty of Padmāvatī, the wife of Huḷḷa, concludes with the statement that he gave the village Savaṇēru to Bhānukīrti, son of Nayakīrti, a fact which is also mentioned in 349.

To king Nārasimha I and his consort Ēchala-Dēvi<sup>3</sup> was born Ballāḷa II. His titles and achievements are given in 327 (124) and 335 (130). Among the

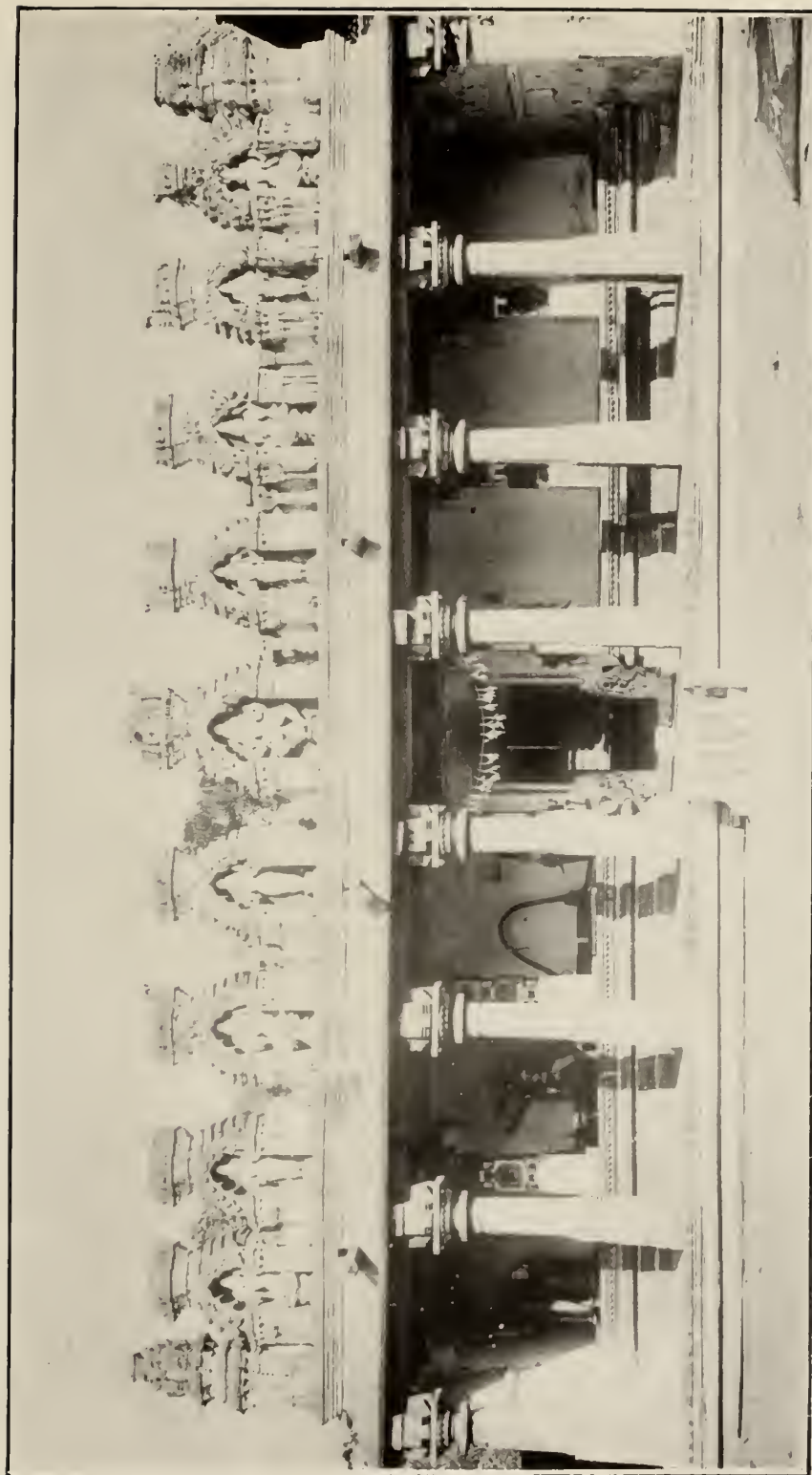
1. See Translations, page 148, note 2.

2. See page 53, note 1.

3. Another queen Chāḡala-Dēvi is mentioned in 349.



titles, which are mostly the same as those of his father, may be mentioned Śanivārasiddhi, Giridurgamalla and capturer of Kummāṭa and Erambarage. His prowess and capture of Uchchangi are thus described: "When Vira-Ballāla-Dēva caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gūjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a sprout in his uplifted hand, and Chōla dropped his clothes. When in the pride of his arm Oḍeyarasa was determined to fight, king Ballāla marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Pāṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying seige to Uchchangi, which had for a long time been considered impregnable to enemies, king Ballāla took the fort with ease and seized the kings Kāmadēva and Oḍeya, and their treasury, women and troupes of horses." No. 240 (90), of about 1175, is the earliest of Ballāla II's records. Its object is to record the confirmation by the king, as stated in the previous para, of the grant of three villages made by his father for Gommaṭa, Pārśvanātha and the twenty-four Tirthankaras. The greater part of the inscription is taken up with an account of the exploits of Ganga-Rāja. Then after a brief notice of Nayakīrti, the son of Guṇachandra, king Nārasimha's visit to Belgoḷa, his gift of the three villages, Ballāla's capture of Uchchangi, and his confirmation of his father's grant are mentioned. The record seems to conclude with the statement that Adhyātmi-Bālachandra, disciple of Nayakīrti, made a Jina temple, a great *śāsana* or inscription, a group of epitaphs and a series of tanks and ponds in memory of his guru. No. 327 (Plate XL) records the erection at Belgoḷa of the Pārśvanātha-basti, now known as Akkana-basti, by Āchiyakka, the wife of the king's minister Chandramauḷi, in 1181. After giving an account of the Hoysala kings from Vinayāditya to Ballāla II, it proceeds to give some details regarding Chandramauḷi and his wife. Chandramauḷi, a worshipper of Siva, was a learned Brāhman well versed in logic, literature, Bharata-śāstra and various arts. He was the son of Śambhudēva and Akkavve. His wife Āchiyakka was a Jaina. Her descent is given thus :- Śiveya-nāyaka, a Jaina chief of Māsavāḍi-nāḍu; his wife Chandavve; their children: Bammadēva, Bāveya-nāyaka, Kālavve, Āchaladēvi—wife of Hemmāḍidēva, the ruler of Māsavāḍi, and Sōvaṇa-nāyaka; wife of the last, Bāchavve; their children Bammeya-nāyaka, Māra, Āchaladēvi, Chendavve and Kāma. Bammeya-nāyaka's wife was Dōchavve, the daughter of Malli-seṭṭi and Māchavve-seṭṭikavve. His sister Āchaladēvi, the wife of the minister Chandramauḷi, had a son named Sōma. Her gurus were Nayakīrti and his chief disciple Bālachandra. Nayakīrti's other disciples were Bhānukīrti, Prabhāchandra, Māghaṇandi, Padmanandi and Nēmichandra. We are then told that on the application of Chandramauḷi the king gave the village Bammeyanahalḷi for the god Pārśvanātha set up by Āchaladēvi. Further grants of certain lands and dues



FRONT VIEW OF JAINA MATHA BEFORE THE UPPER STOREY WAS BUILT

*Mysore Archaeological Survey*



FRONT VIEW OF JAINA MATHA WITH UPPER STOREY



are then mentioned. The grant of Bammeyanahalli by the king is also mentioned in an inscription at that village.<sup>1</sup> No. 331 also mentions the erection of the temple by Âchaladêvi. From 256 (107) we learn that on the petition of Âchaladêvi the king granted Bekka for the worship of Gommatêśvara. The period of this record is doubtful.<sup>2</sup>

Among the remaining records of this king, 335 (130), of 1195, after a brief notice of the Hoysala kings from Vinayāditya to Ballāla II whose capture of Uchchangi is mentioned, proceeds to give the praises of the *mahā-maṇḍalāchārya* Nayakīrti and after naming his disciples concludes with an account of the pious works of Nāgadêva, the *paṭṭaṇasvāmi* of the king. With regard to the disciples of Nayakīrti, Dāmanandi-traividya is added to those mentioned in the previous para. Some details are then given of the family of Nāgadêva, a lay disciple of Nayakīrti. He was the son of the minister Bammadêva and Jôgavve; his wife was Chandavve, the daughter of the *paṭṭaṇasvāmi* Malli-setṭi and Māchave-Setṭikavve; he had a son named Mallidêva and a daughter of the name of Kāmaladêvi. It will be seen that his wife was the sister of the wife of Âchaladêvi's brother Bammeyanāyaka (see previous para). Nāgadêva caused to be made a dancing hall and a stone pavement in front of the god Pārśva; the Nagara-Jinālaya; and in memory of the departed Nayakīrti a? *mudīja*, an epitaph, and a stone pavement and a dancing hall in front of the Kamaṭha-Pārśva-basti. Then follows a grant to the Nagara-Jinālaya by the merchants of Belgoḷa who are described as born in the eminent line of Khaṇḍaḷi and Mūlabhadra, as devoted to truth and purity, and as skilled in conducting various kinds of trade with many seaports. That Nāgadêva set up the epitaph of Nayakīrti we also learn from 66 (42), which records the death of that guru in 1176. Two more records relating to Nāgadêva, 326 (122) and 407, may also be noticed here. The former (Plate LXXIII), engraved in beautiful characters, records that Nāgadêva having made a tank under the name of Nāgasamudra and a garden, the disciples of Nayakīrti, namely, Bhānukṛiti, Prabhāchandra, Bhaṭṭārakadêva and Nēmichandra, granted to Nāgadêva that garden and certain lands with the condition that he should pay four *gadyāṇas* every year for the worship of Gommatêśvara. The other epigraph states that the *paṭṭaṇasvāmi* Nāgadêva, in company with the *mahā-maṇḍalāchārya* Nēmichandra and others, granted certain lands to Māra-gauḍa for having built a tank. The period of these records may be about 1200. No. 380 tells us that the general Vasudhaikabāndhava Rêchimayya set up the god Śāntinātha at Jinanāthapura and made over the temple to Sāgaranandi, disciple of Śubhachandra-traividya who was the disciple of Māghanandi connected with the Sāvanta-basadi of Kollāpura. Though the king is not named here, we know from other inscriptions<sup>3</sup> that Rêchimayya was a

1. EC, V, Chennarāyapaṭṇa 150, of 1182.

2. See Translations, page 115, note 2.

3. See *Mysore Archaeological Report* for 1909, page 21; EC, V, Arsikere 77; and EC, VII Shikārpūr 197.

general under him. Before he took sarvice under Ballāḷa II he had been the minister of the Kalachuryas. The last record that remains to be noticed of this king's reign is 333 (128). It opens with a verse in praise of Nayakīrti and after naming his disciples as in 335 proceeds to say that their disciple Nayakīrti gave a charter to the merchants of Gommaṭapura, described as in 335, in the presence of the senior *māṇikya-bhaṇḍāri* Rāmadēva-nāyaka, the minister of Sômēśvaradēva who was the son of the *pratāpa-chakravartī* Vīra-Ballāḷa-Dēva. Among the details mentioned in the charter are some which are rather curious: "For house-tax at Gommaṭapura, beginning from the year Akshaya, the residents shall pay eight *haṇas* once for all as the capital on which one *haṇa* can be realised as interest, and live in peace for ever. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *āchārya* of the place shall himself pay them and settle the matter; it is no concern of the residents. If among the merchants of the place one or two, posing as leaders, teach the *āchārya* deceit and encourage him to covet small sums of money and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanjigas, gamblers, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *āchārya*. If without the consent of the merchants one or two leaders enter into the *āchārya*'s house or the palace, they are traitors to the creed." The date of the inscription appears to be 1206, judging from the mention of Nayakīrti's disciples as in 327 and 335, and of another Nayakīrti as their disciple. Ballāḷa II had no son named Sômēśvara. Some chief of that name calls himself the king's son by courtesy. For a similar instance reference may be made to EC, X, Mālūr 10 where Dādi Singe-daṇṇāyaka calls himself the son of Ballāḷa III.

There is only one record, 186 (81), which refers itself to the reign of Nārasimha II, the son of Ballāḷa II. It ascribes paramount titles to him and records that Gommaṭa-seṭṭi, the son of Paduma-seṭṭi who was a lay disciple of Nayakīrti's disciple Adhyātmi-Bālachandra, made a money grant in 1231 as a perpetual endowment for the worship of Gommaṭēśvara and the twenty-four Tīrthankaras. The titles applied to the king are the refuge of the whole world, favorite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, a sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, and establisher of the Chōḷa kingdom.

Similarly, we have a solitary record, namely, 246 (96), of 1273, relating to Nārasimha III, the grandson of Nārasimha II and the son of Sômēśvara. It says that during this king's reign Sambhudēva and others granted certain lands, which they had purchased from the *mahā-maṇḍalāchārya* Nayakīrti's disciple Chandra-prabha, to provide for milk-offerings for Gommaṭēśvara and the twenty-four Tīrthankaras of the enclosure. The donor seems to be referred to in 199, of 1279.



PILLAR IN PORCH OF JAINA MATHA  
*Mysore Archaeological Survey*





GROUP OF JINA FIGURES IN JAINA MATHA

*Mysore Archaeological Survey*

There is also another epigraph, 334 (129), which may perhaps be assigned to the same reign. Though it does not name the king, it contains a verse in praise of the Hoysala family and mentions a Jaina teacher Māghanandi as the royal guru of the (reigning) Hoysala king. After praises of Māghanandi of the Balātkāra-gaṇa of the Mūla-saṅgha, who was the author of the *Śāstrasāra*, and of his guru Kumudachandra, the inscription proceeds to record that Bālachandra, the disciple of the *mahā-maṇḍalāchārya* Nēmichandra-paṇḍita of the Ingaḷēsvara-Dēsiya-gaṇa of the Mūla-saṅgha, and the jewel merchants of Belgoḷa who were lay disciples of the *mahā-maṇḍalāchārya* Māghanandi of the Balātkāra-gaṇa made a grant of land for the god Ādinātha of the Nagara-Jinālaya in 1282. Reference is also made to a former grant recorded in 335, of 1195.

Nos. 254 (105), of 1398, and 258 (108), of 1432, refer incidentally to a terrible disease of king Ballāḷa, of which he was cured by the Jaina guru Chārukīrti. The king referred to is Ballāḷa I (1100-1106), the elder brother of Viṣṇuvardhana. He had a very short reign, and a reason may perhaps be found in the illness thus alluded to, whatever it may have been, of which he was for a time cured as here stated. According to tradition<sup>1</sup> his life was threatened by some spirit, an enemy of his former birth, and Chārukīrti by saving his life got the title Ballāḷajīvarakṣhaka<sup>2</sup>.

#### VIJAYANAGAR.

The earliest of the records relating to Vijayanagar is 344 (136), (Plate LXXIV), which is of considerable interest as it refers to a reconciliation brought about by king Bukka-Rāya I between the Jains and the Vaishnavas in 1368. It opens with a verse<sup>3</sup> in praise of the Śrīvaishṇava apostle Rāmānujāchārya and proceeds to say that the Jains having made petition to the king about the injustice done to them by the Vaishnavas, he, taking the hand of the Jains and placing it in the hand of the Śrīvaishnavas of the eighteen *nāḍus* or districts including the *āchāryas* of Śrīrangam Tirupati Kānchi and Mēlkōṭe, and other Vaishṇava sects, and declaring at the same time that there was no difference between the Vaishṇava and the Jaina creeds, decreed thus: The Jaina creed is, as before, entitled to the five great musical instruments and the *kalaśa* or vase. If loss or advancement should be caused to the Jaina creed through the Vaishnavas, the latter will kindly deem it as loss or advancement caused to their own creed. The Śrīvaishnavas will to this effect kindly set up a *śāsana* or inscription in all the *bastis* of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina creed. The Vaishnavas and the Jains are one body: they must not be viewed as

1. See the *Bhujabali-śataka* of Doḍḍaiya (c. 1550).

2. The title is usually given as Ballāḷajīvarakṣhāpālaka.

3. This forms the last verse of a short poem of five verses known as *Dhātīpanchaka* in praise of Rāmānujāchārya.



different. Tātayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Belgoḷa and repair ruined Jina temples. He who transgresses this decree shall be a traitor to the king, a traitor to the *saṅgha* and the *samuddāya* ". The addition engraved at the top states that a Jaina merchant of Kalleha<sup>1</sup> applied to the king and had something, probably the inscription EC, IX, Māgaḍi 18, which is another version of the present inscription, renovated by Tātayya of Tirupati. An earlier record at Kambadahalli<sup>2</sup>, which registers the grant of certain privileges to the Jainas by the Śaivas, may not be without interest in this connection. It states that the possessors of all the ascetic qualities, followers of the Lākuliśvara doctrine, performers of the rites of the five kinds of *dīkṣhe* or initiation, the seven crores of Śrī-Rudras, having met together, granted to the *basti* at Kambadahalli the name Ekkōṭi (seven crores)-Jinālaya and the privilege of the band of five chief instruments. He who said "This should not be" was to be looked upon as a traitor to Śiva. The period of the epigraph may be about 1200.

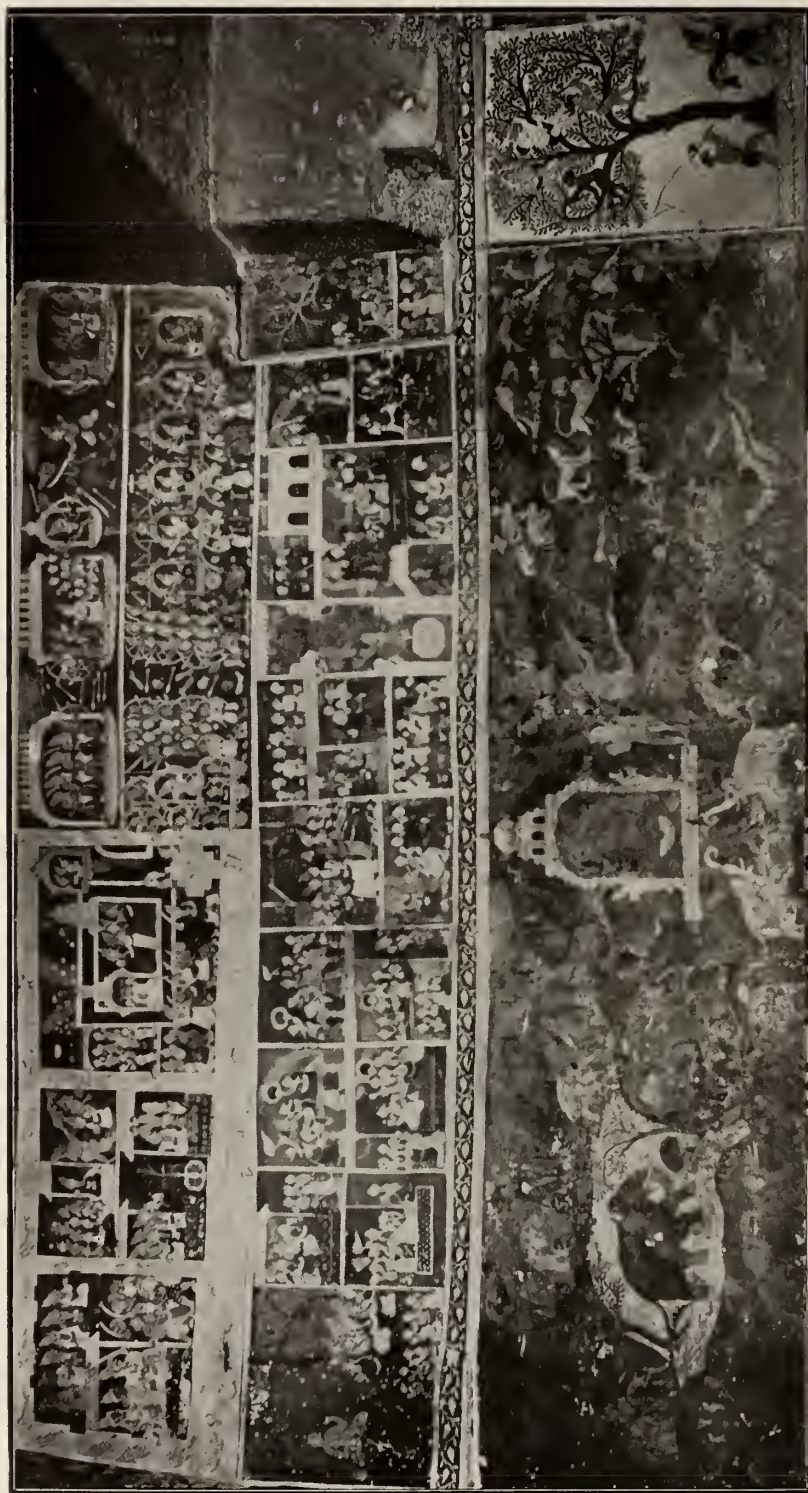
No. 329 (126) records the death of Harihara II in the year Tāraṇa, which would be equivalent to 1404. That this was the date of his death is confirmed by the inscription EC, VIII, Tirthahalli 129. We learn from 337 that Bhīmā-Dēvi, the queen of Dēva-Rāya-mahārāya and a lay disciple of Paṇḍitāchārya, set up the image of Śāntinātha in the Mangāyi-basti. The king mentioned here is most probably Dēva-Rāya I and the information that he had a Jaina queen of the name of Bhīmā-Dēvi appears to be new. The date of the inscription may be about 1410. No. 253 (82) introduces us to Irugapa, the general of Harihara II, and records the grant by him of Belgoḷa, together with a grove and a tank built by him, for Gommatēśvara. A large portion of the inscription is taken up with an account of the pedigree and praises of Irugapa. His pedigree is thus given:—The general Baicha, minister of Bukka-Rāya I; his sons Mangapa, Irugapa and Bukkaṇa; Mangapa's wife Jānaki; their sons Baichapa and Irugapa. After praises of Paṇḍitārya and Śrutamuni the record states that the grant was made in the presence of the latter. The date of the present record being 1422, we have to infer that Irugapa lived during the reign of Dēva-Rāya II also. He was a Sanskrit scholar, and wrote the metrical lexicon *Nānārtharatnamālā*. Two of his inscriptions<sup>3</sup> bearing the dates 1382 and 1387 contain praises of Paṇḍitārya and a third<sup>4</sup>, dated 1385, states that he built the Kunthu-Jinālaya at Vijayanagar. Two epigraphs, 328 (125) and 330 (127), the latter containing only a portion of the former, record the death of Dēva-Rāya II in the year Kshaya, which would correspond with 1446.

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1. Kalya in the Māgaḍi Taluk of the Bangalore District.
  2. *Mysore Archaeological Report* for 1915, p. 67.
  3. *E.I.*, VII, 115.
  4. *S.I.I.*, I, 156.





MANDASANA IN JAINA MATHA  
*Mysore Archaeological Survey*



PAINTING ON WALL OF JAINA MATHA



MYSORE.

The earliest of the inscriptions relating to the kings of Mysore is 250 (84), dated 1634. It says that the mahâ-râjâdhirâja râja-paramêśvara, lord of the city of Maisûr, Châma-Râja-Odeyar, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, whereupon the merchants unanimously agreed to release the mortgage as a work of merit in the presence of Gommatêśvara and their guru Chârukirti-panḍita. Among the men sent for by the king were Bonnyappa, son of the poet Panchabâṇa (p. 13), and the poet Bommaṇṇa. The whole transaction is related with some additional details in 352 (140) which is a copper plate grant bearing the same date. This grant applies a few more titles to the king such as a spear to the heads of hostile kings, an adamantine cage to refugees, and emperor of the six *dharma*s, and adds a strict prohibition against any of the temple managers mortgaging the lands in future and against any one granting a mortgage thereon. Though the inscriptions do not expressly say so, the king must have visited Belgoḷa in connection with the above transaction. The *Muniramśâbhyudaya* of Chidânandakavi (c. 1680) gives several details of the king's visit to Belgoḷa. It says: "King Châma-Râja of Mysore came to Belgoḷa and taking his seat in the hall in front of Gommatêśvara saw the god. Leaving the enclosure he came to the porch and had the inscriptions on both sides read out to him. He learnt how Châmuṇḍa-Râya came to Belgoḷa and at the instance of his guru Nêmichandra endowed villages of the revenue value of 1,96,000 *varahas* for the god. The king then entered Siddharabasti and from the inscriptions read out to him learnt details about the spiritual succession, greatness and works of the Jaina gurus. He afterwards enquired where the guru had gone. The poet Bommaṇṇa, one of the temple managers, replied thus: 'Through the trouble caused by the Telugu chief Jagadêva worship of Gommatêśvara was stopped, and the guru Chârukirti left the place and was living at Bhallâtakîpura (Gêrusoppe) under the protection of Bhairavarâja.' Thereupon the king told him to send for the guru, promising a new grant. Getting down to Belgoḷa he visited the Bhaṇḍâri-basti and after paying a visit to all the temples on Chandragiri returned to Seringapatam. Padumaṇa-seṭṭi and Padumaṇa-panḍita were sent to bring Chârukirti from Bhallâtakîpura, and on his arrival he was sent to Belgoḷa with due honors. A grant was also made by the king." Jagadêva mentioned here was the chief of Chennapaṭṭana who was defeated by Châma-Râja and dispossessed of his principality in 1630.

No. 401 records the grant of the village Râgibommenahalli in 1672 by Dodda-Dêva-Râja-Odeyar for the upkeep of a feeding-house for Brâhmanas, and 365 says, as stated before (p. 31), that Chikka-Dêva-Râja-Odeyar caused the *kalyâṇi* or pond at Belgoḷa to be built. The *Sthala-purâṇa* says that Dodda-Dêva-Râja-Odeyar visited



Belgoḷa in Śaka 1595 (1672). No. 249 (83) refers to a visit paid by Kṛishṇa-Rāja Oḍeyar I to Belgoḷa in 1723 and registers the grant by him of certain villages including Belgoḷa for the worship of Gommatêśvara and of the village of Kabāḷe for the maintenance of the alms-house situated near the Chikka-Dêva-Rāja pond. After praises of the king the inscription states that on seeing the face of the divine Gommatā he was greatly pleased, and, with horripilation, made the grant. In the *Gommatêśvara-charite* of Anantakavi (c. 1780) it is stated that the king visited Belgoḷa accompanied by his general Dêvayya and the *sarvādhikāri* Cheluvayya. There are three records relating to the reign of Kṛishṇa-Rāja-Oḍeyar III, of which two, 353 and 354, are *sanads* or grants written on paper. The former, issued by Pûṇaiya, the king's minister, in 1810 confirms the former grant of Kabāḷu by Kṛishṇa-Rāja-Oḍeyar I on the application of Komāra-heggaḍi of Dharmasthala below the Ghāts. The latter, issued by the king, records the grant in 1830 of three villages to provide for the expenses and repairs of all the temples at Belgoḷa. After a few verses in praise of the goddess Chāmuṇḍikā and the Boar incarnation of Viṣṇu, the *sanad* proceeds to give the titles, etc. of the king thus: "The rājādhirāja rāja-paramêśvara prauḍha-pratāpa apratima-vīra-narapati, *birud-ent-embara-gauḍa*, sole hero of the world, a moon to the milk ocean the Yādū race, possessor of the insignia of among others the conch the discus the elephant-goad the axe the *makara* the fish the *sarabha* the *sālva* the *gaṇḍabhērūḍa* the boar Hanumān Garuḍa and the lion, Kṛishṇa-Rāja-Oḍeyar of Mysore, son of Chāma-Rāja-Oḍeyar and grandson of Immaḍi-Kṛishṇa-Rāja-Oḍeyar of the Âtrēya-gôtra Âśvalāyana-sūtra and Rik-śākhā, seated on the resplendent jewel throne on which Rāja-Oḍeyar and other paramount kings descended from the lunar race had successively sat in the great Mysore kingdom, the abode of the wealth of the Karṇāṭaka country which is an ornament of all the countries that adorn the whole circle of the earth." The number of the temples is given as thirty-three: eight on Doḍḍa-beṭṭa, consisting of the big god (Gommatā) and seven minor temples, sixteen on Chikka-beṭṭa, eight in the village; and one on the hill at Maleyûr. Formerly the *maṭha* or monastery was in receipt of a cash grant of only 120 *varahas* to meet all these expenses; and as the amount was found insufficient, the present grant of three villages was made in lieu of the former cash grant on the application of Lakshminipāṇḍita of the palace.

It has to be stated here that the Sanskrit version printed as 141 in the previous edition, which is not now forthcoming, is based on the two *sanads* noticed above. No such Sanskrit *sanad* was granted to the *maṭha* by Kṛishṇa-Rāja-Oḍeyar III. Being a fanciful paraphrase in Sanskrit of the above-mentioned Kannāḍa *sanads*, recently composed by some Jaina Paṇḍit, it is misleading in its contents inasmuch as the composer has omitted a great deal of what is contained in the originals and introduced much foreign matter with the sole object of giving the record a Jaina complexion.



MANDASANA IN PANDIT DORBALI-SASTRI'S HOUSE





1. FRONT VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. BACK VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA  
*Mysore Archaeological Survey*



The remaining inscription of Kṛishṇa-Rāja-Oḍeyar III's reign, 223(98), records that Dēvarāja-arasu, head of the body-guard, police and cavalry departments at the king's court, and son of Cheluva-arasu of Satyamangala descended from Chā-vuṇḍa-Rāja, having died on the day of the head-anointing festival of Gommaṭēśvara, his son Puṭṭa Dēvarāja-arasu made a money grant in 1827 for special worship of the god every year. A visit paid by His Highness Kṛishṇa-Rāja-Oḍeyar IV, the present Mahārāja, to Belgoḷa is indicated by his initials K. R. W. engraved on the summit of Chikka-beṭṭa, the date given being the tenth of November, 1900.

#### THE KADAMBAS.

No. 443, of about 900, already referred to when speaking of the Kanchina-done (p. 9), says that three boulders were brought to that place by order of some Kadamba chief. We have no information as to who this Kadamba was, nor are we told the reason why the boulders were brought.

#### THE NOLAMBAS OR PALLAVAS.

Chāmuṇḍa-Rāja's defeat of Nolaṃba-Rāja is mentioned in 281(109). The Nolaṃba chief referred to here may be Nanni-Nolaṃba, the son of Dilīpa. No. 318 (120), of about 1217, names a chief Vīra-Pallavarāya of Arakere and his son Śan-kara-nāyaka. The latter is also mentioned in 170 (73) and 171.

#### THE CHOLAS.

The fragmentary inscription 378, of about 1015, mentions a Chōḷa-Permaḍi as fighting against the Gangas. The king alluded to is evidently Rājendra-Chōḷa. Ganga-Rāja's defeat of the Chōḷa feudatories Narasingavarma and Dāmōdara is related in 240, 251 and 397.

#### THE CHANGALVAS.

The Changālvas were a line of kings who ruled in the west of the Mysore District and in Coorg. They claimed to be Yādavas. Their original territory was Changa-nāḍu, corresponding chiefly with the modern Huṃsūr Taluk of the Mysore District. No. 288 (103) introduces us to a king of this dynasty named Kulōttunga-Changālva-Mahādēva and tells us that his minister's son Channa-Bommarasa caused to be renovated the ? upper storey of Gommaṭēśvara in 1509. This king is also mentioned in E C, IV, Huṃsūr 63, of 1502.

#### NIDUGAL.

The early rulers of Nidugal were of the solar race and claimed descent from Karikāla-Chōḷa. They bore the title 'lord of Oṛeyūr', Oṛeyūr being the name of the ancient Chōḷa capital near Trichinopoly, and added Chōḷa-mahārāja to their names. Their capital was Penjeru, now Hēmāvati in the Anantapur District. One of the kings of this dynasty was Irungōla, a contemporary of the Hoysala king Vishṇuvardhana. We learn from 66 (42) that he was a lay disciple of Nayakīrti-siddhānta-dēva, and from 349 (138) that he was defeated by Vishṇuvardhana.

## NUGGEHALI.

No. 406 states that Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nuguhaḷi, granted the village of Dāsapura for the spiritual welfare of his father. It is not clear if the donor is identical with his namesake, the father of Rāyaṇarāja who was a feudatory of the Vijayanagar king Achyuta-Rāya<sup>1</sup>. If so, the date of the record may be 1540.

A few incidental references to other kings and chiefs may also be noticed here. No. 11 (plate LIX), which is the epitaph of Arisṭanēmi, states that king Diṇḍika was present at the time of the guru's death. I once<sup>2</sup> identified this king provisionally with the Diṇḍika of the Udayēndiram plates of Prithivipati II<sup>3</sup> and came to the conclusion that the period of the record was about 800. But the characters are older by nearly two centuries and the two Diṇḍikarājas cannot be identical. This was also the opinion of the late Dr. Fleet. No. 34 (Plate LX), of about 700, which is the epitaph of Nāgasēna, seems to mention a chief of the name of Nāga-nāyaka. In 69 it is stated that Prabhāchandra was honored by king Bhōja of Dhārā, and Yasaḥkīrti by the king of Simhala (Ceylon). No. 67 states that Akalanka defeated the Bauddhas in disputation at the court of king Himaśītaḷa and that Svāmi got that name from the Pāṇḍya king. As Jaina tradition says that Himaśītaḷa ruled at Kānchi, he was probably a Pallava king. Two chiefs Garuḍa-Kēsirāja and Bālāditya, king of the Vatsas, are named in 149 and 457 respectively. In 64 are mentioned the sāmantas Kēdāra-Nākarasa, Kāmadēva and Nimbadēva as lay disciples of Māghanandi, and the generals Mariyāne and Bharata together with the officers Būchimayya and Kōrayya as lay disciples of Gaṇḍa-vimukta-dēva. That Nimba was a lay disciple of Māghanandi is also stated in an inscription at Tērdāl<sup>4</sup>. He is praised as the crest-jewel of sāmantas in the Ēkatvasa-tati of Padmanandi, a disciple of Śubhachandra who died in 1123. Two officers the mahā-pasāyata (master of the robes) Vijayaṇṇa and the mahā-pasāyata Tirumappa are mentioned in 237, of 1196, and 199, of 1279, respectively. No. 387 mentions a chief of the name of Singyapa-nāyaka and 65, of 1313, another named Gummaṭṭa, the ruler of Beḷukere, who set up the epitaph of a Jaina guru named Śubhachandra. The viragal 405, which appears to be dated 1333, records the death of the possessor of all titles Kēta-gavuda in a battle with the Turakas or Muhammadans. Finally, 254, of 1398, mentions two chieftains Hariyaṇa and Māṇikkadēva as lay disciples of Paṇḍitārya.

1. See *Madras Epigraphical Report* for 1900, p. 28.

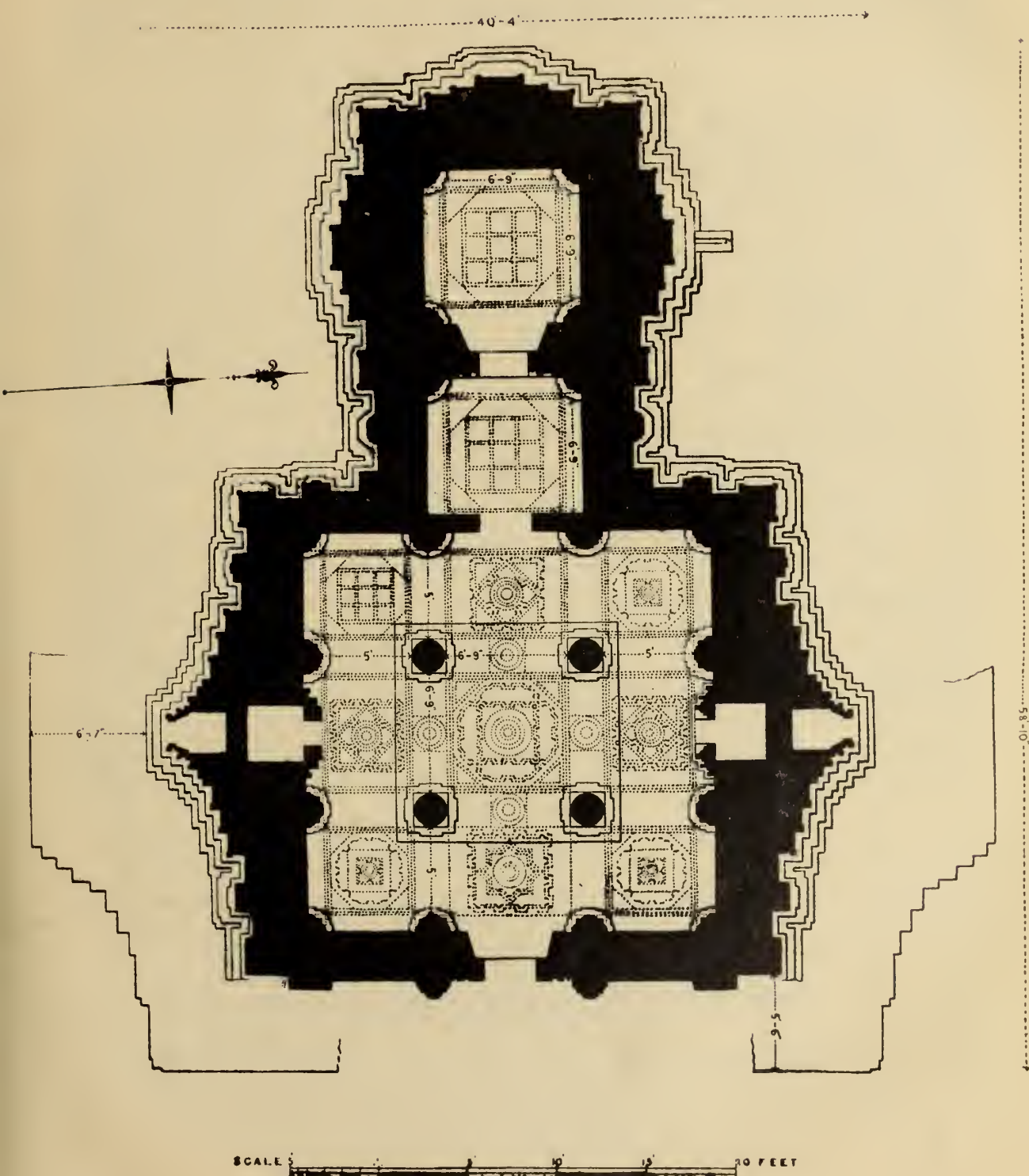
2. *Mysore Archaeological Report* for 1909, p. 13; *ibid.* for 1910, p. 24.

3. *S. I. I.*, II, 381.

4. *I. A.*, XIV, 14.



# SANTINATHA BASTI AT JINANATHAPURA.







## MISCELLANEOUS INSCRIPTIONS.

We may now proceed to consider the inscriptions which are of a miscellaneous character. They form a large number and consist of epitaphs, records of pilgrims, grants by private individuals, succession lists of Jaina gurus, and so forth.

## EPITAPHS.

Some of the epitaphs, namely, 1, 11, 64-66, 117, 118, 126-129, 159, 389 and 477, have already been noticed in more or less detail in the previous sections. The remaining ones, about eighty in number, many of which go back to the seventh and eighth centuries, record the death of men and women, mostly monks and nuns, by religious suicide. Before examining them in detail it is necessary to say a word or two about the way in which death was brought about. The men and women starved themselves to death in performance of a vow called *sallékhanā* which is thus described in the *Ratnakaraṇḍaka* of Samantabhadra:—"When overtaken by calamity, by famine, by old age, or by incurable disease, to get rid of the body for *dharma* is called *sallékhanā*. One should by degrees give up solid food and take liquid food; then, giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus, with mind intent on the five salutations<sup>1</sup>, should by every effort quit the body."<sup>2</sup> In his *Dharmāmṛita* Āśādhara says: "Firm faith in Jainism, observance of the *aṇu*-, *guṇa*- and *śikshā* vratas, and *sallékhanā* according to rules at the time of death—these complete the duties of a householder."<sup>3</sup> The term *sallékhanā* is used only in three epitaphs<sup>4</sup>; but in several others the words *samādhi*<sup>5</sup> and *sanyasana*<sup>6</sup> occur as its synonyms<sup>7</sup>. The word used for epitaph is *nīsidige*.<sup>8</sup> In a few cases the period of the fast is mentioned: *e.g.*, one month in 25, twenty-one days in 33, three days in 59, and one month each in 143 and 167. The epitaphs range in date from about 600 to 1809. Of the eighty mentioned above, sixty-four commemorate the death of

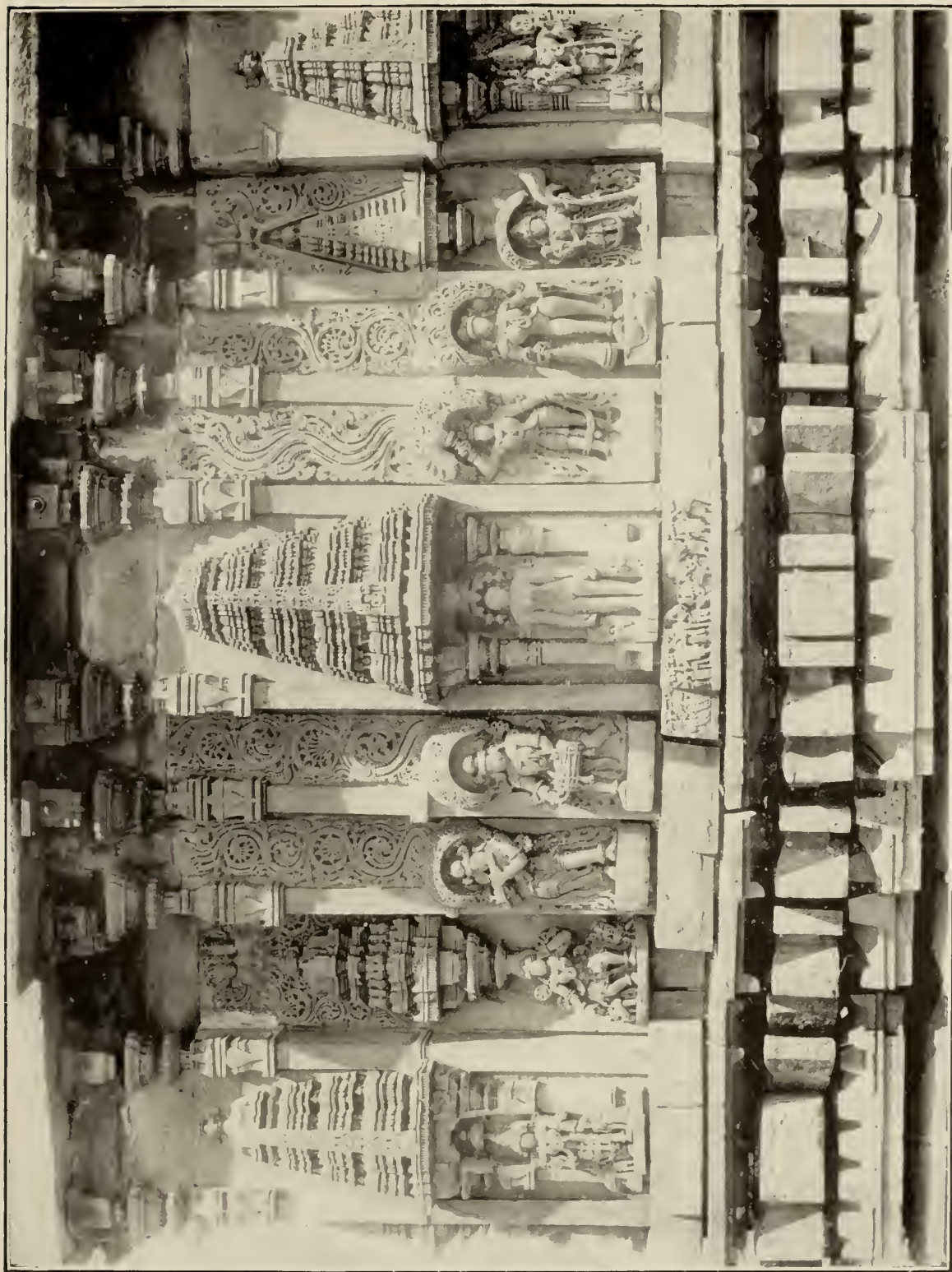
1. See Translations, page 44, note 1.
2. Upasargē durbhikshē jarasi rujāyām cha nīpratīkāre |  
dharmāya tanu-vinōchanam āhuḥ sallékhanām āryāḥ ||  
āhāraṃ parihāpya kramaśaḥ snigdham vivardhayēt pānam |  
snigdham cha hāpayitvā khara-pānam pūrayēt kramaśaḥ ||  
khara-pāna-hāpanām api kṛtvā kṛtvōpavāsam api śaktyā |  
pancha-namaskāra-manās tanum tyajēt sarva-yatnēna ||
3. Samyaktvam amalāṃ amalāny aṇu-guṇa-śikshā-vratāni maraṇāntē |  
sallékhanā cha vidhinā pūṇaḥ sāgāra-dharmō'yam ||
4. 118, 258 and 389.
5. 1, 2, 22, 59, 93, 106, 108, 114, 128, 129, 142, 143, 258, 351 and 495.
6. 15, 24, 28, 33, 34, 68, 75—77, 88, 97 and 102.
7. See Translations, page 2, note 2; and page 4, note 3.
8. In 65, however, the corrupt form *nistige* is used.

men, mostly monks, and sixteen the death of women, mostly nuns. Forty-eight<sup>1</sup> of the former and eleven<sup>2</sup> of the latter are of the seventh and eighth centuries, the rest<sup>3</sup> of both the classes being of a later period. Nos. 1 (Plate LVII) and 11 (Plate LIX), though casually referred to before, deserve some more notice owing to their antiquity and historical importance. They seem to be the earliest records extant at Belgola. No. 1 records the death of a Jaina guru named Prabhāchandra. After verses in praise of Vardhamāna or Mahāvira, whose doctrine, it says, was still flourishing at Viśālā, a line of Jaina teachers who succeeded him is named. They were: Gautama-gaṇadhara, his immediate disciple Lohārya, Jambu<sup>4</sup>, Viṣṇu-dēva, Aparājita, Gôvardhana, Bhadrabāhu<sup>5</sup>, Viśākha, Prôshṭhila, Kṛittikārya, Jayanāma, Siddhārtha, Dhṛitishēṇa, Buddhila<sup>6</sup>, and others. Bhadrabāhusvāmi, of this illustrious succession of regularly descended great men, by his acquaintance with the true nature of the eight-fold omens and power of knowing the past, present, and future, having foretold in Ujjayani a period of twelve years of famine, the entire *saṅgha* or Jaina community set out from the north to the south. By degrees they reached a populous and prosperous country when, separating himself from the *saṅgha*, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the entire *saṅgha* and, in company with a single disciple, mortifying his body on the cold rocks, accomplished (*samādhi*). And in course of time seven hundred *rishis* or ascetics similarly accomplished (*samādhi*).

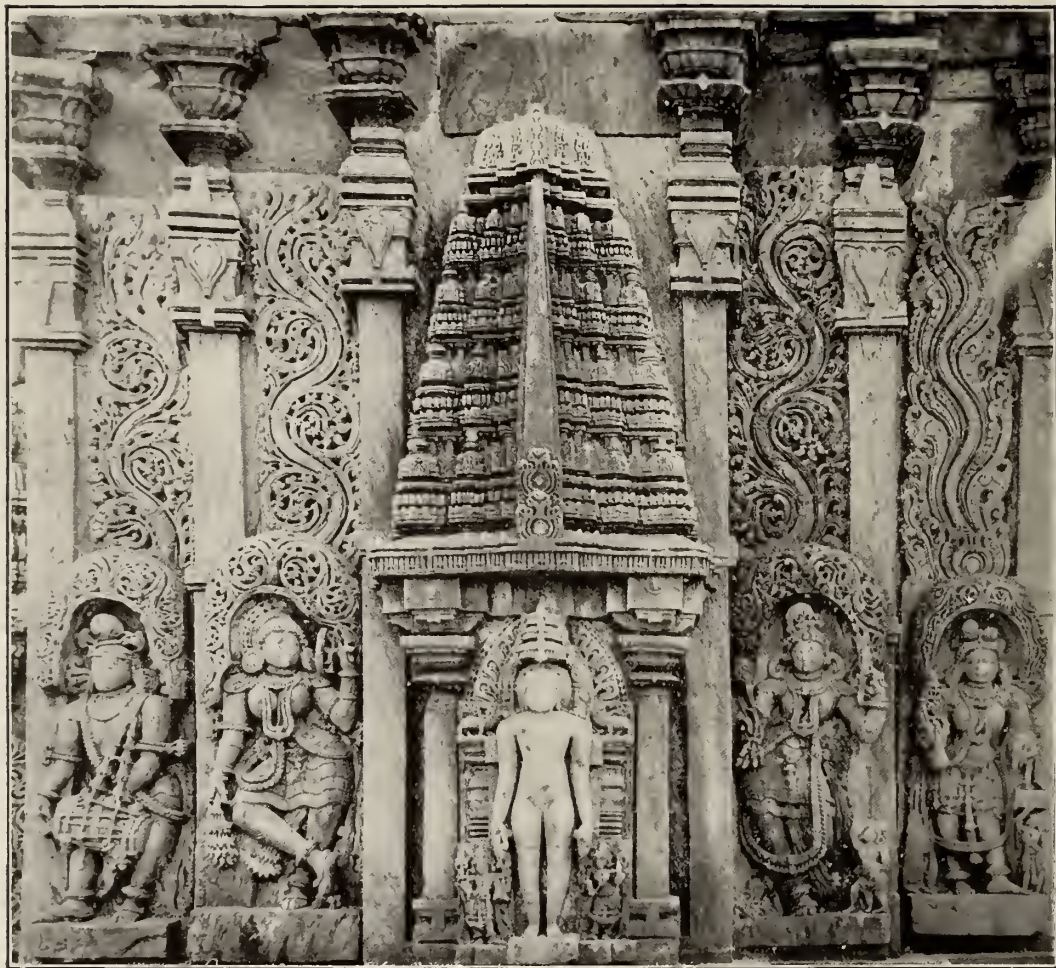
This record has been dealt with by the two scholars Drs. Leumann and Fleet. The former<sup>7</sup> explains the inscription as composed of two quite separate and independent parts, the first, ending with *prāptavān* in line 6, where he would 'put a full stop'; the second, from there to the end. The former contains the account of Bhadrabāhu and the migration to the south; the other, which is the immediate object of the inscription, records the end of the *āchārya* Prabhāchandra. The two events he considers there is no reason whatever to synchronise, and would separate them by many centuries. To justify this piecemeal treatment of the inscription, he represents that the first part was a customary beginning of Digambara inscriptions 'by way of an historical introduction.' Plausible as this appears in theory, it

1. 1, 2, 5, 6, 8, 9, 11-15, 19, 21-34, 75, 77, 79-85, 88, 92, 93, 95, 99, 102-106, 109, 111, 113, 115 and 116.
2. 7, 18, 20, 76, 96, 97, 98, 107, 108, 112 and 114.
3. 62, 63, 67, 140, ? 160, 163, 167, 168, 254, 258, 269, 272-274, 426 and 495 of men; 68, 136, 156 and 351 of women.
4. These were the three Kēvalis. The second is Sudharma in the usual list.
5. These were four of the five Śrutakēvalis.
6. These seven were Daśapūrvis, out of eleven.
7. *Vienna Oriental Journal* for 1893, 382.





SOUTH WALL (ENLARGED) OF SANTINATHA-BASTI, JINANATHAPURA



WEST WALL OF SANTINATHA-BASTI, JINANATHAPURA  
*Mysore Archaeological Survey*



is opposed to fact, for not a single inscription has been found with this introduction. Further, this mode of dividing the inscription is in contradiction to the plain continuity of the narrative. For it is evident that Prabhāchandra accompanied the *saṅgha* on its migration. He is expressly stated, when he found that his end was near, to have dismissed the entire *saṅgha*, all save one disciple who remained with him to the last. What *saṅgha* could this be but the *saṅgha* previously mentioned in the inscription as migrating from the north to the south? The whole inscription thus hangs together in an intelligible consecutive narrative. The name Prabhāchandra is not an uncommon one among the Jaina gurus, and occurs at all periods. In the effort to discover some one of the name of sufficient distinction to whom it can be fitted, a certain Digambara teacher, praised by Jinasēna, is suggested, who cannot be shown to have lived till a later time than that of the inscription, and of course he would in no way be connected with the migration. Dr. Fleet<sup>1</sup>, who accepted the above-mentioned disjointed treatment of the inscription, tried to make out that the Bhadrabāhu of the inscription was not the Śrutakēvali of that name, but a later one who lived in the first century B.C. This opinion appears to have been based on the supposition that two different Bhadrabāhus are mentioned in the inscription. But this is not at all the case. We have to bear in mind that the inscription is not a synchronous record; it was engraved long after the death of Prabhāchandra who was a member of the *saṅgha* that migrated to the south. The last sentence of the inscription which states that in course of time (after Prabhāchandra's death) seven hundred ascetics accomplished *samādhi* makes this fact quite clear. The writer of the record in describing the distinguished lineage of the Śrutakēvali Bhadrabāhu mentions some of his illustrious successors also. It is not at all likely that he had a second Bhadrabāhu in mind. The whole trend of Jaina tradition and literature goes to show that it was the Śrutakēvali Bhadrabāhu that predicted the famine. The period of the record may be about 600; but according to the scholars mentioned above it is the seventh century.

No. 11 (Plate LIX), which is the epitaph of Arishtanēmi, is of some importance as it names a king who was present at the time of the guru's death. It opens with the statement that an *āchārya*, evidently Arishtanēmi, mentioned further on, came to the south with a large number of disciples, and then proceeds to say that he died on the Kaṭavapra hill and that even king Diṇḍika was there as a witness. A lady named Kampitā, probably the queen of Diṇḍika, is also mentioned as doing honor to the *āchārya*. In my *Archæological Report* for 1909 (para 45) I identified this king with the Diṇḍika (c. 800) of the Udayēndiram plates of Prithivīpati II<sup>2</sup> and Dr. Hultsch, too, approved of this identification<sup>3</sup>. But on palæographic grounds

1. *E. I.*, IV, 24.

2. *S.I.I.*, II, 381.

3. *My sore Archæological Report* for 1910, p. 24.



the present record cannot be brought down to a later period than about 650. This was likewise the opinion of the late Dr. Fleet. I therefore think that the two Diṇḍikas cannot be the same. The Tamil chronicle *Koṅḡudēśarājākkaḷ* mentions a Chēra king Diṇḍikara<sup>1</sup> as having succeeded Mādhava III, but much cannot be built upon this statement as the chronicle is not a trustworthy record.

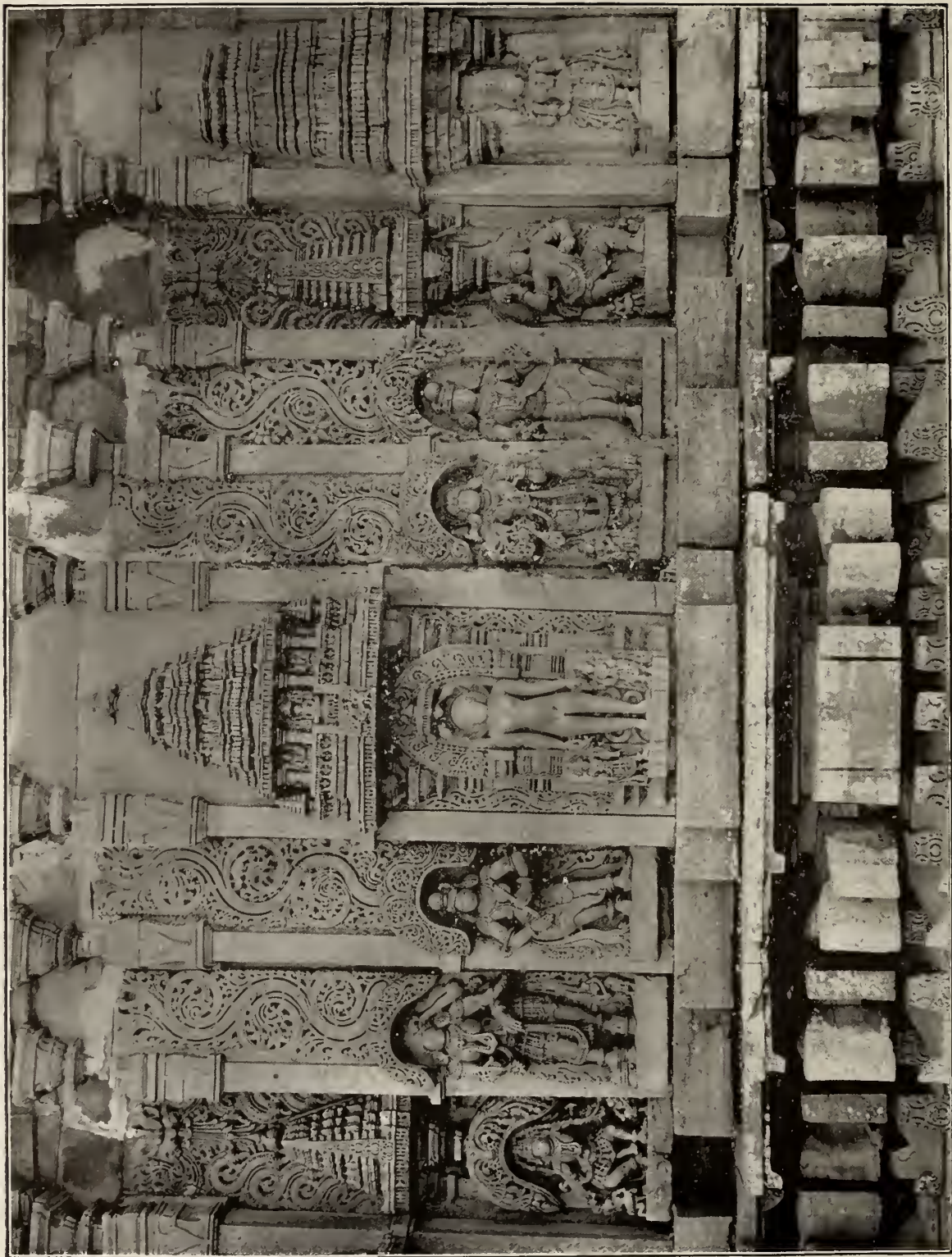
Among the monks whose death is recorded in the remaining early epitaphs may be mentioned Baladēva-muni, son of Kanakasēna (No. 2, of about 650, Plate LVIII); Tīrthada-goravaḍigaḷ; Uḷlikkaḷ-goravaḍigaḷ; Guṇasēna-guravar of Koṭṭara, disciple of Mōni-guravar of Agali; Pānapa-bhaṭṭāra of Neḍuboṛe; Sarvajña-bhaṭṭāraka of Vēgūr; Akshayakīrti of southern Madhurā, who was bitten by a snake; Guṇadēva-sūri; Bāladēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Velṃāda of Kittūr; Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr; Māsēna-ṛishi (No. 27, of about 700, Plate LX); Mellagavāsa-guravar of Inuṅgūr; Śāntisēna-muni, who renovated the Jaina faith when it had become weak after the time of the sages Bhadrabāhu and Chandragupta (No. 31, of about 650, Plate LXI); Siṅgaṇandi-guravaḍigaḷ, disciple of Veṭṭeḍe-guravaḍigaḷ; Nāgasēna-guravaḍigaḷ, disciple of Rishabhasēna-guravaḍigaḷ, conqueror of the assemblage of enemies through Nāganāyaka (No. 34, of about 700, Plate LX); Upavāsapara, disciple of Vṛishabhanandi (No. 75, of about 650, Plate LXIV); Baladēvāchārya (No. 82, of about 750, Plate LXV); Chandradēvāchārya, renowned in the Nadi kingdom (No. 84, of about 700, Plate LXVI); Pushpaṇandi (No. 85, of about 750, Plate LXVI); Nandisēna-muni (No. 88, of about 700, Plate LXVII); Vītaśōka-bhaṭṭāra of the Koḷattūr saṅgha; Indranandi-āchārya; Pushpasēnāchārya of the Navilūr saṅgha; Śrīdēvāchārya; Vṛishabhanandi, disciple of Mauniyāchārya of the Navilūr saṅgha; and Mēghanandi-muni of the Navilūr saṅgha. And among the nuns whose death is commemorated in the early epitaphs are Dhaṇṇekuttārēvi-guravi, female disciple of Perumāḷu-guravaḍigaḷ; Jambu-nāygir; Nāgamati-gantiyar, female disciple of Mōni-guravaḍigaḷ of Chittūr in Adeyare-nāḍu; Sasimati-gantiyar (No. 76, of about 700, Plate LXV); Rājñimati-gantiyar of the Āji-gaṇa of the Navilūr saṅgha; Anantāmati-gantiyar of the Navilūr saṅgha (No. 98, of about 700, Plate LXVIII); Āryā of the Mayūragrāma-saṅgha (*i.e.*, Navilūr saṅgha); Guṇamati-avvegaḷ of the Navilūr saṅgha; and Prabhāvati and Danūtāmati, also of the Navilūr saṅgha.

Among so many epitaphs, only one gives the name of the engraver: this is No. 21, of about 700, and the name given is Pallavāchāri. It is also worthy of notice that in 82 (Plate LXV) the Prākṛit form *pāuggamaṇa* is used for the Sanskrit *prāṇōdgamana*. Two saṅghas named after the places Koḷattūr and Navilūr are mentioned and several of the monks and nuns belonged to the latter saṅgha. A Kittūr saṅgha, too, occurs in 81. Adeyarenāḍu may be identical with the Adeyārārāshṭra



WEST VIEW OF SANTINATHA-BASTI, JINANATHAPURA





NORTH WALL (ENLARGED) OF SANTINATHA-BASTI, JINANATHAPURA



mentioned in the grant of Nandivarman<sup>1</sup>, and its Sanskrit equivalent Āśraya-nadī-vishaya occurring in Pallavamalla's grant<sup>1</sup> may be compared with the Nadi-rāshṭra of 84. Kittūr, as stated before, was the capital of the Punnāḍ kingdom. It will be seen that in order to end their life by the rite of *sallékhanā* persons came to Belgoḷa from the north and from various places in the south, even from such a distant place as Madhurā.

Among the later epitaphs of men and women, some of the shorter ones will be considered first. No. 68, of about 950, records the death of Vaijabbe, daughter of Beṭṭadavo ....; 136, of about the same date, of Sāyibbe-kāntiyar, female disciple of Kumāraṇandi-bhaṭāra; and 156, of about 1100, of Pollabbe-kantiyar. In 495, of ? 1311, is commemorated the death of Pāyi-seṭṭi, son of Nāgi-seṭṭi of Kalleha, a lay disciple of Abhinava-Paṇḍitāchārya; in 269, of ? 1316, of Padmaṇandi, disciple of Traividya-dēva; in 274, of 1372, of Dharmabhūṣaṇa of the Balātkāra-gaṇa, whose spiritual descent is given thus:.... takirti-dēva of Vanavāsi, his disciple Dēvēndra-Viśalakirti, his disciple Śubhakirti, his disciple Dharmabhūṣaṇa, his disciple Amarakirti, his disciple Dharmabhūṣaṇa; in 273, of about 1400, of Hēmachandrakirti, disciple of Śāntikirti; in 168, of about the same date, of Mallisēna, disciple of Lakshmīsēna-bhaṭṭāraka; and in 167, of 1809, the latest epitaph at Belgoḷa, of Ajitakirti, disciple of Śāntakirti, who was the disciple of Ajitakirti, who was again the disciple of Chārukirti. Ajitakirti is stated to have died in the Bhadrabāhu cave.

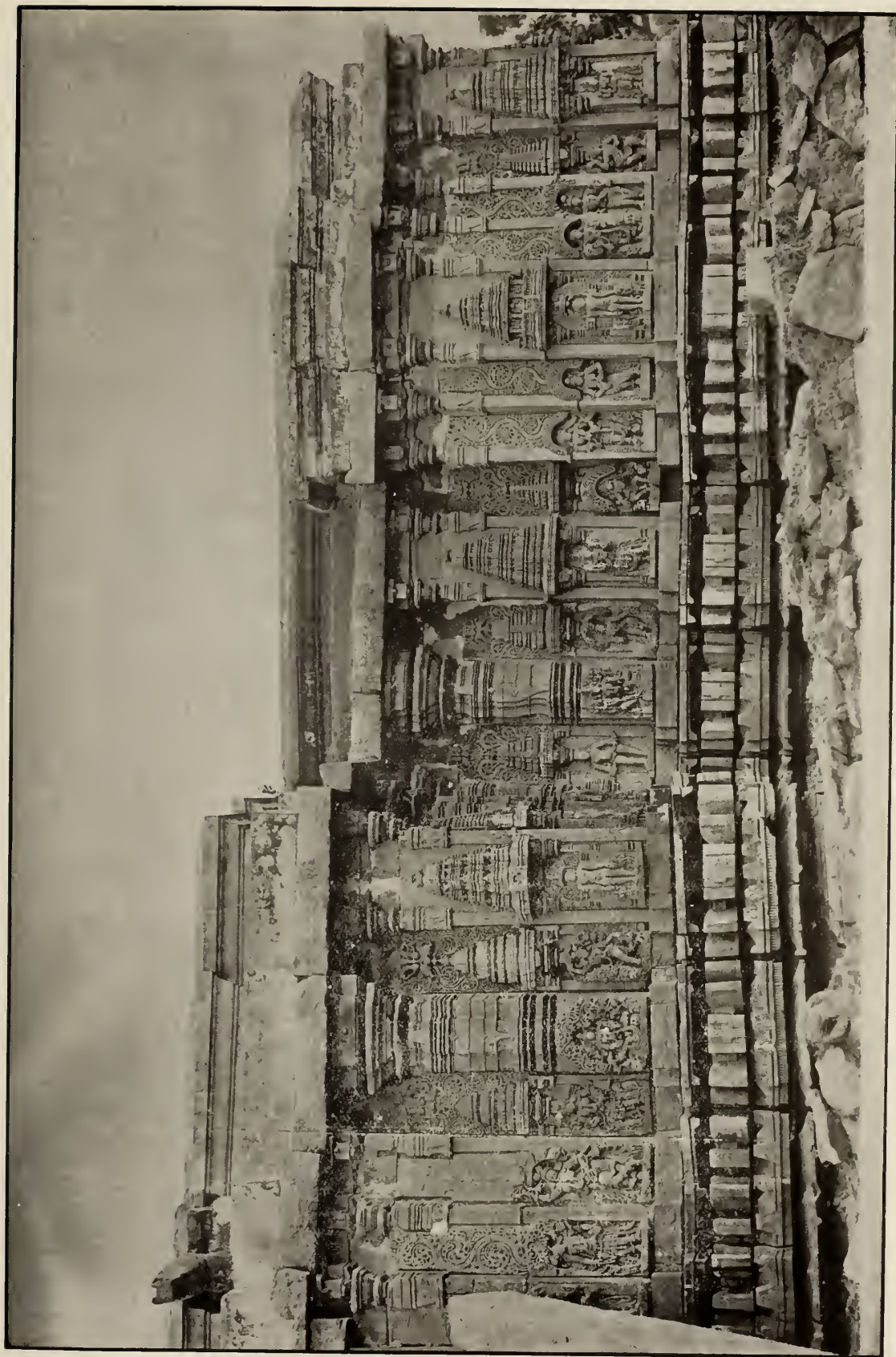
Of the longer epitaphs of a later period, some of which have already been referred to incidentally, several contain succession lists of gurus which will be noticed later on. The earliest of these epitaphs is 127 (47) which records the death in 1115 of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēśiya-gaṇa of the Mūla-saṅgha, disciple of Sakalēndu. After giving a succession of gurus from Gautama-gaṇadhara to Mēghachandra who is praised at length, the record closes with the statement that Prabhāchandra, the chief disciple of Mēghachandra, had the epitaph consecrated with great magnificence through his lay disciples Ganga-Rāja and his wife Lakshmi. Mēghachandra is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadēva himself in the six schools of logic and as Pūjyapāda himself in grammar. The epitaph was written with a potstone pencil by the caligraphist Chāvarāja, and egraved by Gangāchāri, an ornament to the forehead of titled sculptors and a lay disciple of Śubhachandra. The next in point of time is 351 (139) which states that the nun Śrīmati-ganti died in 1119 and that her disciple Mānkabbe-ganti set up the epitaph. Śrīmati-ganti's spiritual descent is given thus: Koṇḍakunda, who moved in the air four inches above the earth; in his line arose Dēvēndra-siddhānta-dēva in whose line was

1. E.I., III, 145.

Divākaraṇandi; his disciples were Maḷadhāridēva and Śrīmati-ganti; Maḷadhāridēva's disciple was Śubhachandra. It is stated of Maḷadhāridēva that he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour, that he never lay on the side when overcome by sleep, that he never said "shut or open the door," that he never spat, and that he never reposed. No. 117 (43), which comes next, records the death in 1123 of Śubhachandra, disciple of Gaṇḍavimukta-Maḷadhāridēva, the same that was mentioned above. After giving a long succession of gurus from Gautama-gaṇadhara to Śubhachandra, it states that the epitaph was set up by his lay disciple Ganga-Rāja. The record was written by Heggeḍe Mardinayya, a lay disciple of Prabhāchandra, and engraved by Vardhamānāchāri, an ornament to the forehead of titled sculptors, the same that engraved 73 and 118. The next inscription, 67 (54), commemorates the death in 1129 of Mallishēṇa-Maladhāri, disciple of Ajitasēna. This is a very valuable record as it gives details of great interest about a number of gurus. This was written by Mallinātha, a lay disciple of Maladhāri and a Śiva to the Cupids titled scribes, and engraved by Gangāchāri, an ornament to the forehead of titled sculptors, the same that engraved 127 and 397. No. 140 (50), which is mostly similar to 127 in the list of gurus it gives, states that Prabhāchandra, disciple of Mēghachandra, died in 1145. His lay disciple Śāntala-Dēvi, the queen of Viṣṇuvardhana, is mentioned and reference made to the death of her mother Māchikabbe. The epitaph was written by the calligraphist Ganganna, and engraved by Dāsōja, probably the same that prepared the screens of the Chandra-gupta-basti.

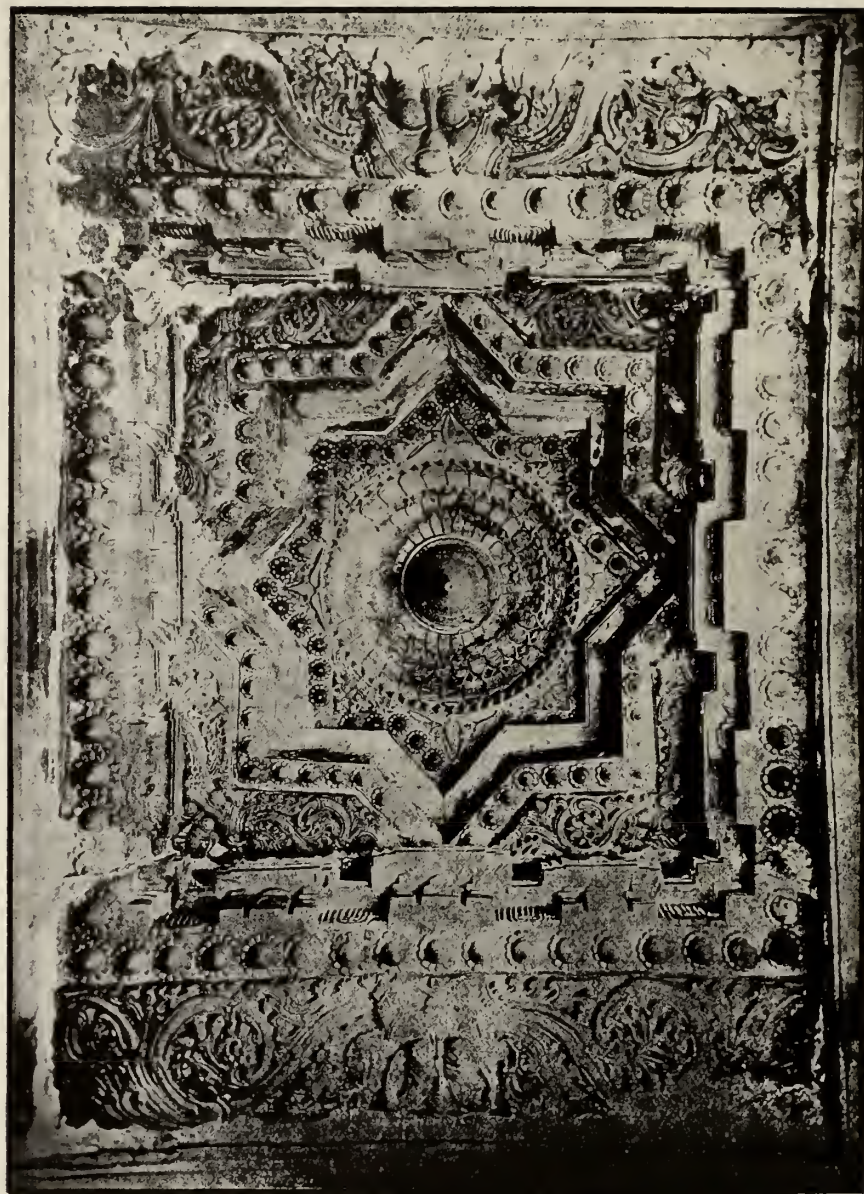
Of the remaining epitaphs, both 63 (39) and 64 (40) state that Dēvakīrti, disciple of Gaṇḍavimuktadēva, died in 1163, and that Huḷḷa, the minister of Nārasimha I, caused to be made an epitaph to his guru and had it set up by the guru's disciples Lakkhaṇandi, Mādhava and Tribhuvanadēva. The major portion of 63 is taken up with a description of the many-sided learning of Dēvakīrti. After giving a succession of gurus from Gautama-gaṇadhara to Dēvakīrti, 64 says that he caused Pratāpapura of Kellangere, which was connected with Rūpanārāyaṇa's *basadi* at Kollāpura, to be renovated, and a stone almshouse to be built at Jinanāthapura. No. 66 (42), which gives a list of gurus mostly similar to that given in 117, records the death in 1176 of Nayakīrti, disciple of Guṇachandra. The names of Nayakīrti's disciples are given, the lay disciples being Huḷḷa, the head of the accountants Nīla, and the minister Nāgadēva who set up the epitaph. In 65 (41), which likewise gives a succession of gurus, is commemorated the death in 1313 of Śubhāchandra, disciple of Maladhāri-Rāmachandra. Śubhachandra's disciples Padmanandi, praised at some length, and Mādhavachandra caused the epitaph to be made, and Gummaṭṭa, the ruler of Beḷukare, who seems to have had another name Rāja, had it set up and acquired the name of Śubhachandra by this pious service.





NORTH VIEW OF SANTINATHA-BASTI, JINANATHAPURA





CEILING IN SANTINATHA-BASTI, JINANATHAPURA.  
*Mysore Archaeological Survey*

to the guru Śubhachandra. No. 254 (105) is an important inscription giving information about the transmission of the sacred lore and the formation of the *saṅghas*, its object being to record the death in 1398 of a guru named Paṇḍita. After invocation of the Tīrthankaras, the Gaṇadharas, the Kêvalis, the Śrutakêvalis, the Daśapūrvadharas, the Êkâdaśâṅgadharas and the Âchârâṅgadharas, all enumerated and named, it gives a lengthy account of a succession of gurus and concludes with the statement that the epitaph was set up by Paṇḍita's disciple Abhinava-Paṇḍita. His lay disciples were the local chieftains Hariyaṇa and Māṇikyadêva. He is stated to have adorned Belgoḷa with a splendid enclosure and flight of steps and to have anointed the head of Gommaṭa seven times. The composer of the epigraph was Arhaddâsa, who says that it is devoted to the praise of the triad of authors of *śâstras*, meaning apparently Abhayasūri, Chârukīrti and Paṇḍita. The last epitaph to be noticed is 258 (108) which also refers to the formation of the *saṅghas* and gives an account of a succession of gurus. It records the death in 1432 of Śrutamuni, disciple of Siddhânta-yôgi, and unlike other epitaphs also mentions the death by the rite of *samâdhi* of four of his predecessors. We also learn that Śrutamuni was suffering from an incurable disease, and his reflections on the evanescent nature of the world before death are given in detail. The inscription was composed by the poet Mangarâja, who by a pun on the words likens his composition to the lute of Sarasvatî.

#### RECORDS OF PILGRIMS.

There are many inscriptions, numbering about 160, which record the visits of pilgrims from southern and northern India. Of the records of southern pilgrims, a good number, about 54, consists of only their names; others, of only their titles; and others, again, of their names with some epithets. In some it is stated that the pilgrims bowed to the god or to the holy place and in others that they visited the god. A few give the names of sculptors who visited the place. Of these records, some are inscribed in characters of the seventh and eighth centuries like the early epitaphs noticed in the previous section, while most of the others are engraved in characters of the ninth to the twelfth centuries, very few being in characters of a later period except those which state that the pilgrims visited the god. Among the names that occur may be mentioned Śrīdharan (No. 10, Plate LVIII), Vitarâsi, Chāvunḍayya, Kaviratna (No. 40, Plate LXIV), Akalanka-panḍita, Alasakunâra-mahâmuni, Mâlava-Amâvar, Sahadêva-mâṇi, Chandrakīrti, Nâgavarma, Mârasingayya and Mallishêṇa. Of these, Kaviratna may be the celebrated Kannaḍa poet who received the title of *Kavichakravartî* from the Châlukya king Taila III and wrote the *Ajitapurāṇa* in 993; Nâgavarma, the well-known Kannaḍa poet who was patronised by the Ganga king Rakkasa-Ganga and wrote the *Chhandômbudhi* and the *Kâdambari*; and Chandrakīrti, the guru mentioned in 117. It is just possible that Chāvunḍayya is the minister Châmunḍa-Râja and Mârasingayya the



Ganga king Mārasinha. As instances of cases where only titles of visitors are given may be mentioned—Chief of the *mahā-sāmantas*, who had acquired the band of five great instruments (56); Mahāmaṇḍalêśvara (421), A servant of the poor (454), and Brave in war (491). The following are examples of names of visitors with epithets: Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers (317); Êchayya, cruel to enemies (441, Plate LXXVI); Sarpachûlâmaṇi, walker in the path of Jina and possessor of righteous conduct (445, Plate do); Bālāditya, king of the Vatsas (457, Plate do); Îsarayya, an elder brother to others' wives (448); Ariṭṭanêmi-panḍita, destroyer of hostile creeds (458); and Nāgivarṇa, a sun ..... (464, Plate LXXVII)<sup>1</sup>. Among the pilgrims who are said to have bowed to the god or to the holy place are Chaṅg-ayya, a lay disciple of Mallisêna-bhaṭāra (4); Kottayya, a lay disciple of Abhayaṇandi-panḍita (48); Śrivarṇa-Chandragīṭayya (52); Madhuvayya, a lay disciple of Nayanandivimukta (465, Plate LXXVII); the ruler of Nāgati (452); and Chāvayya, younger brother of Kaṇṇabbarasi (466). For pilgrims who are stated to have visited the god, reference may be made, among others, to 191, 222, 312 and 496.<sup>2</sup> Among the sculptors who visited the place may be mentioned Śrīdharavôja, a lay disciple of Gaṇḍavimukta-siddhānta-dêva (157); Bidiga (316), Vabôja (431), Chandrādita (434), and Nāgavarṇa (435).

The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that eminent Jaina gurus, poets, artists, chiefs, officers and other high personages in common with ordinary people deemed it a duty to visit the place at least once in their lifetime and to have their names permanently recorded on the holy spot.

The records of pilgrims from northern India, which number about 53 and are in a language which is a mixture of Mārvāḍi and Hindi, may be divided into two classes according to the script in which they are written. Thirty-six<sup>3</sup> of them are written in Nāgari, and seventeen<sup>4</sup> in Mahājani, characters. The Nāgari inscriptions range in date from 1488 to 1841. It is worthy of notice that two of them, namely, 192, of 1488, and 203, of 1490, are written in ink. A few details that can be gathered from these Nāgari records about the pilgrims may be noted here. Many of the pilgrims belonged to the Kāshṭha-saṅgha, and some to the Maṇḍitaṭa-gachchha of that saṅgha. Some were of the Ghêravāḷa sect and of the Gônāsā and Pitalā gôtras. The places from which they came are given as Purasthāna,

1. The characters of this inscription are rather peculiar.

2. These inscriptions are all comparatively modern.

3. 192, 203, 260-263, 277-279, 283-285, 287-309, and 324.

4. 206-220, 239 and 248.





1. FEMALE FIGURE ON NORTH WALL OF  
SANTINATHA-BASTI, JINANATHAPURA

*Mysore Archaeological Survey*



2. CHAURI-BEARER IN RUINED JINA TEMPLE  
AT HALE-BELGOLA



NORTH VIEW OF CHIKKABETTA AND DODDABETTA

*Mysore Archaeological Survey*

Māḍavagaḍha and Guḍaghaṭipura. The Mahājani epigraphs range in date from 1742 to 1786. I have to express here my indebtedness to Pandit Ramakarnaji of Jodhpur, now of the Calcutta University, an expert in modern northern scripts and dialects, for help in the decipherment of these Mahājani records. He has very kindly sent me transcripts and translations of all of them together with some interesting notes relating to the alphabet and the pilgrims. Mahājani alphabet means the alphabet used by Mahājans or bankers. These characters are locally known as Muḍḍā and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. Some of the peculiarities of this alphabet are that it has only two vowels *a* and *i*, all the other vowels being represented by *a*; that the vowel *i* stands for the consonant *ya* for which there is no separate symbol; that as regards consonants the symbols for *j* and *jh*, for *ṭ*, *ṭh*, *ḍ* and *ṇ*, and for *bh* and *v* are the same, while there is none for *ñ*. Owing to these peculiarities it is very difficult to read aright Mahājani writing. As no vowel marks are added to the consonants, it is no easy task to make out the word intended. One of the inscriptions, No. 206, is reproduced on Plate LXXV. In some of the records Ṭākari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahājans or bankers, almost all of whom were Agarvālā Baniyas. The Agarvālas residing in and around Delhi call themselves Sarāvagis, *i.e.*, Śrāvakas (or laymen) and form a distinct community of Jains. The Jaina Sarāvagis and the Jaina Agarvālas do not intermarry. All the septs of the Agarvālas, such as Naraṭhanavālā, Saḥaṇavālā, Gangāniyā and so forth, mentioned in these inscriptions, can be traced in that community. Among the other septs, Pānipathīya, so named after the town Panipet, figures prominently, because many of the pilgrims belonged to it. Two gōtras, namely, Gōyala and Garga, are mentioned in connection with the pilgrims, and Isthānapēṭha and Māṇḍanagaḍha as the places to which some of them belonged.

#### GRANTS BY PRIVATE INDIVIDUALS.

There are several records which register grants by private individuals for Gommaṭa and other gods. There are likewise a few which record the pious acts of private individuals in the shape of repairs to *bāstis*, etc. Nos. 242 (92), of about 1175, 237 (88) and 238 (89) register grants to provide for flowers for Gommaṭa. The first inscription says that all the merchants of Belgoḷa (several named including a woman), having purchased certain lands from the assembly, made over the same to the garland-maker; the second, which seems to be dated 1196, records that Chikka Maḍukaṇṇa, the son-in-law of the *mahā-pasāyita* Vijayaṇṇa, purchased certain lands from the *mahā-maṇḍalāchārya* Chandraprabhadēva and granted the same to provide for twenty flower garlands for the daily worship of Gommaṭa; and the third, which appears to bear the date 1198, tells us that Kabi-seṭṭi's son Sōmeya



granted certain lands to the *mahā-maṇḍalāchārya* Chandraprabhadēva in order to provide for flowers for the worship of the same god. In 241 (91), of about 1175, all the jewel merchants of Belgoḷa pledge themselves to pay annually certain dues on coral to provide for flowers for Gommaṭa and Pārśvadēva; and in 243 (93), which appears to be dated 1274, Kallayya, son of Chenni-seṭṭi, a lay disciple of Chandrakīrti-bhaṭṭāraka, makes a money grant to provide for flowers for Gommaṭa and the Tīrthakaras with the condition that no less than six garlands should be supplied. Nos. 244 (94), 245 (95) and 247 (97), all of which seem to bear the date 1274, and 200, of 1288, register money grants to provide for milk for the daily anointment of Gommaṭa. The grant in the first case was made in memory of Médhāvi-seṭṭi of Bārakanūr, a lay disciple of Prabhāchandra-bhaṭṭāraka. The quantity of milk that was to be supplied is mentioned in each case and the jewel merchants of Belgoḷa were to be the managers of the fund. No. 255 (106), of 1409, records the grant of certain lands by Māyaṇṇa of Gangavati, son of Māṇikyadēva and Bāchāyi and a lay disciple of Chandrakīrti, to provide for the midday worship of Gommaṭa.

In 252, 235 and 236, all of about 1185, are recorded the annual subscriptions of various merchants to provide for the eight kinds of worship of the Chaturviṃśati-Tīrthakaras erected by the *raḍḍa-byavahāri* Basavi-seṭṭi<sup>1</sup> of Mosale in the enclosure of Gommaṭa. No. 376, which appears to be dated 1146, records two grants, one for Gommaṭa and one for the Twenty-four Tīrthakaras of the enclosure, which were to be maintained by the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva and Chikka Nayakīrtidēva. No. 347 (137*b*) consists of two parts dated 1278 and 1296. The first part registers money grants by the *mahā-maṇḍalāchārya* Udayachandradēva's disciple Munichandradēva and others for the daily anointment of Dévaravallabhadēva of the Bhaṇḍāri-basti; while the second part states that the assemblies of the Mūla-saṅgha, consisting of *mahā-maṇḍalāchāryas* and *rāja-gurus*, having remitted certain taxes in respect of the endowments of the gods Gommaṭa, Kamaṭha-Pārśva and Dévaravallabhadēva, the jewel merchants of Belgoḷa and others granted for Dévaravallabhadēva the amount which Śambhudēva was unjustly levying from the god's village together with its minor taxes. No. 336 (131) also consists of two parts bearing the dates 1279 and 1288. The first portion opens with an agreement between the officiating priests of the Nagara-Jinālaya and the merchants of Belgoḷa. The former gave a deed to the latter to the effect that when the lands of the god Âdinātha produced crops they would carry on the services of the god agreeably to the scale fixed by the merchants, and that if they or their descendants mortgaged or sold the lands they should be looked upon as traitors to the king and the creed. It concludes with the statement that Sôvaṇṇa of Hūligere made a money grant to

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1. See No. 197.

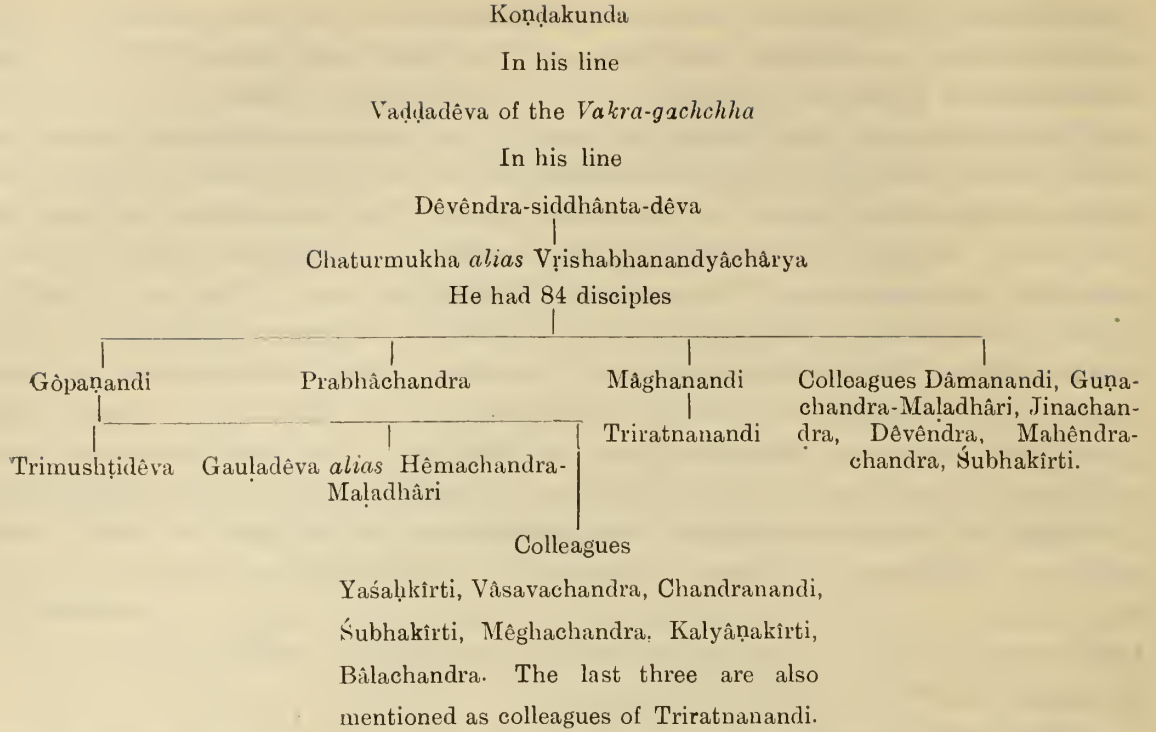
provide for milk for the daily anointment of Âdinâtha of the Nagara-Jinâlaya. The second portion, too, records a deed given by the jewel merchants of Belgoḷa and Jinanâthapura to the effect that in order to provide for the repairs and services of the Nagara-Jinâlaya they would pay one per cent of their profits obtained either locally or from foreigners. The imprecation at the end runs thus:—"If any one denies or conceals his income in this matter, his race shall be childless; he shall be a traitor to the god, to the king and to the creed." This cannot but be of some interest to the Income-tax Department. In 387, of about 1300, is recorded a grant of land to the Châmunḍarâya-basti by order of Singyapa-nâyaka's son; and in 340 (133) and 395, both of about 1500, another to the Mangâyi-basti by some *gauḍas* who were lay disciples of Paṇḍitadêva. No. 385, which seems to be dated 1190, states that Nayakirtidêva, the disciple of the *mahâ-maṇḍalâchârya rîja-guru* Hiriya Nayakirtidêva, granted certain lands to provide for the eight kinds of worship of Chenna-Pârśvadêva of the *basti* erected by his guru at Bekka. Śrî-mati-avve of Gêrasoppe is stated in 343 (135), of 1419, to have made a money grant, but the purpose for which it was made is not stated. Nos. 224 to 227 (99-102), of 1539, record grants by various individuals in consideration of the release of their mortgages by Chavuḍi-seṭṭi of Gêrasoppe.

A few other acts of piety done by private individuals are mentioned in some inscriptions. No. 342 (134), which seems to be dated in 1412, says after a fine verse in praise of Gommaṭa that Gunmaṭaṇṇa, the disciple of Hiriya-Ayya of Gêrasoppe, repaired the Chika-basti on the smaller hill, three bastis at the north gate and the Mangâyi-basti; 270, of about 1600, that Baiyaṇa of Bêgûru built a reservoir and founded a water shed; and 500, of 1881, that a temple car was presented by a woman named Jinnama, the wife of the elder brother of Râyaṇṇa-seṭṭi and a resident of Virarâjêndrapêṭe. No. 393, of about 1500, which is not a Jaina inscription, records the erection of a Nandi pillar by Madeya-nâyaka.

#### SUCCESSION LISTS OF JAINA GURUS.

There are about a dozen inscriptions which contain lists of Jaina gurus. Most of them have already been referred to incidentally when speaking of the epitaphs. Only a few of them give a regular succession of gurus, but in several others the relationship between the preceding and the succeeding guru is not clearly stated. There are, however, in some interesting items of information about the learning, authorship and polemical skill of the gurus, the kings or chiefs by whom they were honored, the manner in which they ended their earthly existence, and so forth. The earliest of these records is 62, of about 900, but being mostly worn, the names cannot be fully made out. The next inscription in point of time, 69 (55), of about 1100, gives the following succession of gurus:—

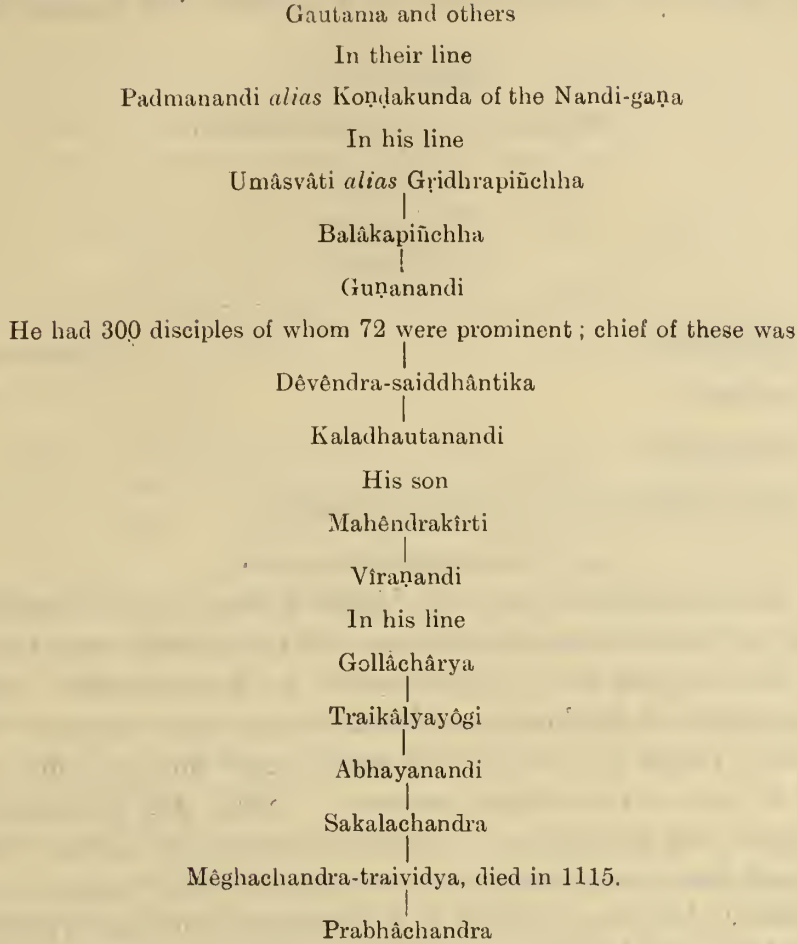




Koṇḍakunda is described as the leader of the Mūla-saṅgha and as the head of a *gaṇa*. Chaturmukha was so called because he fasted for eight days at each of the quarters and broke his fast after the lapse of a month. Gōpaṇandi is said to have been a great poet and logician ; he caused the Jain religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one else. EC, V, Chennarāyapaṭṇa 148, which also praises him at length, states that he was the recipient of a grant in 1094 from the Hoysala prince Eṛeyanga. His colleague Prabhāchandra was honored by king Bhōja of Dhārā. Of his other colleagues, Dāmanandi is described as the vanquisher of the great disputant Vishṇubhaṭṭa ; Guṇachandra-Maḷadhāri, as the worshipper of Mallikāmōḍa-Śāntīśa in Balipura ; and Jinachandra, as a Pūjyapāda in the Jainēndra grammar, a Bhaṭṭākaḷanka in logic and a Bhāravi in literature. Another of his colleagues, Dēvēndra, is said to have belonged to Vankāpura. Trimuṣṭidēva was so called because he was content with three fistfuls of food. Of one of his colleagues, Vāsavachandra, it is stated that he attained celebrity as Bāla-Sarasvatī in the Chālukya capital ; of another, Yaśaḥkīrti, that he was honored by the king of Simhala or Ceylon ; and of a third, Kalyāṇakīrti, that he was an expert in exorcising Śākini and other evil spirits. After extolling the learning of another colleague, Bālachandra, the inscription winds up with a summary of the names of the gurus previously mentioned with a little variation in a few details. All these gurus belonged to the Vakra-gachchha.



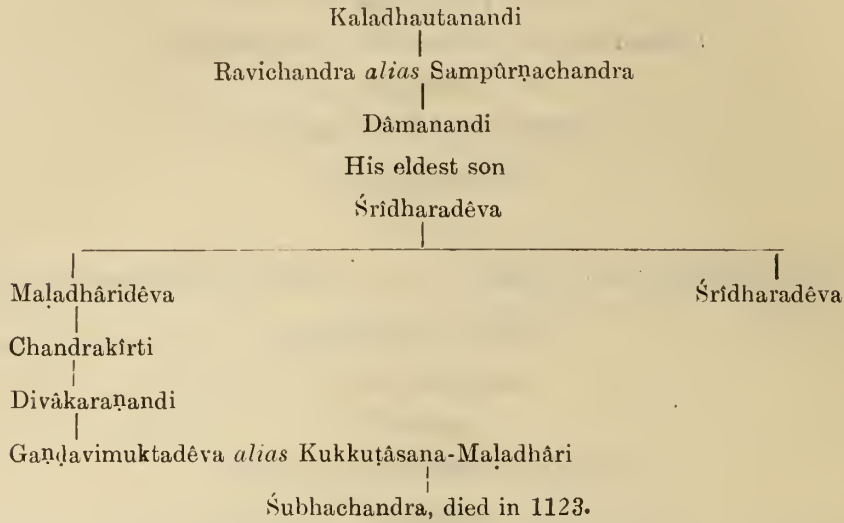
The succession of gurus given in 127 (47), of 1115, is as follows:—



The inscription says of Koṇḍakunda that he had the power of moving in the air. This fact is also mentioned in several other records<sup>1</sup>. No. 351, of 1119, states that he moved in the air four inches above the earth and 254 gives a poetical explanation of this by saying that he did so in order to show that he was not touched in the least both within and without by dust (or passion), the earth being the abode of dust. We also learn that before becoming an ascetic Gollāchārya was the ruler of the Golla country and belonged to the family of king Nūtna-Chandila. Traikālyayōgi is said to have made a Brahmarākshasa his pupil and converted the oil of the *honqe* tree (*Pongamia glabra*) into pure ghee. The very thought of him drove away evil spirits. Mēghachandra-traividya is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadeva himself in the six schools of logic and as Pūjyapāda himself in grammar. He is said to have belonged to the Dēśiya and the Vṛishabha gaṇas.

1. 64, 66, 67, 254 and 351.

The spiritual descent of gurus given in 117 (43), of 1123, is the same as that given in 127 down to Kaladhautanandi. From him the descent is continued thus:—



Though the relationship between Maḷadhâridêva and Chandrakīrti is not clearly stated, there is room for the inference that the latter was the disciple of the former. The descent from Divākaraṇandi to Śubhachandra is also given in 351. The description of Kukkuṭāsana-Maḷadhâri is of some interest: "He engaged his natural enemy Cupid in a terrific fight and routed him, the dirt on his body looking as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *Kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; — such was his awful penance, hard to be performed by others." The death of Śubhachandra is thus bewailed: "When Śubhachandra went to heaven the bright lamp of pure conduct was extinguished, the creeper of mercy withered away and the whole world was filled with darkness."

No. 67 (54), of 1129, is one of the most learned and interesting of the whole collection and the details that it supplies regarding the gurus are of very great value. Unfortunately, however, the relationship between the preceding and succeeding gurus in the list is not stated except in one or two cases at the beginning and the end. The following is the list:—

The *gaṇi* Gautama *alias* Indrabhūti, the Śrutakêvalis, Bhadrabâhu, his disciple Chandragupta, Koṇḍakunda, Samantabhadra, Simhanandi, Vakragrîva, Vajranandi the author of the *Navastôtra*, Pâtrakêsari the refuter of the *trilakṣhaṇa* theory<sup>1</sup>,

1. See Translations, page 26, note 4.

Sumatidēva the author of the *Sumatisaptaka*, Kumārasēna, Chintāmaṇi the author of the *Chintāmaṇi*, Śrīvardhadēva the author of the poem *Chūlāmaṇi*<sup>1</sup>, Mahēśvara, Akalanka the vanquisher of the Bauddhas<sup>2</sup>, his colleague Pushpasēna, Vimalachandra, Indranandi, Paravādimalla, Āryadēva, Chandrakirti the author of the *Śrutabindu*, Karṇaprakṛiti, Śrīpālādēva, Matisāgara, Hēmasēna the bearer of the title Vidyā-Dhanañjaya, Dayāpāla the author of the *Rūpasiddhi*—disciple of Matisāgara and colleague of Vādirāja, Vādirāja, Śrīvijaya praised by Vādirāja as an equal of Hēmasēna, Kamalabhadra, Dayāpāla-panḍita, Śāntidēva, Svāmi the recipient of the title Śabda-Chaturmukha from king Āhavamalla, Guṇasēna of Muḷlūr<sup>3</sup>, Ajitasēna the bearer of the title Vāḍibhasimha, his disciples Śāntinātha *alias* Kavītākānta and Padmanābha *alias* Vādikōlāhala, Kumārasēna, Mallishēna-Maladhāri disciple of Ajitasēna, who died in 1129.

With regard to Samantabhadra it is stated that he destroyed the disease known as *bhasmaka*<sup>4</sup>, and his eagerness for, and skill in, disputations are thus described in his own words: "At first the drum was beaten by me (as a challenge to disputants) within the city of Pāṭalīputra, and afterwards in the country of Mālava, Sindhu and Thakka (the Punjab), at Kānchi, and at Vidiśā (Bhilsa). I have now arrived at Karahāṭaka (Kolhapur). Desirous of disputation, O king, I exhibit the sporting of a tiger<sup>5</sup>. When the disputant Samantabhadra stands in thy court, O king,

1. See Translations, page 26, note 5.

2. *Ibid.*, page 27, note 4.

3. *Ibid.*, page 31, note 1.

4. The *Rājavalīkathā* gives the following particulars about this incident:—He was suffering from a disease called *bhasmaka*, which is characterised by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of *sallēkhanā*. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take *dikṣhe* again. He accordingly made his way to Kānchi and presented himself before king Śīvakōṭi, who made a daily distribution of twelve *khaṇḍugas* of rice at the temple of Bhīmalinga. On his asking the king what pious works he was engaged in, the latter told him of the numerous temples he had erected and of the distribution of food he daily made. Thereupon Samantabhadra saying "I will make the food an acceptable offering," took up his place in the temple with the twelve *khaṇḍugas* of cooked rice, and closing the door, ordered all to retire. Immediately he was alone, he fell to and ate up the whole of the rice. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a quarter and the following day a half of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to pray to the Tirthankaras, whereupon Chandraprabha appeared in his full glory in the place of Bhīmalinga. He at once threw open the door, and the king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son, the king took *dikṣhe* and became Śīvakōṭyāchārya. Samantabhadra, having again taken *dikṣhe*, composed several works and became a great promoter of the Jaina faith.

5. The verse is in the Śārdūlavikrīṭa metre.



even the tongue of Dhūrjaṭi (Śiva) who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others ?” It is not known which king is referred to here. Simhanandi’s connection with the Ganga kingdom has already been mentioned (p. 46). It is stated of Vakragrīva that he expounded the meaning of the word *atha* (then) during six months; of Śrīvardhadēva that he was praised by Daṇḍi; of Mahēśvara that he was victorious in seventy great disputations and in innumerable others, and was worshipped even by the Brahmarakshas; and of Akalanka that he overcame Tārā who had become secretly manifest in a pot. The allusion in the last portion is thus explained in the *Rājavalīkathe* and other works: “With the view of putting an end once for all to the Jainas, the Buddhists in Kānchi induced their king Himaśītaḷa to send for Akalanka to argue with them, the compact being that whichever party was defeated all the members of that party should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar: they placed an earthen pot of toddy behind a curtain and having summoned into it their goddess Tārā, caused her to reply seriatim to all the arguments advanced by Akalanka. This went on according to some accounts for seven and according to others for seventeen days during which Akalanka gained no advantage. He now began to feel anxiety as to the result, when Kūshmāṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This direction was followed the next day, when the goddess in the pot was unable to answer, and victory was declared for the Jainas. Akalanka then tore away the curtain, kicked over the pot with his left foot and smashed it. The king was disgusted at finding out the tricks played by the Buddhists, and ordered all of them to be ground in oil-mills. But at the intercession of Akalanka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon.” According to a small Sanskrit work called *Akalanka-charita* the year in which Akalanka defeated the Buddhists was 700 of the Vikrama era.<sup>1</sup> Vimalachandra is said to have put up a notice at the gate of the palace of Śatrubhayankara challenging the Śaivas, the Pāsupatas, the Bāudhas, the Kāpālikas and the Kāpilas to engage him in disputation. From the *Pārśvanāthacharita* of Vādirāja, which he wrote in 1025 during the reign of the Chālukya king Jayasinha, we learn that his guru was Matisāgara whose guru was Śrīpāla of Simhapura.

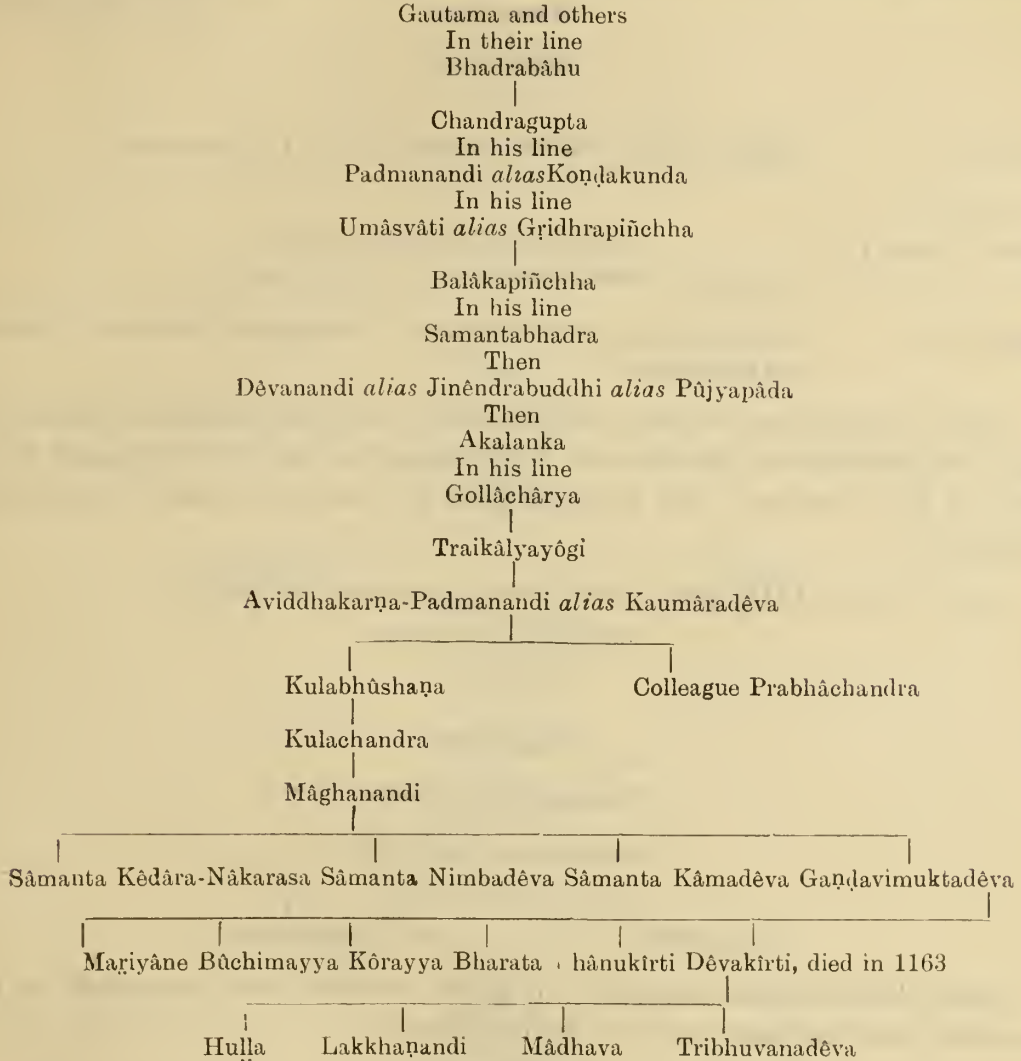
The succession of gurus contained in 140 (50), of 1145, is identical with that given in 127 down to Mēghachandra. His disciple was Prabhāchandra who died in 1145. Other details given are that Mēghachandra’s colleague was Śubhakirti, son of Bālachandra, and that Prabhāchandra’s colleague was Virāṇandi, son of

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1. Vikramārka-śakābdiya-śata-sapta-pramājushi |  
kālō’ kalanka-yatinō Bauddhair vādō mahān abhūt ||

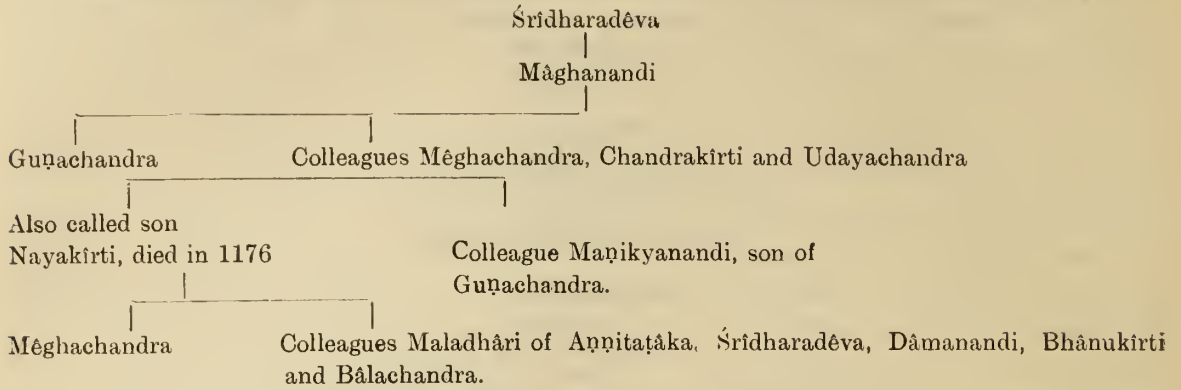
Mēghachandra. It is also stated that Śāntala-Dēvi, queen of Viṣṇuvardhana, was the lay disciple of Prabhāchandra.

The spiritual descent of gurus given in 64 (40), of 1163, is as follows :—



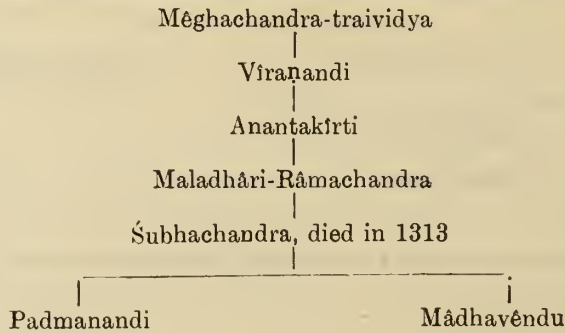
The inscription states that Pūjyapāda was the author of the *Jainēndra*, the *Sarvārthasiddhi*, the *Jainābhishēka* and the *Samādhiśataka*; that Prabhāchandra was the author of a celebrated work on logic; and that Māghanandi was the founder of a *tīrtha* or holy place at Kollāpura. Gaṇḍavimuktādēva's colleague Śrutakīrti astonished the learned by composing the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards. His elder brothers were Kanakanandi and Dēvachandra, who had for their colleagues Māghanandi-traividya, and the *vidyāchakravartī* Dēvakīrti's disciples Śubhachandra-traividya, Gaṇḍavimukta-Vādiechaturmukha-Rāmachandra-traividya and the *vādivaṣṭrāṅkuṣa* Akalanka-traividya.

The succession of gurus given in 66 (42), of 1176, corresponds with that given in 117 as far as Maladhâridêva and Śrīdharadêva. From the latter the succession is continued thus:—

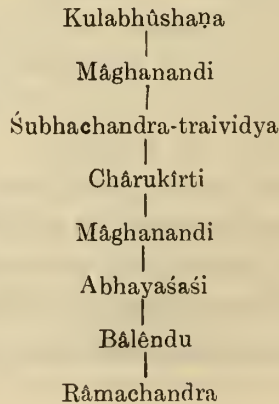


Then are mentioned, without any hint as to their relationship to either Nayakīrti or Mēghachandra, Māghanandi, Prabhāchandra and his colleagues Padmanandi and Nēmichandra. But we know from 335 that all of them were disciples of Nayakīrti.

No. 65 (41), of 1313, gives the following succession of gurus:—

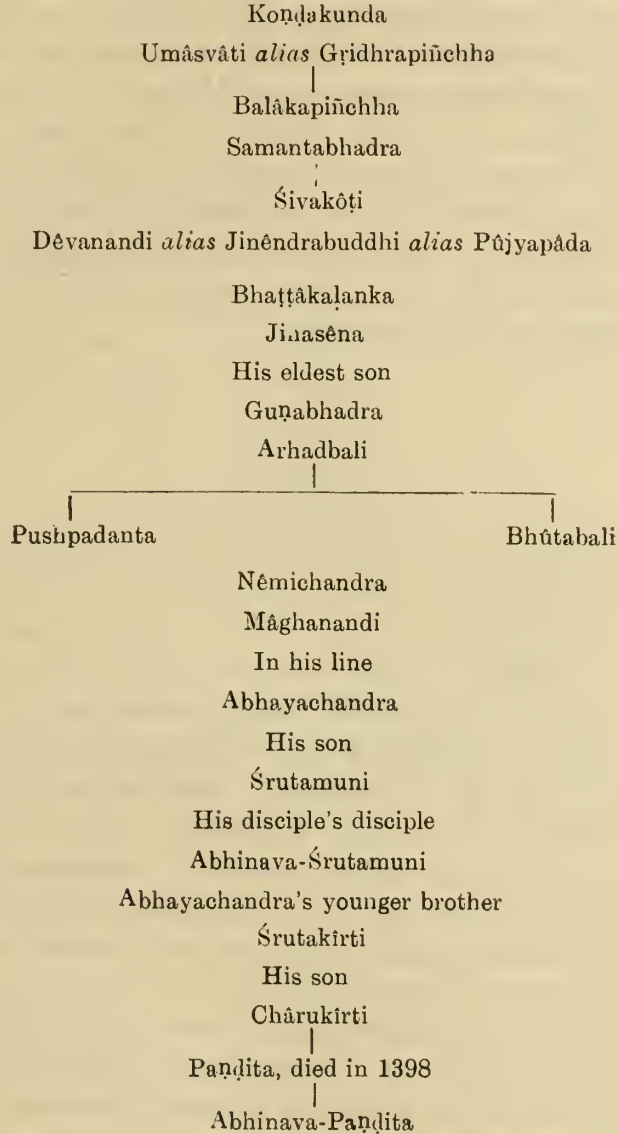


Then follows another succession of gurus without any intimation as to its connection with the previous one. It runs thus:—





The succession of gurus given in 254 (105), of 1398, corresponds in part, namely, from Koṇḍakunda to Samantabhadra, with that given in 64. The relationship between the preceding and succeeding gurus is not stated in many cases. The following is the list :—



The epigraph says that Umāsvāti was the author of the *Tattvārthasūtra* and that Śivakōṭi wrote a commentary on it. Pūjyapāda was so called because he was worshipped at the feet by the forest deities. At first named Dēvanandi by his guru, he was subsequently known as Jinēndrabuddhi on account of his great intelligence. It is then stated that Arhadbali divided the Mūla-saṅgha into four *saṅghas*, namely, the Sēna, the Nandi, the Dēva and the Sinha, in order to minimise hatred and other evils that might arise owing to the nature of the times. One might make a

difference in the case of the heterodox *saṅghas* such as the Śvêtâmbara and others which are contrary to rule; but he who thought of such a thing in the case of these four *saṅghas* was to be looked upon as a heretic. The Nandi-saṅgha had the subdivisions *gaṇa*, *gachchha* and *vali*, and the Ingulêśvara-vali of the Pustaka-gachchha of the Dêśi-gaṇa was the most important. To it belonged a great number of gurus whose names ended in the suffixes *chandra*, *kîrti*, *bhûshaṇa* and *nandi*<sup>1</sup>. Śrutamuni is described as a Pûjyapâda in grammar, as an Akalanka in logic and as a Koṇḍakunda in soul-knowledge. Chârukîrti is said to have learnt all science from Abhayasûri and to have taught the same to another Abhayasûri and Simhaṇârya.

The last inscription containing a list of gurus that has to be noticed is 258 (108), of 1432. The succession given in it agrees with that given is 64 as far as Akalanka and then partly with that given in 254, namely, from Srutakîrti to Paṇḍita. The continuation is as follows:—

Paṇḍita  
|  
Siddhântayôgi  
|  
Also called son  
Śrutamuni, died in 1432

The name Gridhrapiṇchha is accounted for by the statement that intent on the protection of living creatures he bore the feathers of a vulture. Of Pûjyapâda it is stated that he was unrivalled in the power of healing and that the water in which his feet were washed had the virtue of turning iron into gold. As he was endowed with universal intelligence like Jina, he was called Jinêndrabuddhi. The origin of the four *saṅghas* is attributed not to Arhadbali as in 254 but to the body of sages who arose in the line of Akalanka. Born in the Ingulêśvara-vali, Śrutakîrti expired by *samâdhi*. His disciple Chârukîrti, who was the author of the *Sâratraya* and other works, also died by *samâdhi*. Siddhântayôgi is said to have refuted false disputants by arguments derived from the *anêkânta* doctrine<sup>2</sup>. Śrutamuni, whose death is commemorated in the record, suffered from some incurable disease. The insidious spread of the disease and the fortitude of the guru are thus described:— To slay that great exponent of the Jina-dharma, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented him. His limbs became lean, but not his observances; his body trembled owing to the severity of the illness, but not his mind;—such was his devotion to daily duties. The strong-minded sage acquired relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body.

1. See I.A., XXI, 73.

2. See Translations, page 15, note 1.

Among other miscellaneous inscriptions, 492, of about 900, engraved on a boulder, is rather curious as it consists merely of the expression "a thousand gadyānas." It is not clear what this means. The people of the village seem to think that the epigraph gives information of a treasure of that amount hidden somewhere near the boulder, and several attempts appear to have been made to get at the treasure, but without success. No. 268 (113), which appears to be dated 1178, gives a list of Jaina gurus and nuns who assembled at Belgoḷa with groups of their disciples and celebrated the *pañcha-kalyāṇa*<sup>1</sup> (five auspicious events). The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina ascetics, most of the epithets being cumulative in the order of the numbers from one up to thirteen. No. 234 (85), of about 1180, which has already been referred to (p. 12), is a Kannaḍa poem, consisting of twenty-seven stanzas, in praise of Gommaṭa, composed by Sujanōttamsa, a distinguished Kannaḍa poet mentioned by the grammarian Kēśirāja in his *Śabdamaṇidarpaṇa* along with Pampa, Ponna and other classical poets. The poet says that he was known as Sujanōttamsa in the sense that good people were ever his head-ornament (*uttamsa*), and not in the sense that he was the head-ornament of the good. The poem was caused to be engraved by Kavaḍamayya's (son) Dēvaṇa at the instance of the guru Adhyātmi-Bālachandra and the stone caused to be set up with due grandeur by Rudra of Bagaḍage. Nos. 314 and 315, of about 1200, speak of Jinavarma, a lay disciple of Maṇikyadēva of Kolipāke, as an expert in playing on the *kankhari*, apparently a musical instrument. No. 314, which consists of a *kanda* verse, states that the sound of Jinavarma's *kankhari* produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock. Nos. 170 (73), 171, 318 (120), 319 and 165 (74) refer to shooting by some Malayālis: in the first three, which appear to be dated 1217, Kōdai Śankara-nāyaka, son of Vira-Pallavarāya of Arakere, is said to have shot at some boulders; and in the remaining two, which seem to bear the date 1246, Appāḍi-nāyaka is said to have shot at Chikka-beṭṭa from Doḍḍa-beṭṭa. It is not known why this was done, whether as a mere pastime or in imitation of Chāmuṇḍa-Rāya or for some other purpose. No. 404, which seems to be dated 1287, is a *viragal* recording the death of one Pemmanṇa during a cattle-raid. Nos. 322 and 323, of about 1300, consist of the words Vijayadhavaḷa and Jayadhavaḷa. We know that the latter is the name of a commentary on the *Tattvārthasūtra*, written in 836<sup>2</sup>; but the former is not known, though Dhavaḷa and Mahādhavaḷa are mentioned as the names of other commentaries on the same work. A Jaina work named *Pūjyapāda-charite*, written in 1792 by Padmarāja and Dēvachandra, mentions, however, a work styled Vijayadhavaḷa and states that it was composed by Jayasēna. This may also be a

1. See *Translations*, page 70, note 1.

2. I.A., XXI, 72; *Journal of the Bombay Branch of the Royal Asiatic Society*, XVIII, 226.



commentary on the same work. Lastly, there are nine inscriptions engraved near footprints giving the names of the gurus whose feet are represented. Six of these, namely, 94, 119, 123, 124, 166 (71) and 428, of about 1100, name the gurus Gauḍa-dêva, Lakkhaṇadêva, Sântaṇandi, Chandrakîrti, Bhadrabâhu and Ravichandra respectively. Of these, the first, fourth and sixth are most probably identical with their namesakes mentioned respectively in 69; 66, 117 and 153; and 66. No. 146, of about 1200, names Nêmaṇa; 169, of about 1300, Bhadrabâhubali; and 280, of about 1600, Chârukîrti of Belgôla. The last also mentions the individual who had the feet carved.





Handwritten text in a script, likely Burmese, covering the entire page. The text is arranged in approximately 12 horizontal lines. The script is dense and appears to be a historical form of Burmese. There are some faint, larger characters or symbols interspersed within the lines of text, possibly indicating specific sections or headings. The overall appearance is that of an ancient manuscript or a historical record.



## INSCRIPTIONS AT SRAVAṆA BELGOḶA.

### THE SMALLER HILL OR CHIKKABETTA.

#### 1.

*On rock to the south of Pārśvanātha-basti.*

\*siddham\* svasti ||

jitam bhagavatā śrīmad-dharmma-tīrttha-vidhāyinā  
Varddhamānēna samprāpta-siddhi-saukhyāmṛitātmanā  
lōkālōka-dvayādhāraṁ vastu sthāsnū charishṇu vā  
samvid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā ||  
jagaty achintya-māhātmya-pūjātīśayam īyushaḥ  
tīrtthakṛin-nāma-puṇyaugha-mahārhanṭyam upēyushaḥ  
tad anu śrī-viśāla(lā)ya(yā)m jayaty adya jagadd-hitam  
tasya śāsanam avyājam pravādi-mata-śāsanam ||

atha khalu sakala-jagad-udaya-karaṇōdita-niratiśaya-guṇāspadībhūta-parama-Jina-  
śāsana-saras-samabhivarddhitā-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-  
sahasra-mahōti Mahāvira-savitari parinirvṛitē bhagavat-paramarshi-Gautama-ga-  
ṇadhara-sākshāch-chhishya-Lōhāryya-Jambu-Vishṇudēvāparājita-Gōvarddhana-  
Bhadrabāhu-Viśākha-Prōshṭhila-Kṛittikāryya-Jayanāma-Siddhārttha-Dhṛitishēṇa-  
Buddhilādi-guru-paramparīṇa-kkramābhyāgata-mahāpurusha-santati-samavadyō-  
titānvaya-Bhadrabāhu-svāminā Ujjayanyām aṣṭāṅga-mahā-nimitta-tatvajñēna  
traikālya-darśinā ninittēna dvādaśa-samvatsara-kāla-vaishamyam upalabhya  
kathitē sarvas saṅgha uttarā-pathād dakṣiṇā-patham prasthitaḥ kramēṇaiva jana-  
padam anēka-grāma-śata-saṅkhyam mudita-jana-dhana-kanaka-sasya-gō-mahishā-  
jāvi-kula-samākīrṇam prāptavān ataḥ āchāryyaḥ Prabhāchandrō nāmāvanitala-  
lalāma-bhūtē'thāsmīn Kaṭavapra-nāmakōpalakṣhitē vividha-taru-vara-kusuma-dalā-  
vali-virachanā-śabala-vipula-sajala-jalada-nivaha-nīlōpala-talē varāha-dvīpi-vyāghra-  
rksha-tarakshu-vyāla-mṛiga-kulōpachitōpatyaka-kandara-darī-mahā-guhā-gahanā-  
bhōgavati samuttuṅga-śrīṅgē sikhariṇi jivita-śēsham alpatara-kālam avabudhyāt-  
manāḥ sucharita-tapas-samādhim ārādhayitum āprichchya niravasēshēṇa saṅ-  
gham visrijya śishyēṇaikēna prithulatarāstīrṇa-talāsu śilāsu śītalāsu sva-dēham  
sanyasyārādhitavān kramēṇa sapta-śatam rishīṇām ārādhitam iti jayatu Jina-śāsa-  
nam iti ||

\* The letters between these marks are inscribed opposite the 6th line, at its commencement.

## 2 (15)†.

*At the same place, below No. 1.*

śrī<sup>1</sup>

udyânair jjita-Nandanam dhvanad-aḷi-vyāsakta-raktôtpala-  
vyâmiśrikrita-śâli-piñjara-diṣam kṛtvâ tu bâhyâchalam  
sarvva-prâṇi-dayârtthadâbdhi-bhagavam nâ(jñâ)nêna sambôdhayan  
âradhyâchala-mastakê Kanaka-sat-Sênôtbhavat sat-pati<sup>11</sup>  
ahô bahir-ggirin tyaktvâ Baladêva-muniś śrīmân  
ârâdhanam pragrihîtvâ siddha-lôkam gataḥ punaḥ

## 3.

*At the same place, below the foot-prints to the south-east of No. 1.*

Śrîdêvara pada<sup>11</sup> vamani . . . .

## 4.

*At the same place, to the north-east of No. 1.*

Mallisêna-bhaṭârara guḍḍam Chareṅgayyam tîrthamam bandisidam

## 5 (12).

*At the same place, above No. 4.*

śrî-Tîrthada goravaḍigaḷ nô . . . . .

## 6 (11).

*At the same place, above No. 5.*

śrî-Uḷḷikkal-goravaḍigaḷ nōntu . . . . . dâr

## 7 (10).

*At the same place, above No. 6.*

śrî-Perumâḷu-guravaḍigaḷâ śishya Dhaṇṇe-Kuttârevi-guravi . . . . .  
ḍippidâr

## 8 (9).

*At the same place, above No. 7.*

śrî-Agaliya-Môni-guravara śishya Koṭṭarada Guṇasêna-guravar nnōntu  
muḍippidâr

## 9 (6).

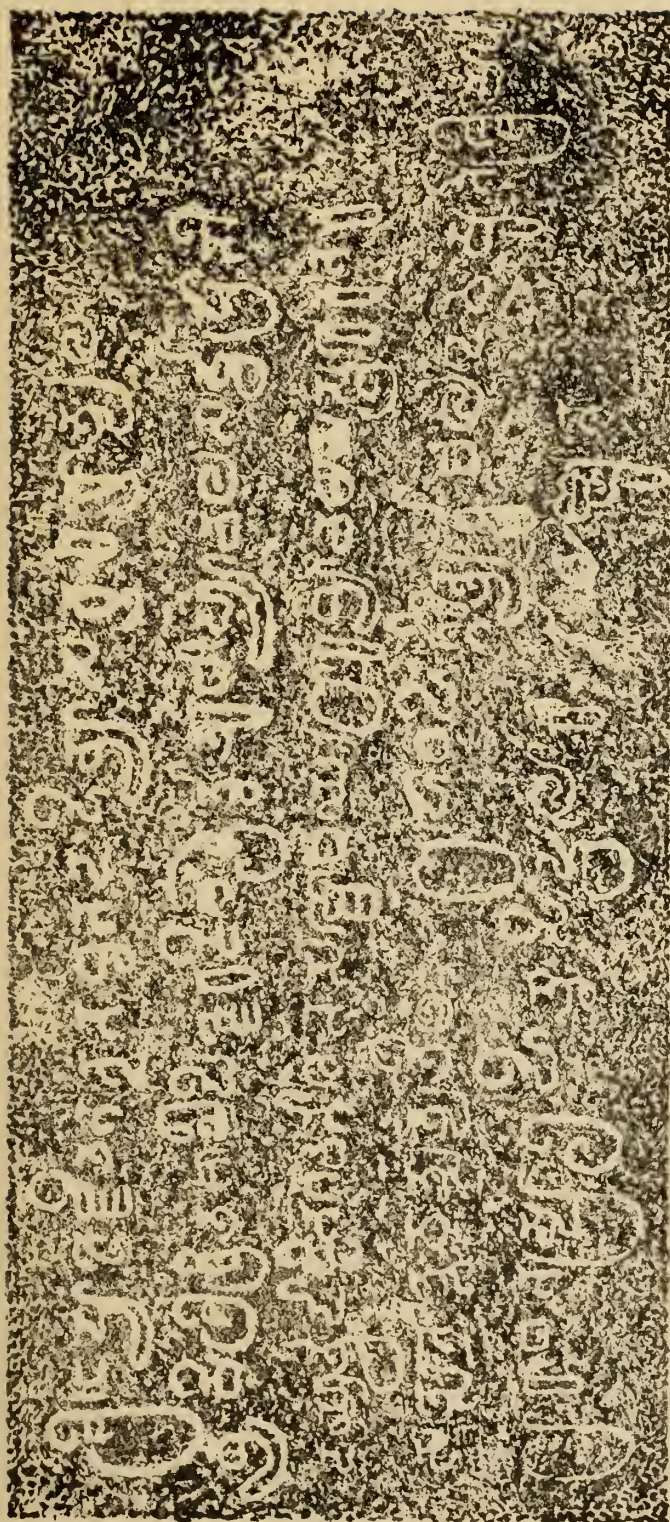
*At the same place, to the west of No. 8.*

śrî-Neḍuboreya Pânapa-bhaṭârar nnōntu muḍippidâr

---

† The figures in brackets refer to the numbers of the inscriptions in the old edition.





№ 2.



№ 10.





## 10.

*At the same place, to the north-east of No. 8.*

Śrīdharan

## 11.

*At the same place, above No. 8.*

..... kṣhīṇān patih  
 āchāryya ..... śrīmān śishyānēka-parigrahaḥ  
 ..... vilāsasya nirvāṇā ..... jani  
 chalāchala-viśēshasya guṇair ddēvī cha Kampitā ॥  
 dīpāir dhlūpāis cha gandhaiś cha sākārōd adhim . . . sām  
 tatra Diṇḍika-rājō'pi sākshī sannihitō'bhavat ॥  
 parityajya gaṇaṃ sarvvaṃ chātur-vvarṇṇa-viśēshitam  
 āhārādi śariraṃ cha Kaṭavappra-girāv iha ॥  
 āchāryyō'rishṭanēmīśaḥ śukla-ddhyānōru-vāraṇam  
 samāruhya gatas siddhim siddha-vidyādharaṇchchitaḥ ॥

## 12 (3).

*At the same place, above No. 11.*

śrī

duritābhūd-vṛishamān kīlṭ alare poded ajñāna-śailēndramān pōld  
 ura-mithyātva-pramūḍha-sthiratara-nṛipānān inēṭṭi gandhēbham aydān  
 sura-vidyā-vallabhēndrās sura-vara-munibhi'stutya-Kālḥbappinā mēl  
 Charitaśrī-nāmadhēya-prabhu-inunin vratagaḥ nōntu saukhyasthan āydān

## 13.

*At the same place, above No. 12.*

rāga-dvēsha-tamō-mala-vyapagatar śuddhātma-saṃyōddhakar  
 Vēgūrā parama-prabhāva-rishīyar sSarvvajña-bhaṭṭārakar  
 . . gādēva . . . na . . dīta . . ntabbu . . . lagradoḥ  
 śrī-kirṇṇāmala-pushpa . . . . . r svarggāgramān ēṇidār

## 14.

*At the same place, to the south-west of No. 13.*

Ārisṭhanēmi-dēvar Kālḥbappu-tirtthadoḥ mukta-kālama paḍedu mu . . .  
 . . . . .

## 15.

*At the same place, above No. 14.*

svasti śrī Mahāvīra . . Āldura tammaḍigala sanyasanadin i-tammajjayā  
 nisidhige

## 16.

*At the same place, close to the southern wall of Pârśvanâtha-basti, to the north-west of No. 15.*

. . . . . pâdapam anûna . . . . . sa-prava . . . . .

## 17 (4).

*At the same place, below No. 16.*

. . . . . gaḷ nōntu muḍippidar

## 18 (5).

*At the same place, below No. 17.*

svasti śrī Jambu-nāygir tīḷthadoḷ nōntu muḍippidar

## 19.

*At the same place, below No. 18.*

svasti śrī bhaṇṭāraka Thiṭṭagapānadā tammaḍigala śishyar Kittere .  
yarâ nisidhige

## 20 (2).

*At the same place, below No. 19.*

Adeyare-nâḍa Chittûra Mōni-guravaḍigala śishittiyar Nâgamati-gantiyar  
mûru-tiṅgaḷ nōntu muḍippidar

## 21.

*At the same place, to the south-east of No. 20.*

dakshiṇa-bhâgad â-Madure uym init âva . . śâpade pâvu muṭṭidon  
lakshaṇavantar ent enalû uraga . . . . . g î-mahâ-parûtaduḷ  
akshaya-kirtti tuntakada vârdhhiya mēl adu nōntu bhaktiyim  
akshi-maṇakke ramya-sura-lōka-sukakke bhâgi â . . . . .  
Pallavâchâri-likitaṇ

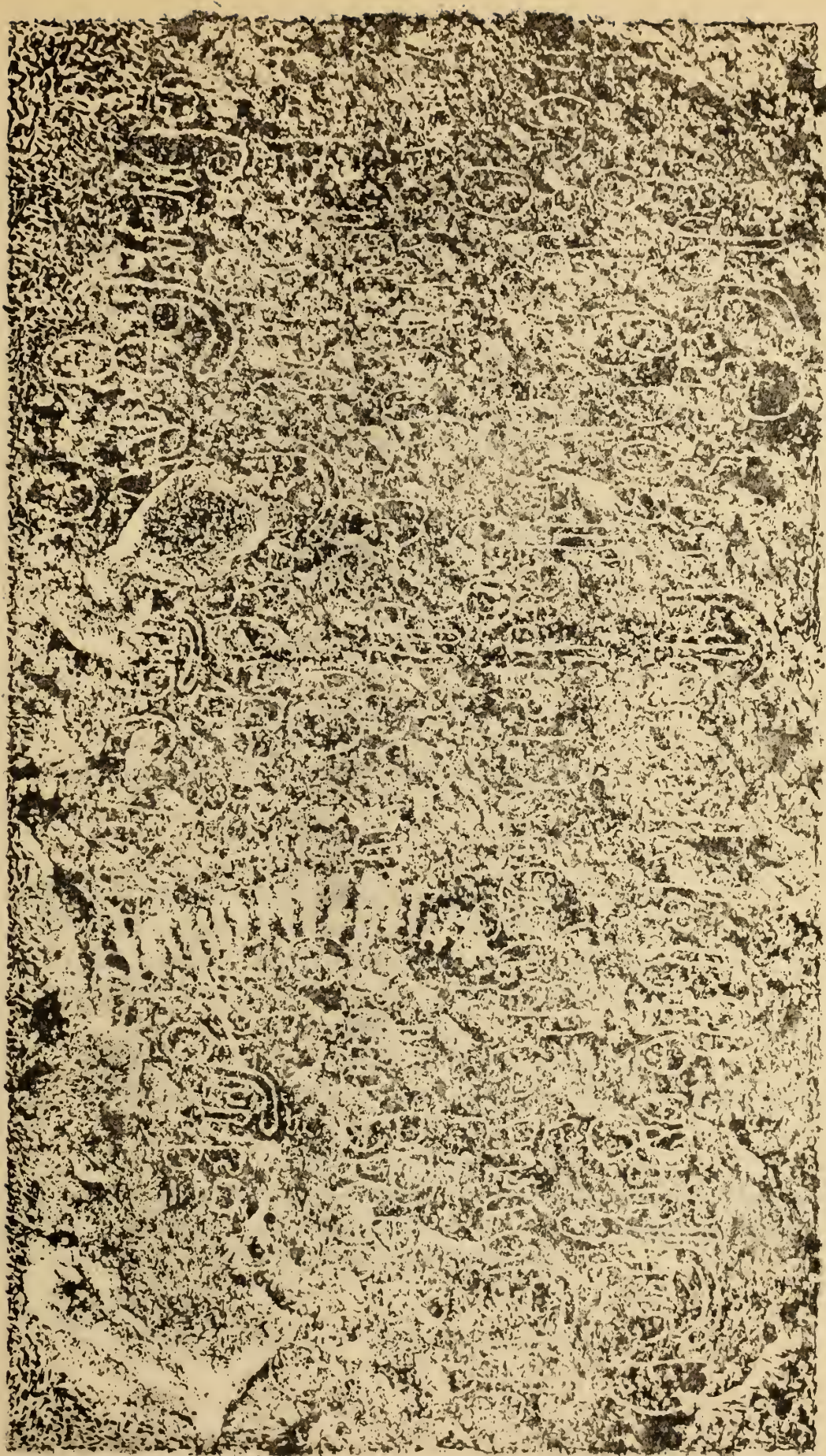
## 22.

*At the same place, to the south-west of No. 21.*

śrī

bâlâ mēl sikhi-mēle sarppada mahâ-dantâgraduḷ salvavôl  
sâlâm-bâla-tapôgrad intu naḍadom nûr-eṇṭu-saṇvatsaram  
kêlôy pin Kaṭavapra-śailam-aḍaṇḍ ên annâ Kaḷantûranam  
bâlê per-ggoravam samâdhi-neredon nōnt eydid ôr ssiddhiyân ||





N<sup>o</sup> II.





## 23.

*At the same place, to the east of No. 22.*

\* nama †svasti

.. de śāstra-vidô yēna Guṇadēvākhyā-sūrinē  
 Kālvāp-parvvata-vikhyātē . . nama . . tināga . .  
 .. dvādaśa-tapô'nushṭhā . . . . .  
 samyag ārāadhanam kṛtvā svarggālaya . . . . .

## 24 (7).

*At the same place, to the south-east of No. 23.*

śrī-Kittûrā Velṃādādā Dharmmasēna-guravaḍigaḷā śishyar Bāladēva-  
 guravaḍigaḷ sanyāsanam-nōntu muḍippidār

## 25 (8).

*At the same place, below No. 24, to the west of No. 4.*

śrī-Mālanûra Paṭṭini-guravaḍigaḷa śishyar Ugrasēna-gura†.vaḍigaḷ† ondu  
 tiṅgaḷ sanyāsanam-nōntu muḍippidār

## 26 (20).

*At the same place, to the south-west of No. 25.*

.....  
 ..... yarull ari-piṭhad ilḍon ān  
 ..... tāri kumārarin archchikeyye tān  
 sthiradaraḷ intu Pēgurama sura-lōka-vibhūti-eydidār

## 27.

*At the same place, below No. 26.*

śrī

Māsēnar pparama-prabhāva-rishiyar kKālvappinā veṭṭaduḷ  
 śrī-saṅgaṅgaḷa pēḷda siddha-samayan tappāde nōnt inbinin  
 prāsādāntaramān vichitra-kanaka-prajvalyadin mikkudān  
 sāsirvvar vvara-pūje-dand uye avar svarggāgramān ēridār

## 28 (23).

*At the same place, below No. 27, to the west of No. 1.*

svasti śrī Inuṅgûrā Mellagavāsa-guravar Kālbappa-beṭṭam-mēl kālani-keydār

## 29 (21).

*At the same place, below No. 28.*

svasti śrī Guṇabhūshitam ādi-ulādagderisidā nisidige sad-dhamma-guru-santā-  
 nān sandviga-gaṇatā-nayān giri-taladā mēl ati . . . . . sthalaṃ tīradānam ā-  
 keḷage neladi mānadā sad-dhammadā gēḷi sasānadi patān

\* Opposite to line 1.

† Opposite to line 2.

‡ The letters between these marks are now concealed by a pillar.



**30** (16).*At the same place, below No. 29.*

śrī . . mīnaḍigaḷ nōntu kālāṇ-keydār

**31** (17—18).*At the same place, below No. 30.*

śrī

Bhadravāhu-sa-Chandragupta-munīndra-yugīnadin oppe val  
 bhādrām āgīda dharmmam andu vaḷikke vand inis aḷkalō  
 vidrumādhara-Śāntisēna-muniṣan ākkie Veḷgoḷa  
 adri-mēl aśanādi-viṭṭ apunarbhavakk eṇe-āgi . .

**32** (19).*At the same place, below No. 31.*

śrī-Veṭṭeḍe-guravaḍigaḷ māṇākkar sSiṅgaṇandi-guravaḍigaḷ nōntu kālāṇ-keydār

**33** (13).*At the same place, to the north-west of No. 32.*

śrī-Kālāvir-gguravaḍigaḷa śiṣhyar Tarekāḍa Peṇḍeḍiya mōdeya kalāpakada gura-  
 vaḍigaḷ! irppatt-ōndu divasaṇ sanyāsanam-nōntu muḍippidār

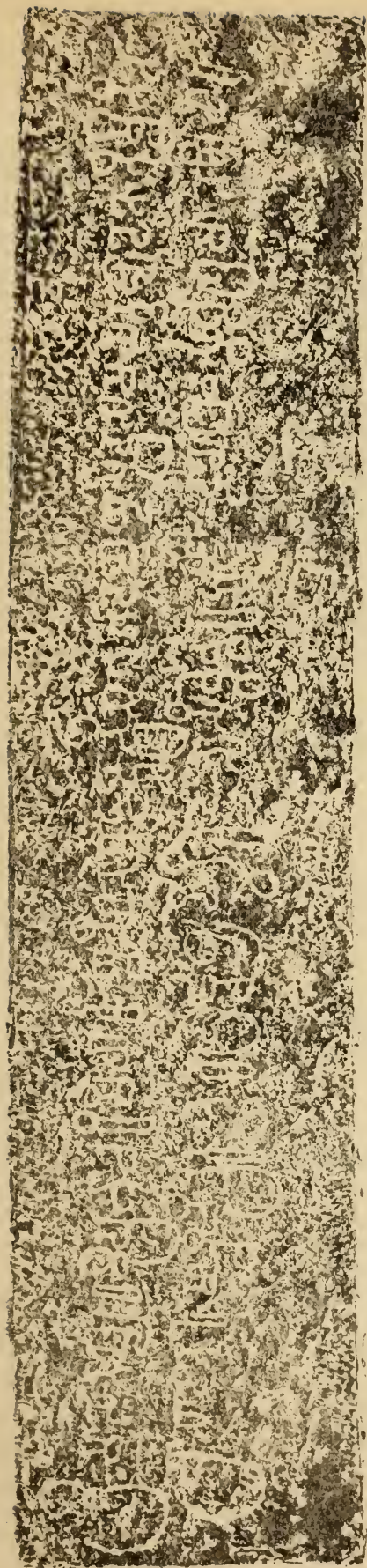
**34** (14).*At the same place, below No. 33.*

śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyāsanavidhi  
 intu muḍippidār

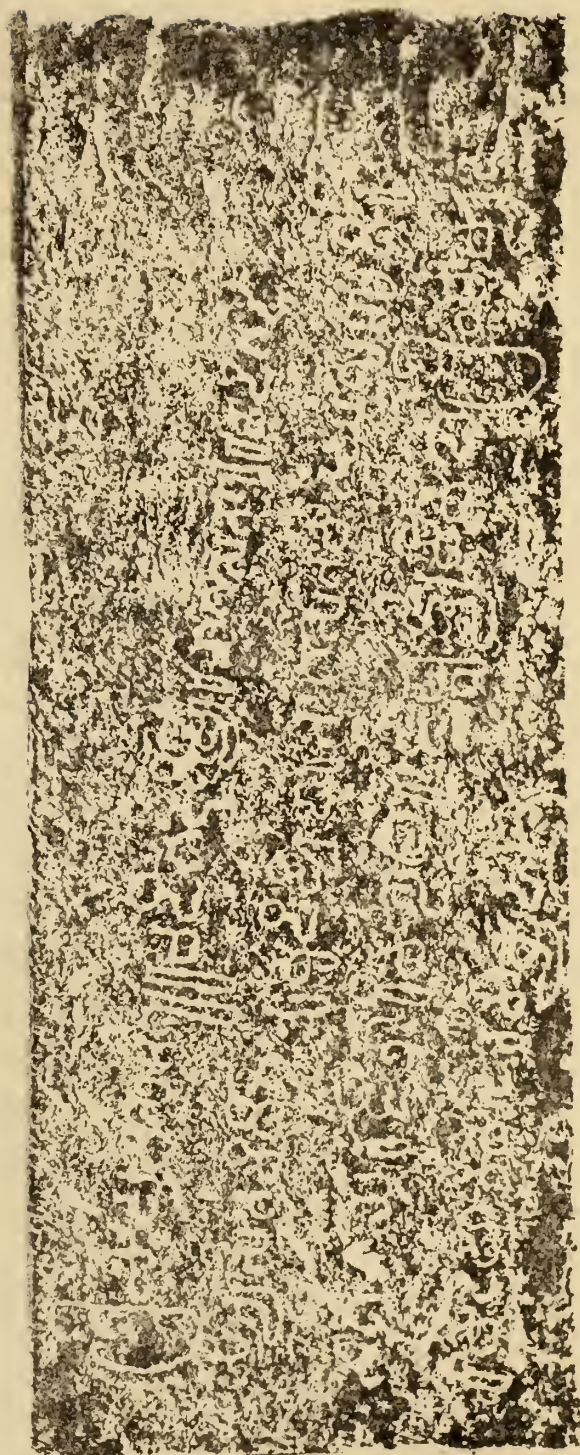
Nāgasēnam anagham guṇādhikam  
 Nāga-nāyaka-jitāri-maṇḍalam  
 rāja-pūjyam amalā-śrīyām padam  
 kāmadam hata-madam namāmy aham

**35** (24).*At the same place, below No. 34.*

svasti sanadhigata-paṇcha-mahā-śabda-padaḍakke-ḍaḷi-dhvaja-sāmyā . . . .  
 mahā-mahā-sāmantādhipati śrī-Ballabha . . . . hā-rājādhirāja . . . . mēśvara-mahā-  
 rājarā magandir Raṇavaḷōka-śrī-Kambayyan prithuvi-rājyam-geye Ba . . rasar  
 kKalvappu . . . . la per-gGaḷvappinā poladin naḍadu koṭṭadu . . sēna-aḍigaḷge  
 Manasijarā . . . . ganā arasi bēne etti mōnam ujjamisuvalli koṭṭadu pola-mēre  
 Taṭṭaggeṇeya kiḷkēre pōgi akshara-kalla mēge allindā vassel karggal mārādu sallu  
 periya āla . . . . vāri maraḷ puṇusa peri . . . . toṇeyu ālare mēre duveṭṭage niṇu-  
 kallu kovaḷḷadā periya elavu allin kuḍittu arasarā śrikaraṇamun . . . . .



№ 27.



№ 34.







..... gâdiyara Diṇḍiga-gâmunḍarun Ennuvaru . . . vaigaru Vallabha-gâmunḍarun Rundi-Vachcharu Ruṇḍi-Mârammanun Kâdalûra śrî-Vikrama-gâmunḍarun Kalidurgga-gâmunḍarun Agadipo . . . . . yarara . . . . . Raṇa-pâra-gâmunḍarun Andamâsala Uttama-gâmunḍarun Navilûra nâl-gâmunḍarun Belgoḷada Gôvindapâḍiya u . . lāmandum Belgoḷadâ vaḷi Gôvindapâḍige koṭṭadu

bahubhir vvasudhâ bhuktâ  
râjabhis Sagarâdibhiḥ  
yasya yasya yathâ bhûmi  
tasya tasya tadâ phalaṃ  
sva-dattaṃ para-dattaṃ vâ  
yô haranti vasundharâṃ  
shashṭiṃ varsha-sahasrâṇi  
prishṭṭhâyâṃ jâyatê krimiḥ

### 36.

*At the same place, to the south-east of No. 35.*

śrî-Chikurâparaviya guravara sishyar Sarbaṇandi avan śrî-Basudêvan

### 37.

*At the same place, below No. 36.*

śrîmad-Gaṅgânva

### 38.

*At the same place, below No. 37.*

Vitarâsi

### 39.

*At the same place, to the north-east of No. 38.*

śrî-Châvuṇḍayya

### 40.

*At the same place, to the north-east of No. 39.*

śrî-Kaviratna

### 41.

*At the same place, to the north-east of No. 40.*

śrîmad-Aṅkabôya

### 42.

*At the same place, below No. 41.*

śrî-Viddepayya

**43.**

*At the same place, below No. 42.*

śrīmad-Akaṣaṅka-paṇḍitar

**44.**

*At the same place, to the south-east of No. 43.*

śrī-Suba

**45.**

*At the same place, below No. 44.*

. . . . ḷamba-kulāntaka birara baṇḍa parikaṣana kiṅga

**46.**

*At the same place, to the west of No. 45.*

svasti śrī Anṇana Kāḷeya- Paṇḍiga Kaḷvappa-tīrtthava bandi . . . .

**47.**

*At the same place, to the south-east of No. 46.*

Kā . . ya Bhirjjaga-rāyana kādagalaḷai bant ili dēvara bantisida

**48 (22).**

*At the same place, below No. 47.*

śrī-Abhayaṇandi-paṇḍitara guḍḍa Kottayya band illi dēvara bandisida<sup>1</sup>

**49.**

*At the same place, to the north-west of No. 48.*

śrī-Davaṇandi-baḷarara guḍḍa Āsu . . bandu tīrtthava bandisida<sup>1</sup>

**50.**

*At the same place, to the north-west of No. 49.*

Alasa-kumârô mahâ-muni

**51.**

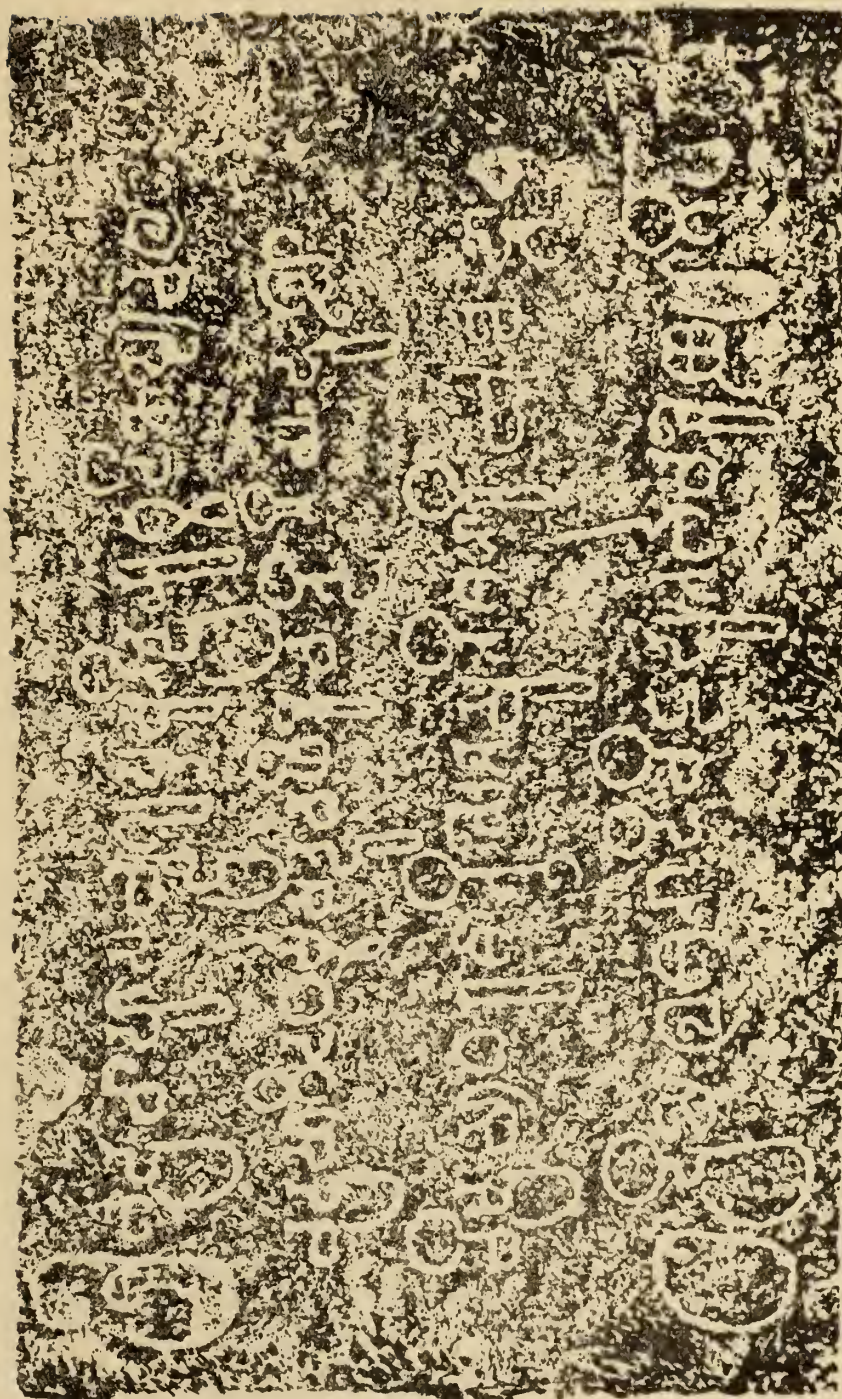
*At the same place, to the south of No. 50.*

Śrīkaṇṭhayya

**52.**

*At the same place, to the north-west of the Mānastambha, to the north of figures of birds below No. 51.*

Śrīvarmīna Chandragītayya dēvara bandisida



Mysore Archaeological Survey.

Nº 31.





## 53.

*At the same place, below No. 52.*

śrī-Isakayya

## 54.

*At the same place, below No. 53.*

śrī-Bidhiyyamma

## 55.

*At the same place, to the south-east of No. 54.*

śrī-Nāgaṇandi Kittayya dēvara bandisidar ||

## 56.

*At the same place, below No. 55.*

svasti samadhigata-paṇcha-mahâ-sabḍa mahâ-sâmantâ agraganya

## 57.

*At the same place, to the west of the Kûge-Brahmadēva pillar, to the south of No. 56.*

Mârasandra keya koṭa . . gaḷaveya Bîra koṭa

## 58.

*At the same place, to the north of the same pillar, to the north-east of No. 57.*

Mâlava-Amâvar

## 59 (38).

*On the Kûge-Brahmadēva pillar.*

*(South face).*

svasti ma . . . . . m udadhiṃ kṛtvâvadhiṃ mēdini

. . . . chakra . . . . . dhavô bhuñjan bhujâsēr baḷât †

. . nya-śrī-jaga . . . . . patēr gGaṅgânvaya-kshmâbhujân †

bhûshâ-ratnam abhû . . . . . vanitâ-vaktrēndu-mêghôdayah ||

|| gadyam † tasya sakala-jagatî-talôttuṅga-Gaṅga-kuḷa-kumuda-kaumudî-mahâtêjâ-yamânasya † Satyavākya-Koṅguṇivarmma-dharmma-mahârâjâdhirâjasya † Kṛishṇa-Râjôttara-dig-vijaya-vidita-Gûrjarâdhirâjasya † Vana-gaja-malla-pratimallabalaavad-Alla-darppa-daḷana-prakaṭikṛita-vikramasya † Gaṇḍa-mârttaṇḍa-pratâpâparirakshita-siṃhâsanâdi-sakala-râjya-chihnasya † Vindhyâṭavi-nikaṭa-vartti . . . . . ṇḍaka-kirâta-prakara-bhaṅgakarasya † bhuja-bala-pari . . . . . Mânyakhêta-pravêṣita-chakravartti-kaṭa . . . . . vikrama . . . . . śrîmad-Indra-Râja-paṭṭa-bandhôtsa-vasya † . . . . . samutsâhita-samara-sajja-Vajjala . . . . . gha . . . . . nasya † bhayôpanata-Vanavâsi-dêśâdhî . . . . . maṇi-kuṇḍala-mada-dvipâdi-samasta-vastu-gra . . . . . samupalabdha-saṅkirttanasya † prapata-Mâṭûra-Ins.

vaṃśajasya..ja-suta-sata-bhuja-balâvalêpa-gaja-ghaṭâṭôpa-garvva-durvvṛitta-sakaḷa-  
 Noḷambâdhirâja-samara-vidhvamśakasya<sup>1</sup> samuninûlita-râjya-kaṇṭakasya<sup>1</sup> sañchûr-  
 nûitôchchaṅgi-giri-durggasya<sup>1</sup> saṃhṛita-Naragâbhidhâna-śabara-pradhânasya<sup>1</sup> pra-  
 tâpâvanata-Chêra-Chôḷa-Pâṇḍya-Pallavasya<sup>1</sup> pratipâlita-Jina-śâsanasya<sup>1</sup> .....  
 ta-mahâ-dhvajasya<sup>1</sup> baḷavad-ari-nṛipa-draviṇâpaharaṇa ..... kṛita-mahâdânasya<sup>1</sup>  
 paripâlita-sêtû-bandha-bhai ..... ndhu-sambandha-vasundharâ-taḷasya<sup>1</sup> śrî-  
 Noḷamba-ku . . . ka-dêvasya<sup>1</sup> śauryya-śâsanam dharmma-śâsanam cha sañcharatu  
 dig-maṇḍalântaram â-kalpântaram â-chandra-târam ||

(West face).

..... yâ kair apy upâyânta . .  
 ..... tiś śikhâ-sékharan  
 ..... nânya êvâhritô  
 ..... śrî-Gaṅga-chûḍâmanî  
 ..... vanâ ..... da . . bâṇi . . kraṃ Pallava ..... mâ .....  
 yênamitam ..... bhujâvalêpam ala . . kṛitvâ ..... gaṃ svayaṃ ..... Guttiya-  
 Ganga-bhûpati ..... Noḷambântakaḥ || ..... yiya .....  
 san-mukham ..... yudhi ..... gâdasmaya .....  
 ..... pratigaja ..... vikraman || ..... tpaḷam iva .....  
 ..... Noḷambântakaḥ ..... bhûlôkâd anêka-dra ..... nêka-bandhâ-  
 ndhaka ..... Chôḷa-Pallava ..... kânanda-hêtôr a .....  
 ..... śrî-Mârasimha-kshi ..... tiḷaka-kshatra-chandrasya ..... chandra . .  
 ..... va ..... ryyara .....  
 . . darppam ..... gaṃ sam ..... m gaṃ .....  
 ..... ha ..... raḥ || ..... vad rôshanâ . . n  
 mahâ-vijayôtsavê ..... simhâsanôrvî-dha . .

ity adhishkṛita-vîra-saṅgara-giraḥ Châḷukya-chûḍâmanê

Râjâditya-harêr ddavâgnir ajani śrî-Gaṅga-chûḍâmanî

daityêndrair mMadhu-Kaiṭabha-prabhṛitibhir dhvastair mMura-dvê . . .

kṃ mâyâribhir ittham utthitam iti kshinâtaṅka-śaṅkâ-kṛi . . .

.... lair nNaragâsurasya vasudhânandâśru-miśraiś śi . .

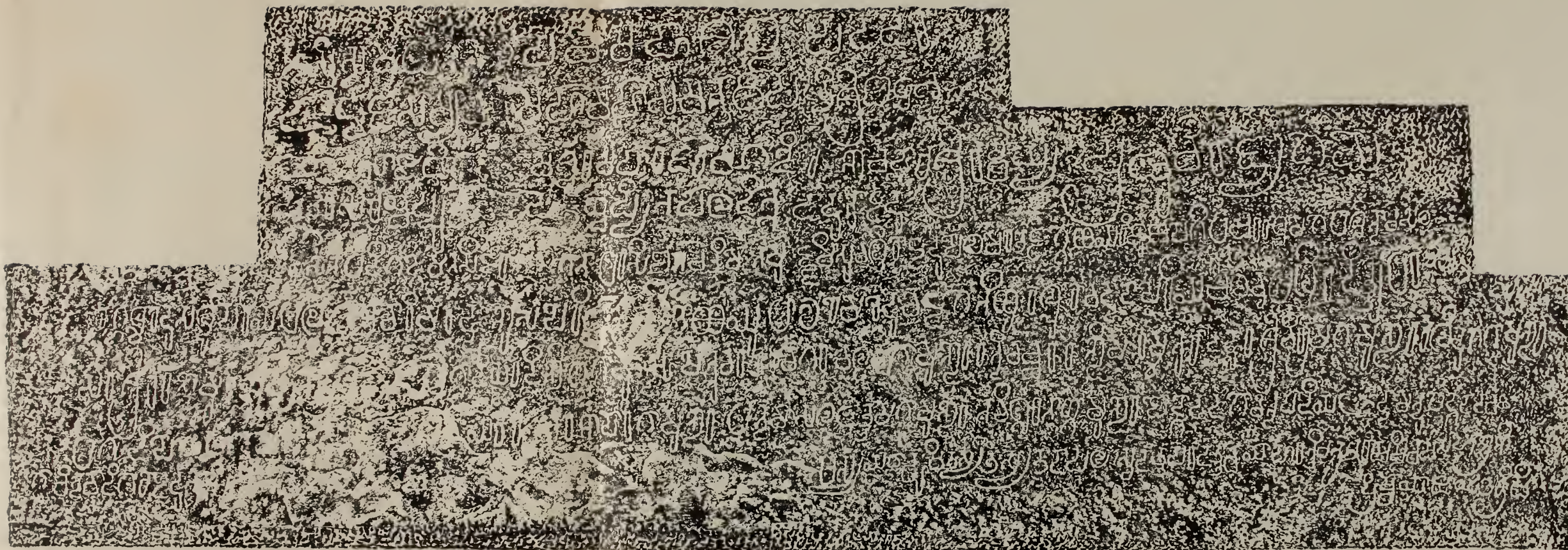
.. dârthair akarôt sa-râgam avanî-chakram Noḷambântakaḥ

(North face)

(First 8 lines illegible)

..... gana . . jña-kshamâbhṛitaḥ .....  
 yâva ..... na . . . da . . ti . . tinâ ..... pada ..... kshati ||  
 ..... miśrikṛita-ma ..... ka-vîra-vismaya-  
 tēja ..... Guttiya-Gaṅga-bhûpam-iti yaṃ viśvam .....  
 ..... kṛitâ .... tim patim aha ..... vasṭabhya dushṭâ-  
 vanipa-kuḷam ilâm Indra-Râja ..... pa ..... kumba-daḷa . . yaka-chchhatra









. . . . .  
 . . . . śrī-Gaṅga-chūḍāmaṇir iti dharaṇī stauti yaṁ . . . . kīrttiḥ ||  
 . . . . s samprati Mârasimha-nṛipatir vvikrânta-ka . . . . sau  
 yatra . . sthiti-sâhasônmadā-mahâ-sâmanta-matta-dvipaṁ |  
 . . . . svāmīni paṭṭa-bandha-mahimnâ-nirvvi . . m ity urvvarâ-  
 chakraṁ yasya parākrama-stuti-paraiḥ vyâvarṇṇayaty aṅgakaiḥ ||  
 yēnēndra-kshitivallabhasya jagatî-râjyâbhishêkalḥ kṛitah |  
 yēnâ . . da-mada . . pēna vijitar Pâtâlamallânujah |  
 . . . . grô . . ranânganē raṇa-paṭus tasyâtinajô jā . . . .  
 . . . . . r abhû . . . . . ma . .

(East face)

bageyal aḷumbam appa balad Allana . . ḍisi gelda śauryyanam  
pogaḷveno dhātṛiyoḷ negaḷda Vajjaḷanam biḍey attid ēḷgeyam  
pogaḷveno Pallavādhīpa . . . . . maṇi tave konda vīranam  
pogaḷveno pēḷim ēvogalven end aṛiyem Chalad-uttaraṅganam ||  
ōḷiye kōdu Pallavara pandaley ellaman eyde daṭṭi Kā-  
pāḷikar ūṛi sārī para-maṇḍalikarkkaḷa namma nīvu iṇ  
ōḷige ninma pandalegaḷam baral iyade kaṇḍu bāḷvu . . !  
ōḷiyaḷ embinam negaḷdud oṭṭaji Maṇḍalika-Trinētranā ||  
tuṅga-parākramam palavu kālam agurvise sutti vutti bi-  
ṭṭuṇ gaḍa Kāḍuvaṭṭi koḷalārana munnam enippa pempin U-  
chchaṅgiya kōṭeyam jagam asuṅgoḷe koṇḍa nagaḷte mūru-lō-  
kaṅgaḷoḷam pogaḷteg eḍey ādudu Guttiya-Gaṅga-bhūpanā ||

Kandam ||

Kāḷano Rāvaṇanô Śiśu-  
pālano tāt enisi negaḷḍa Naragana tale tann  
ālāḷa kayge vandudu  
hēḷāsādhyadoḷe Gaṅga-chûḍāmaṇiyâ ᳵ  
nuḍidane kāvudanê eḷḍe-  
giḍad iru Javan iṭṭa rakke ninag ivudan êṇi  
nuḍidane ê adu kayyadu  
nudidudu tappugumme Gaṅga-chûḍāmaṇiyâ ᳵ

intu Vindhyâṭavi-nikaṭa-Tâpi-taṭavunḥ | Mānyakhêṭa-pura-varavunḥ | Gônûrum  
Uchchaṅgiyunḥ | Banavâsi-dêṣavunḥ | Pābhaseya-kôṭeyunḥ | modal âge palav-eḍeyol-  
am ariyaranḥ piriyaruvanḥ kâdi geldu palav-eḍegalolaṇḥ mahâ-dhvajaman ettisi mahâ-  
dānanḥ-geydu negalḍa Gaṅga-vidyâdharanḥ || Gaṅgaroḥ gaṇḍanḥ | Gaṅgara siṅganḥ |  
Gaṅga-chûḍāmanḥ | Gaṅga-Kandarppanḥ | Gaṅga-vajranḥ | Chalad-uttaraṅganḥ |  
Guttiya-Gaṅganḥ | dharminâvatāranḥ | jagadêka-vīranḥ | nuḍidante-gaṇḍanḥ | ahita-  
mārttandanḥ | kadana-karkkaṣanḥ | maṇḍalika-Tripêtaranḥ śrīman-Nolambakulântaka-



Dêvaṃ palav-eḍegaḷolaṃ basadigaḷuṃ mānastambhaṅgaḷuvaṃ māḍisidaṃ<sup>1</sup>  
maṅgaḷaṃ<sup>1</sup> dharmmaṅgaḷaṃ namasyaṃ naḍayisi baḷiyaṃ ondu-varshaṃ rājyaṃ  
pattuviṭṭu Baṅkāpuradoḷ Ajitasēna-bhaṭṭārakara śrī-pāda-sannidhiyoḷ ārādhanā-  
vidhiyaṃ mūru-de . . saṃ nōntu samādhiaṃ sādhisidaṃ ||

Vṛitta<sup>1</sup> ele Chōḷa-kshitipāḷa santav eḷḍeyaṃ nūṇ nīvikol ninn anuṇ-  
gole-māṇḍ att iru Pāṇḍya Pallava bhayaṅ-goṇḍ ōḍadir nūṇna ma-  
ṇḍaladiṇ piṅgade nilvad iḡan ivan innuṇ ta . . . ṇ Gaṅga-ma-  
ṇḍalikaṃ dēva-nivāsad atta vijayaṃ-geydaṃ Nōḷambāntakaṃ ||

## 60.

*On rock to the south-west of the balipīṭha of Śāntiśvara-basti.*

śrī-Parekaramāruga-balara-chaṭṭa Suḷa baṇṭara sula

## 61 (25).

*At the same place, to the north-east of the kitchen.*

śrīmat . . . . . pu . . . . . sishyar Ariṭṭonēmi māḍisidar siddaṃ

## 62.

*At the same place, to the north of the kitchen, to the west of No. 61.*

svasti śrī Teyaṅgūḍi . . . . . ndi-bhaṭārara sishya . . . . . gara-bhaṭārara  
sishya Ka . . ra . . . . . mi-bhaṭāra avara sishyar Paṭṭadēvā . . . . . si-bhaṭāra kumā  
. . . . . la sishya Na . . . . . sale munirvvane mandi . . . . . pamunamma nisidige

## 63 (39).

*On a pillar in the south Mahānavami-maṇṭapa.*

*(East face)*

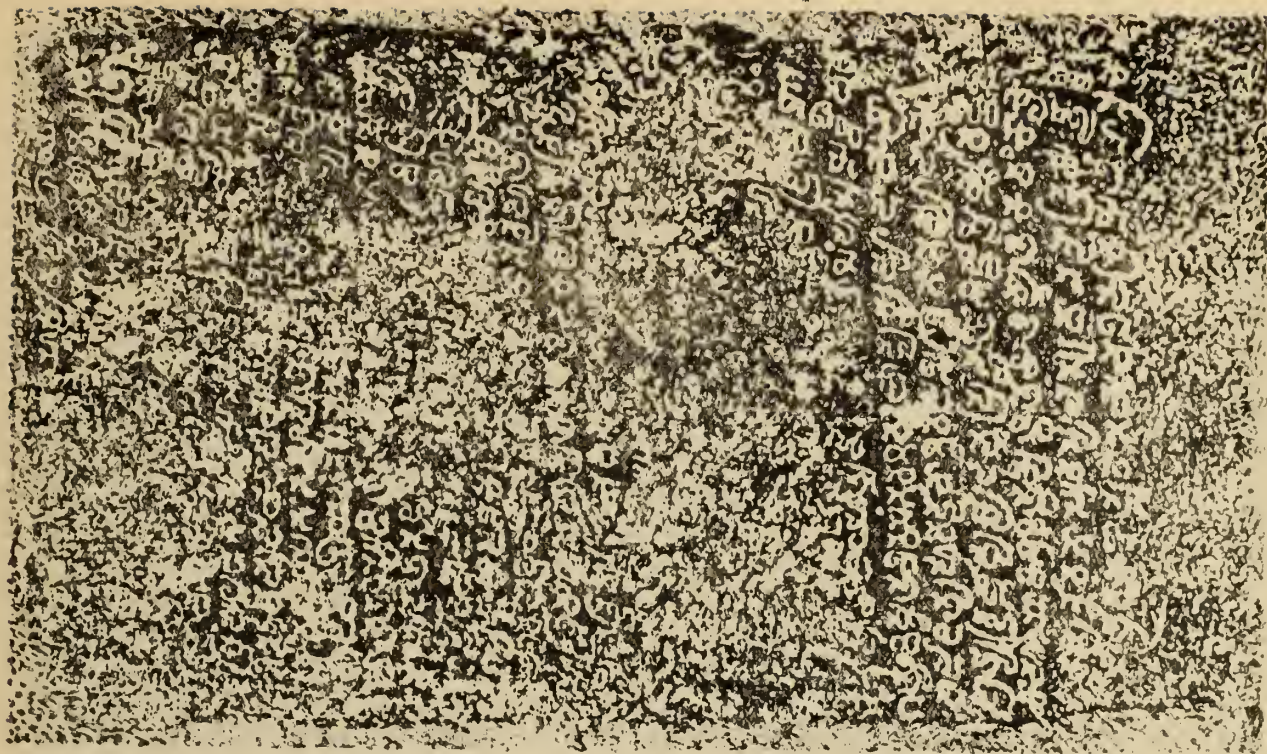
śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanaṃ  
jiyāt trailōkya-nāthasya śāsanāṃ Jina-śāsanāṃ ||

svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vibhava-prabhāva-prahva-  
ruhvaripāḷa-maṇi-maṇi-mayūkha-śekhāribhūta-pūta-pada-nakha-prakararuṃ<sup>1</sup> jita-  
vrijina-Jinapati-mata-payar-payōdhi-lilā-sudhākararuṃ<sup>1</sup> Chārvvākākharvva-gar-  
vva-durvvarōrvvīdharōtpātana-paṭishṭha-nishṭhurōpālambha-dambhōḷi-daṇḍaruṃ<sup>1</sup>  
akuṇṭha-kaṇṭha-kaṇṭhīrava-gabhīra-bhūri-bhīma-dhvāna-nirddalita-durddamēddha-  
Bauddha-mada-vēdaṇḍaruṃ<sup>1</sup> apratihata-prasarad-asama-lasad-upanyasana-nitya-  
naisitya-pātra-dātra-daḷita-Naiyāyika-naya-nikara-naḷaruṃ<sup>1</sup> chapāḷa-Kaṇṭha-vipuḷa-  
vipina-dahana-dāvānaḷaruṃ<sup>1</sup> śumbhad-ambhōda-nāda-nōḍita-vitata-Vaiśēshita(ka)-  
prakara-mada-marāḷaruṃ<sup>1</sup> śarad-amaḷa-śāśadhara-kara-nikara-nihāra-hārākārānu-  
vartti-kirtti-vallī-vēllita-digantarāḷaruṃ appa śrīman-mahā-maṇḍalāchāryyaru śrī-  
mad-Dēvakīrtti-panḍita-dēvaru ||

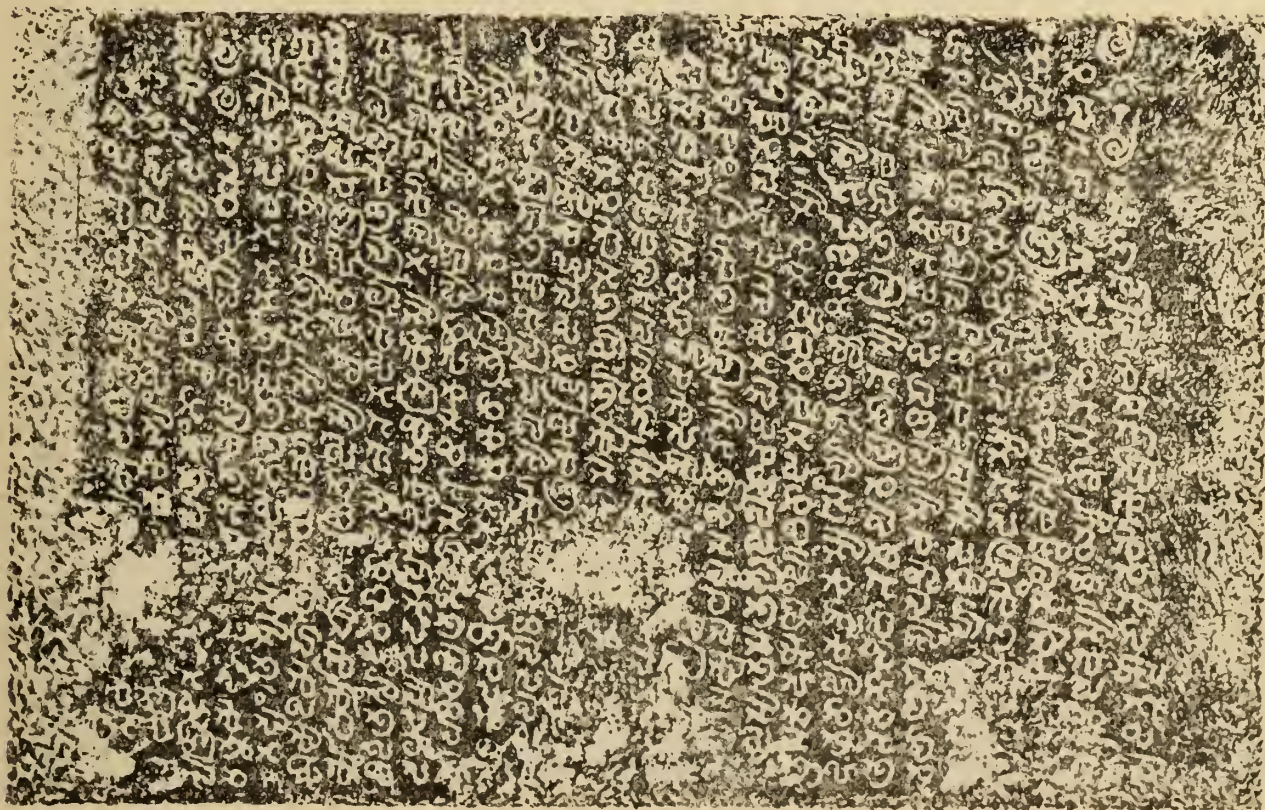
kurvvē namaḥ Kapīḷa-vādi-vanōgra-vahnayē  
Chārvvāka-vādi-makarākara-bāḍavāgnayē



WEST FACE.



SOUTH FACE.









Bauddhōgra-vādi-timira-pravibhēda-bhānavē  
 śrī-Dēvakīrtti-munayē kavī-vādi-vāgminē ||  
 saṅkalpaṃ jalpa-vallīṃ vilayaṃ upanayaṃ [ś] chaṇḍa-vaitaṇḍikōkti-  
 śrīkhaṇḍaṃ mūla-khaṇḍaṃ jhaṭiti vigḥaṭayaṃ vādaṃ ēkānta-bhēdaṃ  
 nīrpīṇḍaṃ gaṇḍa-śailaṃ sapadi vidālayaṃ sūtkṛiti-prauḍha-garjjat-  
 sphūrjjan-mēvā-madōrjja(ā) jayatu vijayatē Dēvakīrtti-dvipēndraḥ ||  
 Chaturmmukha-chatur-vvaktra-nirggama-āgama-dussahā  
 Dēvakīrtti-mukhāmbhōjē nṛityatiti Sarasvatī ||  
 chaturate sat-kavitvadoḥ abhijñate śabda-kaḷāpadoḥ prasan-  
 nate matiyōḥ pravīṇate nayāgama-tarkka-vichāradoḥ su-pū-  
 jyate tapadoḥ pavitrare charitradoḥ ondi virājisat prasi-  
 ddhate muni-Dēvakīrtti-vib[u] dhāgrāṇig oppuvud ī-dharitriyōḥ ||  
 śāka-varsha sāsirada embhatt-aydeneya ||  
 varshē khyāta-Subhānu-nānani sitē pakshē tad-Āshāḍhakē  
 māsē tan-navamī-tithau Budha-yutē vārē dinēsōdayē  
 śrīmat-tārkkika-chakravartti-daśa-dig-vartti(r)ddha-kīrtti-priyō  
 jātaḥ svargga-vadhū-manah-priyatamaḥ śrī-Dēvakīrtti-bratī ||  
 jātē kīrtty-avaśēshakē yati-patē(tau) śrī-Dēvakīrtti-prabhau  
 vādībhēbharipau Jinēsvara-mata-kshirābdhi-tārāpatau  
 kva sthāna [īṇ] vara-Vāgvadhūr jJina-muni-brātaṃ mamēti sphuṭaṃ  
 chākrośaṃ kurutē samasta-dharaṇau dākṣiṇya-Lakṣmīr api ||  
 tach-chhishyō nuta-Lakkhaṇandi-munipaḥ śrī-Mādhavēndu-vratī  
 bhavyāmbhōruha-bhāskaras Tribhuvanākhyānaś cha yōgiśvaraḥ |  
 ētē tē guru-bhaktitō guru-nishadyāyāḥ pratishṭhām innāṃ  
 bhūtyā kāmān akārayan nija-yaśas-sampūrṇa-dig-maṇḍalāḥ ||

64 (40).

*On the same pillar.*

*(South face)*

bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē |  
 ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārddhiḥ |  
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ |  
 śasta-syātkāra-mudrā-śabalita-jānatānanda-nādōru-ghōshaḥ |  
 sthēyād ā-chandra-tāraṃ parama-sukha-mahā-vīryya-vīchī-nikāyaḥ ||  
 śrīman-munīndrōttama-ratna-varggāḥ  
 śrī-Gautamādyāḥ prabhavishṇavas tē |  
 tat-rāmbudhau sapta-maharddhi-yuktās  
 tat-santatau bōdha-nidhir bbabhūva ||

[. .]bhadras sarvvatô yô hi Bhadrabâhur iti śrutah<sup>1</sup>  
 śrutakēvaḷi-nâthēshu va(cha)raṇaḥ paramô munih<sup>2</sup> ||  
 chandra-prakâśôjvaḷa-sândra-kîrttiḷ śrī-Chandraguptô'jani tasya śishyah<sup>1</sup>  
 yasya prabhâvâd vana-dēvatâbhir ârâdhitah svasya gaṇô munînâṇ ||  
 tasyânvayē bhû-viditē babhûva yah Padmanandi-prathamâbhidhânah<sup>1</sup>  
 śrī-Koṇḍakundâdi-muniśvarâkhyas sat-saṇyainâd udgata-châraṇarddhiḷ ||  
 abhûd Umâsvâti-muniśvarô'sâv âchâryya-śabdôttara-Gṛiddhra-pichehhaḷ<sup>1</sup>  
 tad-anvayē tat-sadriśô'sti nânyas tâtkaḷikâśēsha-padârtttha-vēdī ||  
 śrī-Gṛiddhrapichehha-munipasya Baḷâkapichehhaḷ  
 śishyô'janishṭa bhuvana-traya-vartti-kîrttiḷ  
 châritra-chañchur akhiḷâvanipâḷa-maui-  
 mâlâ-śiḷimukha-virâjita-pâda-padmaḷ ||  
 ēvaṇ mahâchâryya-paramparâyâṇ syâtkâra-mudrânkita-tatva-dîpaḷ<sup>1</sup>  
 bhadras samantâd guṇatô gaṇiśas Samantabhadrâ(drô)'jani vâdi-simhaḷ ||

tataḷ ||

yô Dēvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinēndrabuddhiḷ<sup>1</sup>  
 śrī-Pûjyapâdô'jani dēvatâbhir yyat pûjitaṇ pâda-yugaṇ yadiyah(yaṇ) ||  
 Jainēndraṇ nija-śabda-bhōgaṇ atulaṇ Sarvvârtthasiddhiḷ parâ  
 siddhântē nipuṇatvaṇ udgha-kavitâṇ Jainâbhishêkaḷ svakaḷ<sup>1</sup>  
 chhandas-sûkshina-dhiyaṇ Samâdhiśataka-svâsthyâṇ yadiyaṇ vidâṇ  
 âkhyâtîha sa-Pûjyapâda-munipaḷ pûjyô munînâṇ gaṇaiḷ ||

tataś cha ||

(West face)

ajanishṭâkaḷaṇkaṇ yaj Jina-śâsanâṇ âditaḷ<sup>1</sup>  
 â(a)kaḷaṇka[ṇ] babhau yēna sô'kaḷaṇkô mahâ-matiḷ ||  
 ity-âdy-udgha-munîndra-santati-nidhau śrī-Mûlasaṅghē tatô  
 jâtē Nandigaṇa-prabhēda-vilasad-Dēśigaṇē viśrutē<sup>1</sup>  
 Gollâchâryya iti prasiddha-munipô'bhûd Golla-dēśâdhipah  
 pûrvvaṇ kiṇṇa(kēna)cha hêtunâ bhi(bha)va-bhiyâ dîkshâṇ grîhîtas sudhiḷ ||  
 śrîmat-Traikâlya-yôgi samajani mahikâ kâya-lagnâ tanutraṇ<sup>1</sup>  
 yasyâbhûd vṛishṭi-dhârâ niśita-śara-gaṇâ grîshma-mârttaṇḍa-bimbaṇ  
 chakraṇ sad-vṛitta-châpâkaḷita-yati-varasyâgha-śâtrûṇ vijêtun<sup>1</sup>  
 Gollâchâryyassa(sya) śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduḷ ||

tach-chhishyasya ||

Aviddhakarṇnâdika-Padmanandi-saiddhântikâkhyâjani yasya lôkē<sup>1</sup>  
 Kaumâradēva-bratitâ-prasiddhē(ddhi)r jjiyât tu sô jñâna-nidhis sa dhîraḷ ||  
 tach-chhishyah Kuḷabhiṇshaṇâkhyâ-yatipaś châritra-vârânnidhis

siddhântâmbudhi-pâragô nata-vinêyas tat-sa-dharmnô mahân  
 śabdâmbhôrula-bhâskaraḥ prathita-tarka-granthakâraḥ Prabhâ-  
 chandrâkhyô muni-râja-panḍita-varaḥ śrî-Kuṇḍakundânvaḥ ॥  
 tasya śrî-Kuḷabhûshaṇâkhyâ-su-munés śishyô vinêya-stutas  
 sad-vṛittaḥ Kuḷachandradêva-munipas siddhânta-vidyâ-midhiḥ  
 tach-chhishyô'jani Mâghanandi-munipaḥ Kollâpurê tirtha-kṛid  
 râddhântârūṇava-pâragô'chaḷa-dhṛitiś châritra-chakrêśvaraḥ ॥  
 ele-mâviṇi banav abjadin tiḷi-golaṇ mâṇikyadin maṇḍanâ-  
 vali târâdhipaniṇi nabhaṇi śubhadam âg irppantir irddattu nir-  
 mmaḷav iḡaḷ Kuḷachandradêva-charaṇâmbhōjâta-sêvâ-viniś-  
 chaḷa-saiddhântika-Mâghanandi-muniyini śrî-Koṇḍakundânvaḥ ॥  
 Himavat-kutkîḷa-muktâphaḷa-taraḷa-tarat-târa-hârêṇdu-kundô-  
 pama-kîrtti-vyâpta-dig-maṇḍalaṇ avanata-bhû-maṇḍalaṇ bhavya-padinô-  
 gra-marichî-maṇḍalaṇ paṇḍita-tati-vinataṇ Mâghanandyâkhyâ-vâchaṇi-  
 yami-râjaṇi Vâg-vadhûṭi-niṭiḷa-taṭa-haṭan-nûtna-sad-ratna-pa . . .  
 . . . ta-mada-rade(da)ni-kuḷamaṇi  
 bharadin nirbbhêdisalke . . sariy enipaṇi  
 vara-saṇyamâbdhi-chandraṇi  
 dhareyol . . Mâghanandi-saiddhântêśa ॥

tach-chhishyasya ॥

avara guḍḍugaḷu sâmantâ-Kêdâra Nâkarasa Dânaśrêyâṇsa sâmantâ-Nimba-  
 Dêva jagadâ(do)rbba-gaṇḍa sâmantâ-Kâma-Dêva ॥

(North face)

guru saiddhântika-Mâghanandi-munipaṇi śrîmach-chamû-vallabhaṇi  
 Bharataṇi chhâtran apâra-śâstra-nidhigaḷ śrî-Bhânukîrtti-prabhâ-  
 sphuritâṇikṛita-Dêvakîrtti-munipar śśishyar jjagan-maṇḍanar  
 ddoreyê Gaṇḍavimuktadêva ninag inni i nâma-saiddhântikar ॥  
 kshirôdâd iva ebandrama(â) maṇir iva prakhyâta-ratnâkarât  
 siddhântêśvara-Mâghanandi-yaminô jâtô jagan-maṇḍanaḷ  
 châritraika-nidhâna-dhâma-su-vinamrô dipavartti svayaṇi  
 śrîmad-Gaṇḍavimuktadêva-yatipas saiddhânta-chakrâdhiḷaḷ ॥

avara sa-dharmmar ॥

âvoṇi vâdi-kathâ-traya-pravaṇadol vidvaj-janaṇi meche vi-  
 dyâvashtambhaman appu-keydu para-vâdi-kshôṇibhṛit-pakshamaṇi  
 Dêvendraṇi kaḍiv andadin kaḍid ele syâdvâda-vidyâstradin  
 traividya-Śrutakîrtti-divya-munivol vikhyâtiyaṇi tâldidoni ॥  
 Śrutakîrtti-traividya-  
 vrati Râghavapaṇḍaviyamaṇi vibhudha-chamat-



kṛitīy enisi gata-pratyā-  
gataḍiṁ pēld amaḷa-kirttiyaṁ prakāṭisidaṁ ||  
avar-agrajaru ||

yô Bauddha-kshitibhṛit-karāḷa-kulīśaś Chârvvâka-mêghâna(ni)lô  
mîmâṇsâ-mata-vartti-vâdi-madavan-mâtaṅga-kaṇṭhîravaḷ ||  
syâdvâdâbdhi-śarat-sanudgata-sudhâ-sôchis sanastais stutas  
sa śrîmân bhuvi bhâsatê Kanakanandi-khyâta-yôgîśvaraḷ ||  
Vêtâlî mukulîkṛitâñjalipuṭâ saṁsêvatê yat-padê  
Jhoṭṭiṅgaḷ pratihârakô nivasati dvârê çha yasyântikê  
yêna krîḍati santataṁ nuta-tapô-Lakshmîr yyaśa-Śrî-priyas  
sô'yaṁ śumbhati Dêvachandra-munipô bhaṭṭârakaughâgrāṇiḷ ||

avara sa-dharmîmar mMâghanandi-traividya-dêvaru vidyâ-chakravartti  
śrîmad-Dêvakirtti-panḍita-dêvara śîshyarū śrî-Śubhachandra-traividya-dêvaruṁ  
Gaṇḍavinukta-vâdi-Chaturnimukha-Râmachandra-traividya-dêvaruṁ vâdi-vajrâñ-  
kuśa-śrîmad-Akaḷaṅka-traividya-dêvarum â paramêśvarana guḍḍugaḷu mâṇikya-  
bhaṇḍâri Maṇiyâne-daṇḍanâyakarū śrîman-mahâ-pradhânaṁ sarvvâdhikâri piriya-  
daṇḍanâyakaṁ Bharatinayyaṅgaḷuṁ śrîkaraṇada heggeḍe Bûchinayyaṅgaḷuṁ  
jagadêka-dâni heggeḍe Kôrayyanuṁ ||

akaḷaṅkaṁ pitṛi Vâji-vaiṇśa-tiḷaka-śrî-Yaksha-Râjaṁ nijâm-  
bike Lôkâmbike lôka-vandite su-śîlâchâre daivaṁ divi-  
śa-kadamba-stuta-pâda-padman Aruham nâtham Yadu-kshôṇipâ-  
ḷaka-chûḍâmaṇi Nârasiṅgan enal ên nôinp-uḷḷanô Hullapaṁ ||

śrîman-mahâ-pradhânaṁ sarvvâdhikâri hîriya-bhaṇḍâri abhinava-Gaṅga-  
daṇḍanâyaka śrî-Huḷḷa-Râjaṁ tamna gurugaḷ appa śrî-Koṇḍakundânvaṇyada śrî-  
Mûlasaṅghada Dêśiyagaṇada Pustakagachchhada śrî-Kollâpurada śrî-Rûpa-  
Nârâyaṇana basadiya pratividdhada śrîmat-Kellaṅgereya Pratâpapuravaṁ punar-  
bbharaṇavaṁ mâḍisi Jinanâthapuradalu kalla dâna-śâleyaṁ mâḍisida śrîman-mahâ-  
maṇḍalâchâryyar dDêvakirtti-panḍita-dêvargge parôksha-vinayav-âgi niśidiyaṁ  
mâḍisida avara śîshyar Lakkhaṇandi-Mâdhava-Tribhuvana-dêvar mahâdâna-pûjâ-  
bhishêka-mâḍi pratishṭheyaṁ mâḍidaru maṅgaḷa mahâ śrî śrî śrî

65 (41).

*On a stone in the same maṇṭapa.*

śrîmat-syâdvâda-mudrâṅkitam amaḷam ahinêndra-chakrêśvarêḍyaṁ  
Jainiyaṁ śâsanam viśrutam akhîḷa-hitam dôsha-dûram gabhîram  
jîyât kârūṇya-janmâvanir amita-guṇair vvarṇṇyanîka-pravêkaiḷ  
saṁsêvyaṁ mukti-kanyâ-parichaya-karaṇa-prauḍham êtat triḷôkyâṁ ||  
śrî-Mûlasaṅgha-Dêśigaṇa-Pustakagachchha-Koṇḍakundânvaṇyê  
guru-kulam iha katham iti chêd bravîni saṅkshêpatô bhuvanê ||

yah sêvyah sarvva-lôkaih para-hita-charitam yah samârâdhayantê  
 bhavyâ yêna prabuddham sva-para-mata-mahâ-śâstra-tatvam nitântam  
 yasmai mukty-aṅganâ saṁsprihayati dūritam bhirutām yāti yasmiād  
 yasyâśa nâsti yasmiṁs tri-bhuvana-mahitô vidyatê śīla-râśih ॥  
 tan-Mêghachandra-traividya-śishyô  
 râddhânta-vêdi loka-prasiddhah  
 śrī-Viraṇandi mōkshus tad-antê-  
 vâsi guṇâbdhah prâstâṅgajamâ ॥  
 yah syâdvâda-rahasya-vâda-nipuṇô'ganya-prabhâvô janâ-  
 nandah śrīmad-Anantakīrtti-munipaś chāritra-bhâsvat-tanuh  
 kāmôgrāhi-gara-dvijāpaharaṇê rūḍhō narêndrô'bhavat  
 tach-chhishyô guru-pañchaka-smṛiti-patha-svachhanda-san-mânasah ॥  
 Maladhâri-Râmachandrô  
 yamî tadiya-prâśasya-śishyô'sau  
 yach-charaṇa-yugaḷa-sêvâ-  
 parigata-janataiti chandratām jagati ॥  
 para-paripati-dûrô'dhyâtma-sat-sâra-dhîrô  
 vishaya-virati-bhâvô Jaina-mârgga-prabhâvah ¹  
 ku-mata-ghana-samîrô dhvasta-mâyândhakârô  
 nikhila-muni-vinûtô râga-kôpâdi-ghâtaḥ ॥  
 chittê śubhâvanām Jainīm vâkyê pañcha-namaskriyām ¹  
 kâyê brata-samârôpaṁ kurvann adhyâtma-vin muniḥ ॥  
 pañcha-triṁśat-saṁyuta-śata-dvayâdhika-sahasra-nuta-varshêshu  
 vṛittêshu Śaka-nṛipasya tu kâlê vistīrṇna-viḷasat-arṇava-nêmau ॥  
 Pramâdi-(saṁ)vatsarê mâsê Śrâvanê tanum atyajat ¹  
 vakrê kṛishṇa-chaturddaśyām Śubhachandrô mahâ-yatih ॥  
 amara-puram amara-vâsam tad-gata-Jina-chaitya-chaityabhavanânām ¹  
 darśana-kutûhalêna tu yâtô yâtârta-raudra-paripâmah ॥

tach-chhishyar ॥

dūritândhakâra-ravi-hima-  
 karar ogedar pPadmaṇandi-paṇḍita-dêvar  
 vara-Mâdhavêndu-samayâ-  
 bharaṇar śrī-Mûlasaṅgha-Dêśigaṇadoḷ ॥  
 guru-Râmachandra-yatipana  
 vara-śishya-Śubhêndu-muniya nistigeyam vi-  
 staradiṁ mādhisidam Belu-  
 karey-adhipam râya-râja-guru Guṇmatṭam ¹  
 śrī-vijaya-Pârśva-Jina-vara-charaṇârūṇa-kamaḷa-yugaḷa-yajana-rataḥ  
 Bôgâra-Râja-nâmâ tad-vaiyâprityatô hi Śubhachandraḥ ॥

Ins.

hêyâdêya-vivêkatâ janatayâ yasniât sadâdîyatê  
 tasya śrî-Kulabhûshanasya vara-śishyô Mâghanandi-bratî  
 siddhântâmbudhi-tiragô viśada-kîrtis tasya śishyô'bhavat  
 traividyaḥ Śubhachandra-yôgi-tilakaḥ syâdvâda-vidyâñchitaḥ ॥  
 tach-chhishyaḥ Chârukîrti-prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ  
 khyâtaḥ śrî-Mâghanandi-brati-pati-nuta-bhaṭṭârakas tasya śishyaḥ ¹  
 siddhântâmbhōdhi-śitadyutir Abhayaśaśi tasya śishyô mahîyân  
 Bâlênduḥ paṇḍitas tat-pada-nutir amaḷô Râmachandrê'maḷâṅgaḥ ॥  
 chitraṃ samprati Padmanandin ihakṛittam tâvakînam tapaḥ  
 padmânandy api viśrutâpramada ity âsis satam namratam ¹  
 kâmam pûrayasê Śubhêndu-pada-bhakty-âsakta-chêtaḥ sadâ  
 kâmam dûrayasê nirâkṛita-mahâ-môhândhakârâgama ॥  
 kâma-vidârôdâraḥ kshamâvṛitôpy akshamô jagati bhâsi  
 śrî-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-śîtakara ॥  
 paṇḍita-samudayavati Śubhachandra-priya-śishya bhavati sudayâsti  
 śrî-Padmanandi-paṇḍita-yamiśa bhavad-itara-munishu nâlôkê ॥

śrîmad-adhyâtini-Śubhachandra-dêvasya svakîyântêvâsinâ Padmanandi-paṇḍi-  
 ta-dêvêna Mâdhavachandra-dêvêna cha parôksha-vinaya-ninittam nishadyakâ  
 kârayitâ ¹ bhadram bhavatu Jina-śâsanâya ॥

## 66. (42)

*On a pillar in the north Mahânavami maṇṭapa.*

(East face)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam  
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥  
 śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhōru-vârdhhiḥ ¹  
 pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih ¹  
 śasta-syâtkâra-mudrâ-śabalita-janatânanda-nâd(h)ōru-ghôshaḥ ¹  
 sthêyâd â-chandra-târam parama-sukha-mahâ-vîryya-vichî-nikâyaḥ ॥  
 śrîman-munîndrôttama-ratna-varggâ śrî-Gautamâdyâr prabhavishṇavas tē  
 tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandigaṇê babhûva ॥  
 śrî-Padmanandity anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ  
 dvitîyam âsid abhidhânam udyach-charitra-saṅjâta-suchâraṇarddhiḥ ॥  
 abhûd Umâsvâti-muniśvarô'sâv âchâryya-śabdôttara-Gṛiddhapiñchchhaḥ  
 tad-anvayê tat-sadṛisô'sti nânyas tâtkâlikâśêsha-padârttha-vêdî ॥  
 śrî-Gṛiddhapiñchchha-munipasya Bâlâka-piñchchha-  
 śishyô'janishṭha bhuvana-traya-vartti-kîrttiḥ ¹  
 chârîta-chuñchur akhilâvanipâḷa-mauli-  
 mâlâ-śilîmukha-virâjita-pâda-padmaḥ ॥



tach-chhishyô Guṇanandi-paṇḍita-yatis chāritra-chakrêśvaras  
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ  
 mithyāvādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravô  
 bhavyāmbhōja-divākarô vijayatāṃ Kandarppa-darppāpahāḥ ḥ  
 tach-chhishyās trīsatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās  
 tēshūtkriṣṭatāmā dvi-saptati-mitās siddhānta-śāstrārthaka-  
 vyākhyānē paṭavô vichitra-charitās tēshu prasiddhō munir  
 nnānānūna-naya-pramāṇa-nipuṇô Dēvēndra-saiddhāntikāḥ ḥ  
 ajani nuahipa-chūḍā-ratna-rārājītāṅghrīr  
 vvijita-Makarakētūddanḍa-dōrddanḍa-garbbhāḥ  
 kunaya-nikara-bhūddhrāṇika-dāmbhōḷi-danḍas  
 sa jayatu vibhūdhenḍrô Bhārati-bhāḷa-paṭṭaḥ ḥ  
 tach-chhishyāḥ Kaḷadhautanandi-munipas siddhānta-chakrêśvaraḥ  
 pārāvāra-parita-dhārīṇi-kuḷa-vyāptōru-kīrttiśvaraḥ  
 pañchākshōmnada-kumbhi-kumbha-daḷana-prōnmukta-muktāphaḷa-  
 prāṇsu-prāñchita-kēsari budha-nutô vāk-kāminī-vallabhāḥ ḥ  
 avargge Ravichandra-siddhānta-vidarsSampūrṇachandra-siddhānta-muni-  
 pravarar avar avargge śishya-pravarar śrī-Dāmanandi-san-muni-patigaḥ ḥ  
 bōdhita-bhavyar asta-madanar munada-varjjita-śuddha-mānasar  
 Śrīdhara-dēvar embar avargg agra-tanūbhavar ādar ā-yaśa-  
 śrī-dharargg āda śishyar avaro! negaḷdar mMaladhāri-dēvaruṇ  
 Śrīdhara-dēvaruṇ nata-narēndra- tirīṭa-taṭārchchita-kramar ḥ  
 ānamnāvanipāḷa-jāḷaka-śirô-ratna-prabhā-bhāsura-  
 śrī-pādāmburuha-dvayô vara-tapô-Lakshmi-manô-rañjanāḥ  
 mōha-vyūha-mahīddhra-durddhara-paviḥ sach-chhīḷa-śālir jjagat-  
 khyāta-Śrīdhara-dēva ēsha munipô bhābhāti bhūmaṇḍalē ḥ

tach-chhishyar ḥ

bhavyāmbhōruha-shaṇḍa-chaṇḍakiraṇāḥ karppûra-hāra-sphurat-  
 kīrtti-śrī-dhavaḷkṛitākhiḷa-diśā-chakraś charitrōnnataḥ ḥ

«*South face*»

bhāti śrī-Jina-puṅgava-pravachanāmbhōrāśi-rākā-śaśi

bhūmānu viśruta-Māghanandi-munipas siddhānta-chakrêśvaraḥ ḥ

tach-chhishyar ḥ

sach-chhīḷaś śarad-indu-kunda-viśada-prōdyad-yaśa-śrī-patir

dripyad-Darppaka-darppa-dāva-dahana-jvālāḷi-kāḷāmbudāḥ

śrī-Jainēndra-vachāḥ-payōnidhi-śi(śa)rat-sampūrṇa-chandraḥ kshitau

bhāti śrī-Guṇachandra-dēva-munipô rāddhānta-chakrādhīpāḥ ḥ

tat-sadharṇmar ḥ

udbhūtē nuta-Mēghachandra-śaśini prōdyad-yaśaś-chandrikē

saṃvarddhêta tad astu nâma nitarâṃ râddhânta-ratnâkarah  
chitrâṃ tâvad idâṃ payôdhi-paridhi-kshôṇau samudvîkshyatê  
prâyêṇâtra vijrîmbhatê bharata-śâstrâmbhōjini santataṃ ॥

tat-sadharinmar ॥

chandra iva dhavaḷa-kirttir ddhavaḷikurutê samasta-bhuvanâṃ yasya  
tach Chandrakîrtti-saṃjña bhaṭṭâraka-chakravarttinô'sya vibhâti ॥

tat-sadharinmar ॥

Naiyâyikêbha-simhō Mîmâṃsaka-timira-nikara-nirasana-tapanah  
Bauddha-vana-dâva-dahanô jayati mahân Udayachandra-paṇḍita-dêvah ॥  
siddhânta-chakravartti śrî-Guṇachandra-bratisvarasya babhûva  
śrî-Nayakîrtti-munindrô Jina-pati-gaditâkhiḷârtha-vêdi śishyah ॥

svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayûkha-mâlâ-sarô-maṇḍanî-  
bhûta-châru-charaṇâravindaruṃ bhavya-jana-hṛidayânandaruṃ Koṇḍakundânvaya-  
gagana-mârtaṇḍaruṃ ¹ lîlâmâtra-vijitôchchaṇḍa-kusuma-kâṇḍaruṃ ¹ Dêśiyagaṇa-  
gajêndra-sândra-mada-dhârâvabhâsarun vitarâṇa-vîḷasarun ¹ Pustakagachchha-  
svachchha-sarasî-sarôjarun ¹ vandi-jana-surabhûjarun ¹ śrîmad-Guṇachandra-sid-  
dhânta-chakravartti-chârutara-charaṇa-sarasîruha-shaṭcharaṇaruṃ ¹ asêsha-dôsha-  
dûrîkaraṇa-paripatântaḷkaraṇaruṃ appa śrîman-Nayakîrti-siddhânta-chakravartti-  
gaḷ entappar endade ॥

sâhitya-pramadâ-mukhâbja-mukuraś châritra-chûḍâmaṇi  
śrî-Jainâgama-vârdhhi-varddhana-sudhâśôchis samudbhâsatê  
yaś śalya-traya-gârava-traya-lasad-daṇḍa-traya-dhvaṃsakas  
sa-śrîmân Nayakîrtti-dêva-munipa saiddhântikâgrêsarah ॥  
Mânîkyanandi-munipa śrî-Nayakîrtti-vratîśvarasya sadharinmah ¹  
Guṇachandra-dêva-tanayô râddhânta-payôdhi-pâragô bhuvî bhâti ॥  
hâra-kshîra-Harâṭṭahâsa-Haḷabhrit-kundêndu-mandâkinî-  
karppûra-sphaṭika-spurad-vara-yaśô-dhauta-trîḷôkôdarah  
uchchaṇḍa-Suara-bhûri-bhûdhara-paviḷ khyâtô babhûva kshitau  
sa śrîmân Nayakîrtti-dêva-munipas siddhânta-chakrêśvarah ॥  
Śâkê randhra-nava-dyu-chandramasi Durminukhyâ cha saṃvatsarê  
Vaiśâkhê dhavaḷê chaturdâśa-dinê varê cha Sûryyâtma-jê  
pûrvvâhujê praharê gatê'rddha-sahitê svarggaṃ jagânâtmavân  
vikhyâtô Nayakîrtti-dêva-munipô râddhânta-chakrâdhipah ॥  
śrîmaj-Jaina-vachôbdhi-varddhana-vidhus sâhitya-vidyâ-nidhis  
sarppa (*West face*) d-darppaka-hasti-mastaka-luṭhat-prôtkanṭha-kanṭhi-  
ravaḷ

sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvani  
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvarah ॥  
guruv âdâṃ Khacharâdhipaṅge Baligaṃ dânakke biṇṇiṅge tain

guruv âdam̐ sura-bhûdharakke negaḷdâ Kaiḷâsa-ṣaiḷakke tâṃ  
 guruv âdam̐ vinutaṅge rājisuv Iruṅgôḷaṅge lōkakke saḍ-  
 guruv âdam̐ Nayakirtti-dēva-munipaṃ rāddhānta-chakrādhipaṃ ॥  
 tach-chhishyar ॥

himakara-ṣarad-abhra-kshira-kallōḷa-jāḷa-  
 sphatika-sita-yaśa-śrī-śubhra-dik-chakravāḷaḥ  
 madana-mada-timisra-śrēṇi-tivraṇṣumālī  
 jayati nikhīḷa-vandyō Mēghachandra-vratīndrah ॥  
 tat-sadharṃmar ॥

Kandarpāhava-kalpitōddhura-tanutraṇṇōpanōrasthaḷī-  
 chaṇṇhad-bhûramālā vinēya-janatâ nîrējini-bhānavah  
 tyaktâśēsha-bahir-vvikaḷpa-nichayās chāritra-chakrēsvarāḥ  
 śumbhanty Anṇitaṭāka-vāsi-Maladhāri-svāminō bhūtaḷē ॥  
 tat-sadharṃmar ॥

shaṭ-karṃma-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha  
 jagad-ēka-sûrir ēsha Śrīdhara-dēvō babhûva jagati pravaṇaḥ ॥  
 tat-sadharṃmar ॥

tarkka-vyākaraṇāgama-sāhitya-prabhṛiti-sakaḷa-śāstrārthhajñah  
 vikhyāta-Dāmanandi-traividya-munīśvarō dharāgrē jayati ॥  
 śrīmaj-Jaina-matābjinī-dīnakarō Naiyyāyikābhrāṇiḷaś  
 Chārvvākāvanibhṛit-karāḷa-kulīśō Bauddhābdhi-Kumbhōdbhavaḥ  
 yō Mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kaṇṭhīravas  
 traividyoṭtama-Dāmanandi-munipas sō'yaṃ bhuvī bhrājatē ॥  
 tat-sadharṃmar ॥

dugdhābdhi-sphaṭikēndu-kunda-kumuda-vyābhāsi-kirtti-priyas  
 siddhāntōdadhi-varddhanāmṛitakarāḥ pārārtthya-ratnākarāḥ  
 khyāta-śrī-Nayakirtti-dēva-munipa-śrī-pāda-padma-priyō  
 bhāty asyāṃ bhuvī Bhānukirtti-munipas siddhānta-chakrādhipaḥ ॥  
 uragēndra-kshira-nīrākara-rajata-giri-śrī-sita-chchatra-Gaṅgā-  
 Hara-hāsairāvatēbha-sphaṭika-vṛishabha-śubhrābhra-nīhāra-hārā-  
 mara-rāja-śvēta-paṅkēruha-haḷadhara-vāk-śaṅkha-haṃsēndu-kundō-  
 tkara-chaṇṇhat-kirtti-kāntaṃ dhareyoḷ esedan ī-Bhānukirtti-vratīndrah ॥  
 tat-sadharṃmar ॥

sad-vṛittākṛiti-śōbhitākhiḷa-kaḷā-pūrṇa-smara-dhvaṇṣakāḥ  
 śaśvad-viśva-viyōgi-hṛit-sukhakara-śrī-Bāḷachandrō munīḥ  
 vakrēṇōna-kaḷēna Kāna-suhṛidā chaṇṇhad-viyōgi-dvishā  
 lōkē'sminn upanīyatē katham asau tēnātha bālēndunā ॥  
 uchchaṇḍa-madana-mada-gaja-nirbhēdana-paṭutara-pratāpa-mṛigēndrah  
 bhavya-kumudaugha-vikasana-chandrō bhuvī bhāti Bāḷachandra-munīndrah ॥



târâdri-kshîra-pûra-sphaṭika--sura-sarit-târa-hârêndu-kunda-  
śvêtôdyat-kirtti-Lakshminî-prasara-dhavalitâśêsha-dik-chakravâḷaḥ  
śrîmat-siddhânta-chakrêśvara-nuta-Nayakîrtti-bratîśânghri-bhaktah

(North face)

śrîmân bhaṭṭâarakêśô jagati vijayatê Mêghachandra-bratîndrah ||  
gâmbhîryyê makarâkarô vitaranê kalpadrunias tējasi  
prôchchaṇḍa-dyumanîḥ kalâsv-api śasî dhairyyê punar Mandarah  
sarvvôrvvî-paripûrṇa-nirmmaḷa-yaśô-Lakshminî-mânô-rañjanô  
bhâty asyâṃ bhuvî Mâghanandi-munipô bhaṭṭâarakâgrêsarah ||  
vasu-pûrṇa-samastâśah kshiti-chakrê virâjatê  
chañchat-kuvalâyânanda Prabhâchandrô munîśvarah ||

tat-sadharminar ||

uechchaṇḍa-graha-kôṭayô niyamitâs tishṭhanti yêna kshitau  
yad-vâg-jâta-sudhâ-rasô'khîla-visha-vyuechhêdakaś sôbhatê  
yat-tantrôdgha-vidhiḥ samasta-janatârôgyâya samvarttatê  
sô'yaṃ śumbhati Padmanandi-muni-nâthô mantravâdîśvarah ||

tat-sadharminar ||

chañchach-chandra-marîchi-śârada-ghana-kshîrâbdhi-târâchala-  
prôdyat-kirtti-vikâsa-pâṇḍura-tara-brahmâṇḍa-bhâṇḍôdarah  
Vâkkântâ-kaṭhina-stana-dvaya-taṭi-hârô gabhîra sthiram  
sô'yaṃ sannuta-Nêmichandra-munipô vibhrâjatê bhûtalê ||  
bhaṇḍârâdhikritah samasta-sachivâdhîśô jagad-vîśruta-  
śrî-Huḷḷô Nayakîrtti-dêva-muni-pâdâmbhôja-yugama-priyah |  
kîrtti-śrî-nîlayah parârthta-charitô nityam vibhâti kshitau  
sô'yaṃ śrî-Jina-dharminna-rakshana-karah samyaktva-ratnâkarah ||  
śrîmach-chhrikaraṇâdhipas sachiva-nâthô viśva-vidvan-nidhiś  
châturvvarṇa-mahâna-dâna-karaṇôtsâhî kshitau sôbhatê |  
śrî-Nîlô Jina-dharminna-nirmmaḷa-manâs sâhitya-vidyâ-priyas  
saujanyaika-nidhiś śasânka-vîśada-prôdyad-yaśa-śrî-patîḥ ||  
ârâdhyô Jinapô guruś cha Nayakîrtti-khyâta-yôgîśvarô  
Jôgâmbâ janani tu yasya janaka śrî-Bamma-dêvô vibhuh  
śrîmat-Kâmalatâ sutâ pura-pati śrî-Mallînâthas sutô  
bhâty asyâṃ bhuvî Nâga-dêva-sachivas Chaṇḍâmbikâ-vallabhah ||  
sura-gaja-śarad-indu-prasphurat-kîrtti-śubhrî-  
bhavad-akhiḷa-digantô vâg-vadhû-chitta-kântah  
budha-nidhi-Nayakîrtti-khyâta-yôgîndra-pâdâm-  
buja-yuga-kṛita-sêvah sôbhatê Nâga-dêvah ||  
khyâta-śrî-Nayakîrtti-dêva-muni-nâthânâṃ payah-prôllasat-  
kîrttînâṃ paramain parôkshavinayam karttum nishadhy-âlayam

bhaktyākārayad ā-śāsāṅka-dinakṛit-tāraṁ sthiraṁ sthāyinaṁ  
śrī-Nāgas sachivōttamō nija-yaśa-śrī-śubhra-dig-maṇḍalaḥ ॥

67 (54).

*On a pillar in Pārśvanātha-basti.*

(North face)

śrīman-Nātha-kulēndur Indra-parishad-vandyaś śruta-śrī-sudhā-  
dhārā-dhauta-jagat-tamō'paha-mahaḥ-piṇḍa-prakāṇḍaṁ mahat ॥  
yasurān nirmala-dharma-vārdhhi-vipuḷa-śrīr vvarddhamānā satāṁ  
bharttur bbhavya-chakōra-chakram avatu śrī-Varddhamānō Jinaḥ ॥  
jīyād artthayutēndrabhūti-viditābhikhyō gaṇi Gautama-  
svāmī sapta-maharddhibilis tri-jagatim āpādayan pādayōḥ ॥  
yad-bōdhāmbudhim ētya Vira-Hinnavat-kutkīla-kaṇṭhād budhām-  
bhōdāttā bhuvanaṁ punāti vachana-svachchanda-Mandākinī ॥  
tīrthēsa-darśana-bhavan-naya-drik-sahasra-  
visrabdha-bōdha-vapushaś śrutakēvalindrāḥ ॥  
nirbbhindatāṁ vibudha-brinda-śirōbhivandya  
sphūrjad-vachaḥ-kuḷisataḥ kumatādri-mudrāḥ ॥  
varuṇyaḥ kathan nu mahimā bhāṇa Bhadrabāhōr  
mmōhōru-malla-mada-marddana-vṛitta-bāhōḥ ॥  
yach-chhishyatāpta-śukṛitēna sa Chandraguptaś  
śuśrūshyatē sma suchiraṁ vana-dēvatābhiḥ ॥  
vandyō vibhur bbbhuvi na kair iha Kaṇḍakundaḥ  
kunda-prabhā-praṇayi-kīrtti-vibhūshitāśaḥ ॥  
yaś chāru-chāraṇa-karāmbuja-chañcharikaś  
chakrē śrutasya Bharatē prayataḥ pratishṭhām ॥  
vandyō bhasmaka-bhasmasātkṛiti-paṭuḥ Padmāvatī-dēvatā-  
dattōdātta-pada-sva-mantra-vachana-vyāhūta-Chandraprabhaḥ ॥  
āchāryyas sa Samantabhadra-gaṇabhṛid yēnēha kālē kalau  
Jainaṁ vartina samantabhadraṁ abhavad bhadraṁ samantād muḥuḥ ॥

chūṛṇi ॥

yasyaivaṁ-vidhā vādārambha-saṁrambha-vijṛimbhitābhivyaktayas sūktayaḥ ॥  
vṛitta ॥

pūrvvaṁ Pāṭaliputra-madhya-nagarē bhērī mayā tāḍitā  
paśchān Mālava-Sindhu-Thakka-vishayē Kāñchīpurē Vaidīśē  
prāptō'haṁ Karahāṭakam bahu-bhaṭam vidyōtkāṭam saṅkaṭam  
vādārtthī vicharāmy ahan narapatē śārdḍūla-vikṛīḍitam ॥  
avaṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vāchāṭa-Dhūrjjaṭēr api jihvā  
vādini Samantabhadre sthitavati tava sadasi bhūpa kāsthānyēshām ॥  
yō'sau ghāti-mala-dvishad-bala-śilā-stambhāvali-khaṇḍana-

dhyânâsiḥ paṭur Arhatô bhagavatas sô'sya prasâdikṛitaḥ |  
 chhâtṛasyâpi sa Siṃhanandi-muninâ nô chêt katham vâ śilâ-  
 stambhō rājya-Ramâgamâdhva-parighas tēnâsi-khaṇḍô ghanah ||  
 Vakragrîva-mahâ-munêrd daśa-śata-grivô'py Ahindrô yathâ-  
 jâtaṃ stôtum aḷaṃ vachô-baḷaṃ asau kiṃ bhagna-vâgmi-brajaṃ |  
 yô'sau śâsana-dêvatâ-bahu-matô hrî-vakra-vâdi-graha-  
 grivô'sminn atha-śabda-vâchyam avadaḍ māsân samâsēna shaṭ ||  
 nava-stôtraṃ tatra prasarati kavindrâḥ katham api  
 praṇamaṃ vajrâdau rachayata paran Nandini munau  
 Navastôtraṃ yēna vyarachi sakalârhat-pravachana-  
 prapañchântarbhbhâva-pravaṇa-vara-sandarbhbha-subhagaṃ ||  
 mahimâ sa Pâtrakēsari-gurôḥ paraṃ bhavati yasya bhaktyâst |  
 Padmâvatî sahâyâ tri-lakshana-kadartthanam karttun |  
 Sumati-dēvam amuṃ stuta yēna vas Sumatisaptakam âptatayâ kṛitaṃ |  
 parihṛitâpatha-tatva-pathârthhinam sumati-kôṭi-vivartti bhavartti-hṛit ||  
 udētya samyag diśi dakṣiṇasyam Kumârasēnô munir astam âpat  
 tatraiva chitraṃ jagad-êka-bhânôs tishṭhaty asau tasya tathâ prakâśah ||  
 dharmmârthha-kâma-parinirvṛiti-châru-chintâś  
 Chintâmaṇiḥ pratinikêtam akâri yēna  
 sa stūyatê sarasa-saukhya-bhujâsujâtaś  
 Chintâmaṇir muni-vṛishâ na kathaṃ janēna ||  
 chûlâmaṇiḥ kavînâṃ Chûlâmaṇi-nâma-sēvya-kâvya-kaviḥ  
 Śrîvarddha-dēva ēva hi kṛita-punyaḥ kirttim âharttun ||

chûṛṇni ||

ya ēvam upaślôkitô Daṇḍinâ ||

Jahnôḥ kanyam jatâgrēṇa babhâra Paramêśvaraḥ  
 Śrîvarddha-dēva sandhatsê jihvâgrēṇa Sarasvatim ||  
 Pushpâstrasya jayô gaṇasya charaṇam bhûbhṛich-chhikhâ-ghaṭṭanam  
 padbhyam astu Mahêśvaras tad api na prâptun tuḷam îśvaraḥ  
 yasyâkhaṇḍa-kalâvatô'shṭa-viḷasad-dikpâla-mauli-skhalat-  
 kirtti-Svassaritô Mahêśvara iha stutyas sa kais syân munih ||  
 yas saptati-mahâ-vâdân jigâyânyân athâmitân  
 Brahmarakshô'rechchitas sô'rechyô Mahêśvara-muniśvaraḥ ||  
 Târâ yēna vinirjjitâ ghaṭa-kuṭi-gûḍhâvatârâ samam  
 Bauddhair yyô dhṛita-piṭha-piḍita-kudṛig-dêvâtta-sêvâñjaliḥ  
 prâyaścittam ivâṅghri-vârija-rajâ-snânam cha yasyâcharat  
 dôshâṇam Sugatas sa kasya vishayô Dêvâkalaṅkaḥ kṛiti ||

chûṛṇni ||

yasyēdam âtmanô'nanya-sâmânya-niravadya-vidyâ-vibhavôpavarṇanam âkarṇ-



nyatê ||

râjan Sâhasatuṅga santi bahavaś śvêtâtapatrâ nṛipâḥ  
kintu tvat-sadṛiṣâ raṇê vijayinas tyâgônnatâ durllabhâḥ  
tvadvat santi budhâ na santi kavayô vâdiśvarâ vâgminô  
nânâ-sâstra-vichâra-châtura-dhiyaḥ kâlê kalau mad-vidhâḥ ||

namô Mallishêṇa-maladhâri-dêvâya ||

(East face)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra-prasiddhas  
tadvat khyâtô'ham asyâṃ bhuvî nikhiḷa-madôtpâṭanaḥ paṇḍitânâṃ  
nô chêd êshô'ham êtê tava sadasi sadâ santi santô mahântô  
vaktuṃ yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ||  
nâhaṅkâra-vaśîkṛitêna manasâ na dvêshiṇâ kēvalaṃ  
nairâtmyaṃ pratipadya naśyati janê kârūṇya-buddhyâ mayâ  
râjñah śrî-Himaśitaḷasya sadasi prâyô vidagdhâtmanô  
Baudhaughân sakalân vijitya Sugataḥ pādēna visphôṭitaḥ ||  
śrî-Pushpasēna-munir ēva padam mahimnô  
dēvas sa yasya samabhût sa bhavân sadharminâ  
śrî-vibhramasya bhavanan nanu padmaṃ ēva  
pushpēshu mitram iha yasya sahasra-dhâmâ ||  
Vimalachandra-munindra-gurôr gguru  
praśamitâkhiḷa-vâdi-madaṃ padaṃ |  
yadi yathâvad avaishyata paṇḍitair  
nnanu tadānvavadishyata vâg vibhōḥ ||

chûṛṇi ||

tathâhi | yasyâyam âpâdita-paravâdi-hṛdaya-śôkaḥ patrâlambana-ślôkaḥ ||  
patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan-  
nânâ-râja-karindra-brinda-turaga-vrâtâkulê sthâpitaṃ |  
Śaivân Pâsupatâṃs Tathâgata-sutân Kâpâlikân Kâpilân  
uddiśyôddhata-chêtasâ Vimalachandrâśāmbarēṇâdarât ||  
durita-graha-nigrahâd bhayaṃ yadi vô bhûri-narēndra-vanditaṃ  
nanu tēna hi bhavya-dêhinô bhajata śrî-munim Indranandinaṃ ||  
ghaṭa-vâda-ghaṭâ-kôṭi-kôvidaḥ kôvidaṃ pravâk |  
Paravâdimalla-dêvô dēva ēva na saṃśayaḥ ||

chûṛṇi ||

yênēyam âtina-nâmadhēya-niruktir uktâ nâma prishṭavantam Kṛishṇa-Râjam  
prati ||

grihîta-pakshâd itaraḥ paras syât tad-vâdinas tē para-vâdinas syuḥ |  
têshâṃ hi mallah Paravâdi-mallas tan-nâma man-nâma vadanti santaḥ ||  
âchâryya-varyyô yatir Âryya-dêvô râddhânta-karttâ dhriyatâṃ samûrddhni  
yas svargga-yânôtsava-sinṇi kâyôtsargga-sthitaḥ kâyam udutsasarjja ||  
Ins.

śravaṇa-kṛita-triṇô'sau saṇyamaiṇ jñâtukâ'naiḥ  
 śayana-vihita-vêlâ-supta-luptâvadhânaḥ  
 śrutim arabhasa-vṛityônmṛijya pichchhêna śîśyê  
 kila mṛidu-parivṛityâ datta-tat-kîṭa-vartmâ ||  
 viśvaṃ yaś śruta-bindunâvarurudhê bhâvaṃ kuśâgrîyayâ  
 buddhyêvâti-irahîyasâ pravachasâ baddhaṃ gaṇâdhîśvaraiḥ  
 śishyân praty anukampayâ kṛîṣa-matin aidaṃ-yuginân sugîś  
 taṃ vâchârchchata Chandrakîrtti-gaṇinaṃ chandrâbha-kîrttim budhâḥ ||  
 sad-dharma-karmîna-prakṛitiṃ praṇâmâd  
 yasyôgra-karma-prakṛiti-pramôkshaḥ |  
 tan nâmnî Karmmaprakṛitin namânmô  
 bhaṭṭâraḥ dṛiṣṭa-kṛitânta-pâraṃ ||  
 api sva-vâg-vyasta-sainasta-vidyas  
 traividya-śabdê'py anumanyamânaḥ  
 Śrîpâla-dêvaḥ pratipâlanîyas  
 satâṃ yatas tatva-vivêchanî dhîḥ ||  
 tîrthaṃ śrî-Matisâgarô gurur ilâ-chakraṃ chakâra sphuraj-  
 jyôtiḥ-pîta-tamar-payah-pravitatiḥ pûtaṃ prabhûtâśayaḥ  
 yasinâd bhûri-parârdhya-pâvana-guṇa-śrî-varddhamânôllasad-  
 ratnôtpattir ilâ-talâdhipa-śiraś-śrîngâra-kârîṇy abhût ||  
 yatrâbhiyôktari laghur llaghu-dhâma-sôma-  
 saumyâṅga-bhṛit sa cha bhavaty api bhûti-bhûmiḥ  
 Vidyâdhanañjaya-padaṃ viśadaṃ dadhânô  
 jishṇuḥ sa êva hi mahâ-muni-Hêmasênaḥ ||

chûṛṇi ||

yasyâyam avanipati-parishadi nigraha-mahî-nipâta-bhîti-dustha-durggarvva-  
 parvvatârûdha-prativâdi-lôkaḥ pratijñâ-ślôkaḥ ||

tarkkê vyâkaraṇê kṛita- śramatayâ dhîmattayâpy uddhatô  
 madhyasthêshu manishishu kshitibhṛitâm agrê mayâ sparddhayâ  
 yaḥ kaś chit prativakti tasya vidushô' vâg-mêya-bhaṅgaṃ paraṃ  
 kurvvê'vaśyam iti pratîhi nṛipatê hé Haimasênam mataṃ ||  
 hitaishinâṃ yasya nṛinâṃ udâtta-vâchâ nibaddhâ Hitarûpasiddhiḥ  
 vandyô Dayâpâla-muniḥ sa vâchâ siddhas satâm mûrddhani yaḥ prabhâvaiḥ ||  
 yasya śrî-Matisâgarô gurur asau chañchad-yaśaś-chandra-sûḥ  
 śrîmân yasya sa Vâdirâja-gaṇabhṛit sa-brahmachârî vibhôḥ  
 êkô'tiva kṛitî sa êva hi Dayâpâla-vratî yan-manasy  
 âstâm anya-parigraha-graha-kathâ svê vighrahê vighrahaḥ ||  
 trailôkya-dîpikâ vâṇî dvâbhyâm êvôdagâd iha  
 Jina-râjata êkasmâd êkasmâd Vâdirâjataḥ ||

âruddhânubaram indu-bimba-rachitautsukyaṃ sadâ yad-yaśaś  
 chhatraṃ vâk-chamarîja-râji-ruchayô'bhyarṇaṃ cha yat-karṇayôḥ  
 sêvyaḥ sinha-samarchchya--piṭha-vibhavaḥ sarvva-pravâdi-prajā-  
 dattôchchair-jayakâra-sâra-mahimâ śrî-Vâdirâjô vidâṃ ॥

chûrṇi ॥

yadiya-guṇa-gôcharô'yaṃ vachana-vilâsa-prasaraḥ kavînâṃ ॥ namô'rhatê ॥

(South face).

śrîmach-Châlukya-chakrêśvara-jaya- kaṭakê Vâgvadhû-janma-bhûṃau  
 nishkânḍaṃ dīṇḍimaḥ paryyaṭati paṭu-raṭô Vâdirâjasya jishṇôḥ  
 jahy udyad-vâda-darppô jahihi gamakatâ-garvva-bhûmâ jahâhi  
 vyâhârêshyô jahihi sphuṭa-mṛidu-madhura-śravya-kâvyâvalêpaḥ ॥  
 pâtâlê vyâḷa-râjô vasati suviditaṃ yasya jihvâ-sahasraṃ  
 nirggantâ svarggatô'sau na bhavati Dhishaṇô Vajrabhṛid yasya śishyaḥ  
 jîvêtân tâvad êtau niḷaya-baḷa-vaśâd vâdimaḥ kê'tra nânyê  
 garvvaṃ nirmmuchya sarvvaṃ jayinam ina-sabhê Vâdirâjaṃ namanti ॥  
 Vâg-dêvîṃ suchira-prayôga-su-dṛiḍha-prêmanâṃ apy âdarâd  
 âdattê mama pārśvatô'yam adhunâ śrî-Vâdirâjô munîḥ  
 bhô bhô paśyata paśyataisha yi(ya)minâṃ kiṃ dharmma ity uchchakair  
 abrahmaṇya-parâḥ purâtana-munêr vvâg-vṛittayaḥ pântu vaḥ ॥  
 Gaṅgâvaniśvara-śirô-maṇi-baddha-sandhyâ-  
 râgôllasach-charaṇa-châru-nakhêndu-Lakshmîḥ  
 Śrî-śabda-pûrvva-Vijayânta-vinûta-nâmâ  
 dhîmân amânusha-guṇô'sta-tamaḥ-pramâṃsulḥ ॥

chûrṇi ॥

stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ॥

yad-vidyâ-tapasôḥ praśastam ubhayaṃ śrî-Hêmasênê munau  
 prâg âsit suchirâbhiyôga-balatô nitaṃ parâṃ unnatiṃ  
 prâyaḥ Śrîvijayê tad êtad akhilaṃ tat-piṭhikâyâṃ sthitê  
 saṅkrântaṃ katham anyathânatichirâd vidyêdṛig îdṛik tapaḥ ॥  
 vidyôdayô'sti na madô'sti tapô'sti bhâsvan  
 nôgratvam asti vibhutâsti na châsti mânaḥ  
 yasya śrayê Kamalabhadra-muniśvaran taṃ  
 yaḥ khyâtim âpad iha śâmyad-aghair ggūṇaughaiḥ ॥  
 smarâṇa-mâtra-pavitratamaṃ manô bhavati yasya satâṃ ila tîrthhinâṃ  
 tam atinirṇmaḷam âtma-viśuddhayê Kamalabhadra-sarôvaram âśrayê ॥  
 sarvvângair yyam ihâlilinga su-mahâ-bhâgaṃ kalau Bhâratî  
 bhâsvantaṃ guṇa-ratna-bhûshaṇa-gaṇair apy agrimaṃ yôginâṃ  
 taṃ santa stuvatâṃ alaṅkṛita-Dayâpâlâbhîdhânâṃ mahâ-



sūrin bhūri-dhiyô'tra paṇḍita-padam yatraiva yuktaṁ smṛitāḥ ||  
 vijita-madana-darppaḥ śrī-Dayâpâla-dêvô  
 vidita-sakaḷa-śâstrô nirjjitâśêsha-vâdî  
 vimalatara-yaśôbhir vvyâpta-dik-chakravâlô  
 jayati nata-mahîbhṛin-mauli-ratnârunaṅghriḥ ||  
 yasyôpâsya pavitra-pâda-kamala-dvandvan nṛipaḥ Poysaḷô  
 Lakshmîṁ sannidhim ânayat sa Vinayâdityaḥ kṛitâjñâ bhuvah  
 kas tasyârhati Śânti-dêva-yaminas sâmartthyam itthaṁ tathêty  
 âkhyâtum virâlâḥ khalu sphuraḍ-uru-jyôtir-ddaśâs tâdṛiśâḥ ||  
 Svâmiti Pāṇḍya-prithivîpatinâ nisṛiṣṭa-  
 nâmapta-dṛiṣṭi-vibhavêna nija-prasâdât  
 dhanyas sa yêva munir Âhavamalla-bhûbhug-  
 âsthâyikâ-prathita-Śabdachaturmmukhâkhyah ||  
 śrī-Muḷlûra-vidûra-sâra-vasudhâ-ratnaṁ sa nâthô guṇê-  
 nâkshûṇêna mahîksbitâm uru-mahaḥ-piṇḍaś śirô-maṇḍanaḥ  
 ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kânair jjanâ  
 yat-sûktâgâda-gandhatô'pi gaḷita-glânîṁ gatiṁ lambhitâḥ ||  
 vandê vanditam âdarâd aharahas syâdvâda-vidyâ-vidâṁ  
 svânta-dhvânta- vitâna-dhûnana-vidhau bhâsvantam anyam bhuvi  
 bhaktyâ tvâjitasênâṁ ânatikṛitâṁ yat-sanniyôgân manaḥ-  
 padmaṁ sadma bhavêd vikâsa-vibhavyâyôn mukta-nidrâ-bharam ||  
 mithyâ-bhâshaṇa-bhûsbaṇaṁ pariharêt auddhatya . . nmuñchata  
 syâdvâdaṁ vadatânamêta vinayâd vâdîbha-kaṇṭhîravam  
 nô chêt tad-gu . . garjjita-śruti-bhaya-bhrântâ stha yûyam yatas  
 tûṛṇaṁ nigraha-jîṛṇa-kûpa-kuharê vâdî-dvipâlâḥ pâtinaḥ ||  
 guṇâḥ kunda-spandôḍḍamara-samarâ vag amṛita-vâḥ-  
 plava-prâya-prêyaḥ-prasara-sarasâ kirttir iva sâ  
 nakhêndu-jyôtsnâṅghrêr nṛipa-chaya-chakôra-praṇayinî  
 na kâsâṁ ślâghânâṁ padam Ajitasêna-vrati-patiḥ ||  
 sakaḷa-bhuvana-pâlânâṁra-mûrddhâvabaddha-  
 sphurita-makuṭa-chûḍâlîḍha-pâdaravindaḥ  
 madavad-akhîla-vâdîbhêndra-kumbha-prabhêdî  
 gaṇa-bhṛid Ajitasênô bhâti vâdîbha-simhaḥ

chûṛṇi ||

yasya saṁsâra-vairâgya-vaibhavam êvaṁ vidhâs' sva-vâchas sūchayanti ||  
 prâptaṁ śrī-Jina-śâsanam tri-bhuvanê yad durllabham prâpinâm  
 yat saṁsâra-samudra-magna-janatâ-hastâvalambâyitam  
 yat prâptâḥ para-nirvyapêksha-sakaḷa-jñâna-śrîyâlaṅkṛitâs  
 tasmât kiṁ gahanam kutô bhaya-vaśaḥ kâ vâtra dêhê ratih ||

âtmaishvaryayam viditam adhunânanta-bôdhâdi-rûpam  
 tat-samprâptyai tadanu samayam varttatê'traiva chêtah  
 tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha trishnâ  
 tat tuchchhârthhair alam alam adhi-lôbhanair llôka-vrittaih ||  
 ajânam atmanam sakala-vishaya-jnâna-vapusham  
 sadâ sântam svântahkaranam api tat-sâdhanatayâ  
 bahî-râga-dvêshaih kalushita-manâh kô'pi yatatâm  
 katham jânam ênam kshanam api tatô'nyatra yatatê ||

(West face.)

chûrni ||

yasya cha sishyayôh Kavîtâkânta-Vâdikôlâhalâpara-nâmadhêyayôh Sântinâtha-  
 Padmanâbha-pâṇḍitayôr akhaṇḍa-pâṇḍitya-guṇôpavarṇnanam idam asampûrṇnam ||  
 tvâm âsâd(h)ya mahâ-dhiyam parigatâ yâ viśva-vidvaj-jana-  
 jyêsthârâdhya-guṇâ chireṇa sarasâ vaidagdhyâ-sampad girâṇi  
 kṛtsnâśânta-nirantarôdita-yaśâś-Śrî-kânta Sântê na tâṇi  
 vaktum sâpi Sarasvatî prabhavati brûmah kathan tat vayam ||  
 vyâvṛitta-bhûri-mada-santati vismṛitêrshyâ-  
 pârushyam âtta-karṇâruti kândîśikam  
 dhâvanti hanta paravâdi-gajâś trasantah  
 śrî-Padmanâbha-budha-gandha-gajasya gandhât ||  
 dikshâ cha śikshâ cha yatô yatînâm Jainam tapas tâpaharan dadhânât  
 Kumârasênô'vatu yach-charitram śrêyah-pathôdâharanam pavitram ||  
 jagad-garima-ghasnara-Sinara-madândha-gandha-dvipa-  
 dvidhâkarana-kêsari charana-bhûshya-bhûbhrich-chhikhal  
 dvi-shaḍ-guṇa-vapus tapas-charana-chaṇḍa-dhâmôdayô  
 dayêta mama Mallishêṇa-Maladhâri-dêvô guruh ||  
 vandê tam Maladhârinam muni-patim môha-dvishad-vyâhati-  
 vyâpâra-vyavasâya-sâra-hṛdayam sat-saṇyamôru-śriyam  
 yat-kâyôpachayîbhavan-malam api pravyakta-bhakti-kramâ-  
 namrâkamra-manô-miḷan-maḷa-mashi-prakshâlanaika-kshanam ||  
 atuchchha-timira-chchhatâ-jatila-jannia-jîrṇâtâvî-  
 dvânaḷa-tulâ-jusham prithu-tapah-prabhâva-tvisham  
 padam pada-payôruha-bhramita-bhavya-bhṛîṅgâvalir  
 mnamôllasatu Mallishêṇa-muni-râṇ manô-mandirê ||  
 nairmmalyâya malâvilâṅgam akhila-trailôkya-râjya-śriyê  
 naishkiñchanyam atuchchha-tâpa-hṛdayê nyanchadd-hutâśan tapah  
 yasyâsau guṇa-ratna-rôhana-giris śrî-Mallishêṇô gurur  
 vvandyô yêna vichitra-châru-charitair ddhâtrî pavitrîkrîtâ ||  
 yasinn apratînâ kshanâbhiramatê yasinn dayâ nirddayâ-

ślēshô yatra samatva-dhīḥ prañayinī yatrāsprihā sa-sprihā  
 kāmāṃ nirvṛiti-kāmukas svayam athāpy agrēsarô yôginām  
 āścharyyāya kathān na nāma charitais śrī-Mallishêṇô munīḥ ॥  
 yaḥ pūjyaḥ prithuvitalē yam anīṣaṃ santas stuvandy(ṭy) ādarāt  
 yēnānaṅga-dhanur jjitāṃ muni-janā yasmai namaskurvvatē  
 yasmād āgama-nirṇayô yama-bhṛitāṃ yasyāsti jivē dayā  
 yasmin śrī-Maladhâriṇi brati-patau dharmmô'sti tasmai namaḥ ॥  
 Dhavaḷa-sarasa-tīrtthē saisha sanyāsa-dhanyāṃ  
 pariṇatim anutishṭhāṃ andināṃ nishṭhitātmā  
 vyaṣijad anijaṃ aṅgaṃ bhaṅgaṃ Aṅgôdbhavasya  
 grathitum iva samūlaṃ bhāvayan bhāvanābhiḥ ॥

chûṛṇi ॥

tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamaḷa-madhukaribhūta-  
 bhāvēna mahānubhāvēna Jaināgama-prasiddha-sallēkhanā-vidhi-visṛijyamāna-dēhē-  
 na samādhi-vidhi-vilōkanôchita-karaṇa-kutūhala-mīḷita-sakaḷa-saṅgha-santôsha-ni-  
 mittam ātināntaḥkaraṇa-pariṇati-prakāśanāya niravadyaṃ padyaṃ idam āśu vira-  
 chitaṃ ॥

ārādhyā ratna-trayaṃ āgamôktaṃ vidhāya niśśalyam aśēsha-jantôḥ  
 kshamāṃ cha kṛtvā Jina-pāda-mûlê dēhaṃ parityajya divaṃ viśāmaḥ ॥  
 Śākē śūnya-śarāmbarāvani-mitē saṃvatsarē Kīlakē  
 māsē Phālgunakē tritīya-divasē vārē sitē Bhāskarē  
 Svātau Śvētasarôvarē sura-puraṃ yātô yatīnāṃ patir  
 mīmadhyāhnē divasa-trayānaśanataḥ śrī-Mallishêṇô munīḥ ॥

(A space of 1' 6" is left here)

śrīman-Maladhâri-dēvara guḍḍaṃ biruda-lēkhaka-Madana-mahēśvaraṃ Malli-  
 nāthaṃ baredaṃ biruda-rûvâri-mukha-tīlakaṃ Gaṅgâchâri kaṇḍarisidaṃ ॥

## 68.

*On a broken stone in the same basti.*

śrīmat-Betṭadavô . . na magal Vaijabbe . . ḷbappu-tīlthadoḷavû nōntu sannyasa-  
 naṃ . .

## 69 (55).

*On a pillar to the right of the entrance to Kattale-basti.*

(East face.)

śrīmat-parama-gambhīra-syādvādāmôgha-lāñchhanaṃ  
 jīyāt trailōkya-nāthasya śāsanāṃ Jina-śāsanāṃ ॥  
 bhadraṃ astu Jina-śāsanāya sampadyatāṃ prati-vidhāna-hêtavē  
 anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭīyasē ॥



ślôka ||

śrīmatô Varddhamânasya varddhamânasya śâsanê |  
 śrī-Koṇḍakunda-nânâbhûn Mûlasaṅghâgraṇi gaṇi ||  
 tasyânvayê'jani khyâtê [ . . . . . ] Dêsikê gaṇê  
 guṇi Dêvêndra-saiddhânta-dêvô Dêvêndra-vanditaḥ ||

tach-chhishyarû ||

jayati Chaturmmukha-dêvô yôgîśvara-hṛidaya-vanaja-vana-dinanâthaḥ |  
 Madana-mada-kumbhi-kumbhasthaḥa-dalanôlvana-paṭishṭha-nishṭhura-si-  
 nhalḥ ||  
 yond-ondû dig-vibhâgado |  
 ond-ond ashtôpavâsadin kâyôtsa-  
 rrgan dal ene negaldu tînga |  
 sandaḍe pârisi Chaturmmukhâkhyeyan âldaru ||  
 avargalige śishyar âdar  
 pravimala-guṇar amaḥa-kîrtti-kântâ-patiga |  
 kavi-gamaki-vâdi-vâgmi-  
 pravara-nutar chchatur-aṣîti-saṅkhyeyan ullar ||  
 avarolage Gôpaṇandi-  
 pravara-guṇar adishṭa-mudgarâghâta-yaṣar  
 kkavitâ-Pitâmahar tta-  
 rkka-varishṭhar vVakragachchhadol pesar-vvaḍedar ||  
 jayati bhuvi Gôpaṇandi Jina-mata-lasad-amṛita-jalâdhi-tuhinakaraḥ |  
 Dêsiyaganâgraganyô bhavyânbuja-shaṇḍa-chaṇḍakaraḥ ||

vṛitta ||

tuṅga-yaśôbbhirâman abhinâ[na]-suvarûna-dharâdharaṇ tapô-  
 maṅgaḥa-Lakshmi-vallabhan ilâ-taḥa-vandita-Gôpaṇandiy â-  
 vaṅgam asâdhyam appa pala-kâlad aninda-Jinêndra-dharinmanam  
 Gaṅga-nṛipâlar andina vibhûtiya rūḍhiyan eyde mâḍidam ||  
 Jina-pâdâmbhōja-bhṛiṅgaṇ Madana-mada-haraṇ karmina-nirimmûlanam  
 Vâg-

vanitâ-chitta-priyaṇ vâdi-kuḥa-kudhara-vajrâyudham chârû-vidvaj-  
 jana-pâtraṇ bhavya-chintâmani sakaḥa-kalâ-kôvidaṇ kâvya-Kaṇjâ-  
 sanan end ânandadindam pogale negaldan i-Gôpaṇandi-bratindram ||  
 maleya[de] Śâṅkhyâ matṭaviru Bhautika poṅgi kaḍaṅgi bâgadir  
 ttola tol abuddha Bauddha tale-dôrade Vaishṇav aḍaṅg aḍaṅgu vâg-  
 balada poḍarppu vêḍa gaḍa Châr vvaka Châr vvaka nimma darppanam  
 salipane Gôpaṇandi-muni-puṅgavan einba madândha-sindhuram ||

(South face.)

tagayal Jainini tippikoṇḍu pariyal Vaisêshikaṇ pōgad un-

digey-ottal Sugataṃ kaḍaṅgi baḷe-gōyalk Akshapādam biḍal  
 puge Lōkāyatan eyde Śāṅkhyān aḍasalk ammanma shaṭ-tarkka-vi-  
 thigaḷol tūḍitu Gōpaṇandi-dig-ibha-prōdbhāsi-gandha-dvipaṃ ||  
 diṭa nuḍiv-anya-vādi-mukha-mudritan uddha [ta] -vādi-vāg-baḷō-  
 dbhaṭa-jaya-Kāḷa-daṇḍan apaṣabda-madāṇḍha-kuvādi-daitya-Dhū-  
 rjjaṭi kuṭiḷa-pramēya-mada-vādi-bhayaṅkaran endu daṇḍuḷaṃ  
 sphuṭa-paṭu-ghōsha dik-taṭaman cyḍitu vāku-paṭu-Gōpanandiya ||  
 parama-tapō-nidhāna vasudhaika-kuḍuṇba [ka] Jaina-śāsanām-  
 bara-paripūrṇa-chandra sakalāga [ina] -tatva-padārttha-śāstra-vi-  
 stara-vachanābhiraṃa guṇa-ratna-vibhūṣhaṇa Gōpaṇandi ninn  
 oreg inis appaḍaṃ doregaḷ ill eṇe-gāṇen iḷā [talā] gradoḷ ||

kanda ||

ēnan ēnan ele pēḷven aṇṇa sau-  
 māna-dāṇiya guṇa-vrataṅgaḷaṃ  
 dāna-śaktiy abhīmāna-śakti vi-  
 jñāna-śakti sale Gōpaṇandiya ||

avara sadharṇmaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makuṭa-prôtāśma-raśmi-chehhaṭa-  
 chehhāyā-kuṅkuma-paṅka-lipta-charaṇāmbhōjāta-Lakshmi-dhavaḷ  
 nyāyābhākara-maṇḍanē dinamapiṣ śabdābja-rôdô-maṇi  
 sthēyāt paṇḍita-puṇḍarika-taraṇi śrīmān Prabhāchandramāḷ ||  
 śrī-Chaturnmukha-dēvāṇaṃ śishyô'dhṛishyaḷ pravāḍibhiḷ  
 paṇḍita-śrī-Prabhāchandrô rudra-vādi-gajāṅkuśaḷ ||

avara sadharṇmaru ||

Bauddhōrvvidha [ra] -śambhaḷ Nayyāyika-kaṇja-kuṇja-vidhu-bimbaḷ  
 śrī-Dāmanaudi-vibudhaḷ kshudra-mahā-vādi-Vishṇu-bhaṭṭa-gharaṭṭa ||

tat-sadharṇmaru ||

Maladhāri-munindrô'sau Guṇachandrābhidhānakah |  
 Balipurē Mallikāmôda-Śāntiśa-charaṇārechchakah ||

tat-sadharṇmaru ||

śrī-Māghanandi-siddhānta-dēvô Dēvagiri-sthiraḷ  
 syādvāda-śuddha-siddhānta-vēdī vādi-gajāṅkuśaḷ ||  
 siddhāntāṃrita-vārdhi-varddhana-vidhuḷ sâhitya-vidyâ-nidhiḷ  
 Bauddhādi-pravitarkka-karkkaśa-matiḷ śabdāgamē Bhāratih  
 satyādy-uttama-dharṇma-harṇya-niḷayas sad-vṛitta-bôdhôdayaḷ  
 sthēyād viśruta-Māghanandi-munipa śrī-Vakragachchhādhipaḷ ||

avara sadharṇmar ||

JainēndrēPujya [pādas] sakala-samaya-tarkkē cha Bhaṭṭakalaṅkah |  
 sâhityē Bhāravis syāt kavi-gamaka-mahā-vāda-vāgmitva-rundrah

gitê vâdyê cha nṛityê diśi vidiśi cha samvartti-sat-kīrtti-mūrttiḥ  
sthêyâś chhri-yōgi-brindārechhita-pada-Jinachandrô vitandrô munin-  
draḥ ॥

avara sadharinmaru ॥

(West face).

Vaṅkāpura-munīndrô'bhûd Dêvendrô rundra-sad-guṇaḥ  
siddhântâdy-âgamārtthajñô sa jñânâdi-guṇānvitaḥ ॥

avara sadharinmaru ॥

Vāsavachandra-munīndrô rundra-syâdvâda-tarkka-karkkaśa-dhishanaḥ  
Châlukya-kaṭaka-madhyê Bâḷa-Sarasvatir iti prasiddhiṁ prâptaḥ ॥

ivargge sahôdara-sadharinmaru ॥

śrīmân Yaśaḥkīrtti-viśâla-kīrttis syâdvâda-tarkkâbja-vibôdhanârkaḥ  
Bauddhâdi-vâdi-dvipa-kumbha-bhêdî śrî-Siṅhalâdhîśa-kṛitârgghya-pâ-  
dyah ॥

avara sadharinmaru ॥

mushṭi-traya-pranitâśana-tusṭaḥ śisṭa-priyas Trimushṭi-munīndraḥ  
dusṭa-para-vâdi-mallôtkṛiṣṭa-śrî-Gôpanandi-yati-pati-śishyaḥ ॥

avara sadharinmaru ॥

Maladâri-Hêmachandrô Gaṇḍavimuktaś cha Gauḷa-muni-nâmâ  
śrî-Gôpanandi-yati-pati-śishyô'bhûś chhuddha-darśana-jñânâdyâḥ ॥

kanda ॥

dhârīṇiyol Manasija-saṅhârigaḷaṁ neneyal ugra-pāpam kiḍugum  
sûrigaḷaṁ amaḷa-guṇa-sandhârigaḷaṁ Gauḷa-dêva-Maladhârigaḷaṁ ॥

avara sadharinmaru ॥

śrî-Mûlasaṅghê gata-dôsha-mêghê Dêśigaṇê sach-charitâdi-sad-guṇê  
bhâraty-atuchchhê vara-Vakragachchhê jâtas subhâvaḥ Śubhakīrtti-  
dêvaḥ ॥

a(â)jirage kīrtti-narttakig âjira bhû-gôḷav âge Śubhakīrtti-budhaṁ  
râjâvaḷi-pûjitan êṁ râjīsidano Vakragachchha-Dêśiyagaṇaṁ ॥

avara sadharinmaru ॥

śrî-Mâghanandi-siddhântāmṛitanidhi-jâta-Mêghachandrasya  
Śrî-sôdarasya bhuvana-khyâtâbhayachandrikâ sutâ jâtâ ॥

avara sadharinmaru ॥

Kalyâṇakīrtti-nâmâbhûd bhavya-kalyâṇa-kâraḥ ।  
Śâkiny-âdi-grahâṇaṁ cha nirddhâṭana-durddharaḥ ॥

avara sadharinmaru ॥

siddhâ [ntâ] mṛita-vârddhi-sûta-suvachô-Lakshmi-lalâṭêkshaṇaḥ  
śabda-vyâhṛiti-nâyikâmba [ . . ]-chakôrananda-chandrôdayaḥ  
sâhitya-pramadâ-kaṭâksha-viśikha-vyâpâra-śikshâ-guruḥ



sthêyâd viśruta-Bâlachandra-munipaḥ śrī-Vakragachchhâdhipaḥ |  
 śrī-Mûlasaṅgha-kamaḷâkara-râjahamso  
 Dêśiya-sad-gaṇa-guṇa-pravarâvataṁsaḥ  
 jîyâj Jinâgama-sudhârṇava-pûrṇa-chandraḥ  
 śrī-Vakragachchha-tilakô muni-Bâlachandraḥ ||  
 siddhântâdy-akhiḷâgamârttha-nipuṇa-vyâkhyâna-saṁsuddhiyîṇ  
 siddhâdhyâtmaka-tatva-nirṇaya-vachô-vinyâsadiṇ prauḍhi-saṁ-  
 baddha-vyâkaraṇârtthaśâstra-Bharatâḷaṅkāra-sâhityadiṇ  
 râddhântôttama-Bâlachandra-muniyant âr khyâtar î-lôkadoḥ ||  
 viśvâśâ-bharita-sva-śîṭaḷa-kara-prabhrâjitas sâgara-  
 prôdbhûtas sakaḷânataḥ kuvaḷayânandas satâm îśvaraḥ  
 Kâma-dhvaṁsana-bhûshitaḥ kshiti-talê jâtô yathârtthâhvayas  
 so'yaṁ viśruta-Bâlachandra-munipas siddhânta-chakrâdhipaḥ ||

(North face.)

śrī-Mûlasaṅghada Dêśiyagaṇada Vakragachchhada Koṇḍakundânṇavayada parî-  
 yaḷiya Vaḍḍa-dêvara baḷiya | Dêvendra-siddhânta-dêvaru avara śishyaru Vṛishabha-  
 nandy-âchâryyar emba Chaturmmukha-dêvaru | avara śishyaru | Gôpanandi-pan-  
 ḍita-dêvaru | avara sadharṇmaru Mahêndrachandra-panḍita-dêvaru Dêvendra-siddh-  
 ânta-dêvaru | Śubhakirtti-panḍita-dêvaru | Mâghanandi-siddhânta-dêvaru | Jina-  
 chandra-panḍita-dêvaru | Guṇachandra-Maladhâri-dêvaru | avarolage Mâghanandi-  
 siddhânta-dêvara śishyaru Triratnanandi-bhaṭṭâraka-dêvaru | avara sadharṇmaru  
 Kalyâṇakirtti-bhaṭṭâraka-dêvaru | Mêghachandra-panḍita-dêvaru | Bâlachandra-  
 siddhânta-dêvaru | â-Gôpanandi-panḍita-dêvara śishyaru Jasakîrtti-panḍita-dêvaru |  
 Vâsavachandra-panḍita-dêvaru | Chandanandi-panḍita-dêvaru | Hêmachandra-Mala-  
 dhâri Gaṇḍavinuktar emba Gauḷa-dêvaru | Trimushṭi-dêvaru |

## 70 (64).

*At the same basti, on the pîṭha of Âdiśvaraśvâmi.*

bhadram astu śrī-Mûlasaṅghada Dêśikagaṇada śrī-Śubhachandra-siddhânta-dê-  
 vara guḍḍaṇ daṇḍanâyaka Ga . . . . . yyanu tainna tâyi Pôchavvege mādîsid î-  
 basadi maṅgaḷaṇ ||

## 71.

*At Chandragupta-basti, on the pîṭha of the small image in front of  
 Pârśvanâthasvâmi.*

(Front.)

śrîmad-râja-tirîṭa-kôṭi-ghaṭita . . . pâda-padma-dvayô  
 dêvô Jaina . . . ravinda-dinakṛid Vâg-dêvatâ-vallabha

. . . . bâ . . ta-samanvitô yati-pati . . . . tra-ratnâkaraḥ  
 sô'yaṃ nirjjita . . . . tô vijayatâm śrī-Bhāmukīrttir bbbuvi ||  
 śrī-Bāḷachandra-muni-pāda-payôja . . . . .  
 Jaināgamāmbunidhi-varddhana-pû . . . . . draḥ  
 dugdhāmburâṣi-Hara-hâ

(Back.)

. . maḷa-śritam [bahu] kaivallyam emba sa . . . lpaṃ inite nêrggiṇyaṃ vi-  
 śvaṃ . . riva mahimeyīm Varddhamā . . Jina-patige Varddhamāna-munīṃ  
 . . . .  
 Suranadiya târa-hâ . . ra sura-dantiya rajata-giriya chandrama beḷḷin  
 piridu vara . . rddhamānara parama-tapô-dha . . ra kīrtti mûṇṇi jagadoḷu ||  
 . . ch-chhishyaru ||  
 tīrtthādhiśvara-va

## 72.

*At the same basti, on the pīṭha of Kshêtrapāla in the hall in front of  
 Pârśvanâthasrâmi.*

. . . . .  
 . . janishṭa . . . . . ritra . . r akhilâ . . . . . mālâ-śīḷmukha-virājita-pâ . . . . .  
 tach-chhishyô Guṇa . . . . . ta-yatis chāritra-chakrêśvaraḥ  
 tarkka-vyâ . . . . . di-śāstra-nipu . . . sâhitya-vidyâ-ni . . . .  
 mithyâ-vâdi-madāndha-sindhura-ghaṭṭa-saṇ . . . . . ravô  
 bhavyāmbhōja

*(The stone is scooped out in the middle.)*

*(On the left side of the same pīṭha.)*

. . rjjanê Śubhakīrtti-dêva-vidushâ vidvêshi-bhâshâ-vishā-  
 . . jvâlâ-jāṅgulikēna jhṛṇita-matir vvâdi varâkas svayaṃ ||  
 . . ghana-darppōnnaddha-Bauddha-kshitidhara-paviy ī bandan ī bandan ī ban-  
 dane san-Naiyyâyikôdyat-timira-taraṇiy ī bandan ī bandan ī ban-  
 dane san-Mīmāṃsakôdyat-kari-kariripu yī bandan ī bandan ī ban-  
 dane pô pô vâdi pôg end ulivudu Śubhakīrttiddha-kīrtti-praghôshaṃ ||  
 vitathôktiy alt Ajaṃ Paśupati Sârṅgiy enippa mûvaruṃ Śubhakīrtti-  
 vrati-sannidhiyoḷu nāmôchita-charitare toḍarddaḍ itara-vâdigaḷ aḷavê ||  
 siṅgada saramaṃ kēḷda mataṅgajadant aḷukal allade sabheyoḷu  
 poṅgi Śubhakīrtti-munipanoḷ êṇ gaḷa nuḍiyalke vâdigaḷg eṇṭ-eḷdeyê ||  
 pô . . lvudu vâdi vrīthâyâsaṃ vibudhōpahâsaṃ anumânôpa-  
 nyâsaṃ ninn ī . . . . vâsaṃ sandapude vâdi-vajrâṅkuśanoḷ ||

sat-sadharmmigaḷ ॥

(The right side cannot be seen.)

73 (59).

On stone at Śāsana-basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

bhadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hêtavê

anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanê paṭīyasê ॥

namô vita-rāgāya namas siddhēbhyaḥ ॥ svasti samadhigata-pañcha-mahā-śabda-  
mahā-maṇḍalēśvaram Dvāravati-pura-varādhiśvaram Yādava-kuḷāmbara-dyumanī  
samyaktva-chūḍānam Malaparol-gaṇḍādy-anēka-nāmāvalī-samālaṅkṛitar-appa śrī-  
man-mahā-maṇḍalēśvaram Tribhuvanamalla Talakāḍu-gonḍa bhuja-bāla-Vīra-Gaṅ-  
ga-Vishṇuvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravard-  
dhamānam āchandrārka-tāram saluttam ireḥ tat-pāda-padāmopajīvi ॥  
vṛitta ॥

janatādhāran udāran anya-vanitā-dūram Vachas-sundari-

ghana-vṛitta-stana-lāran ugra-raṇa-dhīram Māran ēn endapai

janakam tām ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-

kta-nikāmāta-charitre tāy enal idēn Êcham mahā-dhanyanō ॥

kanda ॥

vitasta-malam budha-jana-mitram dvija-kuḷa-pavitrām Êcham jagadoḷu

pātram ripu-kuḷa-kanda-ghanitram Kaundinya-gōtram amāla-charitram ॥

Manu-charitan Êchigāṅkana maneyoḷu muni-jana-samūhamum budha-  
janamum

Jina-pūjane Jina-vandane Jina-mahimegaḷ āva kalamum sōbhisugum ॥

uttama-guṇa-tati vanitā-vṛittiyan olaḱoḇḍud endu jagam ellam kayy-

ettuvinam amāla-guṇa-sampattige jagadoḷage Pōchikabbeye nōntaḷu ॥

ant enisid Êchi-Rājana Pōchikabbeya putram akhila-tīrtthakara-parama-dēva-  
parama-charitākarmnanōdirṇṇa-vipuḷa-puḷaka-parikaḷita-vārabāṇanuv asama-sama-  
ra-rasa-rasika-ripu-nṛipa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bhaiśa-  
jya-śāstra-dāna-vinōdanum sakaḷa-lōka-śōkāpanōdanum ॥

vṛitta ॥

vajram Vajrabhṛitō haḷam Haḷabhṛitaś chakram tathā Chakriṇaś

śaktiś Śaktidharasya Gāṇḍiva-dhanur gGāṇḍiva-kōdaṇḍinah

yas tadvat vitanōti Vishṇu-nṛipatēś kāryyam katham māḍṛisair

gGaṅgō Gāṅga-taraṅga-rañjita-yaśō-rāśis sa-varṇnyō bhavētu ॥

int enipa śrīman-mahā-pradhānam daṇḍanāyakaṁ drōha-gharaṭṭam Gaṅga-  
Rājam Chālukya-chakravartti Tribhuvanamalla-Permmāḍi-Dēvana daḷam pann-  
irvvar ssāmantar vverasu Kaṇnegāla-biḍinalu biṭṭ-ire ॥



kanda ||

tege vâruvamanî hâruva bageyam tanag iruḷa bavaram enuta savaṇṇigam-  
buguva kaṭakigaran aḷiraiṇ pugisidudu bhujâsi Gaṅga-daṇḍâdhipana ||

vacha ||

embinam avaskanda-kêliyindam anibarun sâmantarunam bhaṅgisi tadiya-  
vastu-vâhana-samûhamam nija-svâmige tandu koṭṭu nija-bhujâvasṭambhakke  
mechchi mechchideṇ bēdikollim ene ||

kanda ||

parama-prasâdamam paḍedu râjyamam dhanaman ênumam bēḍad ana-  
svaram âge bēḍikoḍam Paramanan idan Arhad-archehanâñchita-chittam ||

antu bēḍikoḍu ||

vritta ||

pasarise kirttanam janani Pôchala-dêviyar artthi-vaṭṭu mâ-  
ḍisida Jinâlayakkam osed âtma-manôrame Lakshmi-dêvi mâ-  
ḍisida Jinâlayakkam idu pûjana-yôjitam endu koṭṭu san-  
tosaman ajsram âmpam ene Gaṅga-chamûpan id ên udâttanô ||

akkara ||

âdiy âg irppud Ârhata-samayakke Mûlasaṅgham Koṇḍakundânvayam  
bâdu vēḷ adam baḷayipud alliya Dêsigagaṇada Pustakagachchada  
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa pemping  
âdam esed irppa Śubhachandra-siddhânta-dêvara guḍḍa Gaṅga-chamûpati ||  
Gaṅgavâḍiya basadigaḷ enit olaṇ anitam tân eyde posayisidaṇ |  
Gaṅgavâḍiya Gommaṭa-dêvargga sutt-âlayaman eyde mâḍisidaṇ |  
Gaṅgavâḍiya Tigularam beṇkoṇḍu Vira-Gaṅgaṅge nimircchi koṭṭam |  
Gaṅga-Râjan â-munnina Gaṅgara Râyaṅgam nûrinmaḍi dhanyan altê ||  
ettidan ellig alli nelevidane mâḍidan ellig alli kaṇ  
pattidud ellig alli manam âv-eḍey-eydidud ellig alli sam-  
pattina Jaina-gêhamane mâḍise dêsadoḷ ellig allig ett-  
ettalum âvagam paḷeya mâḷkevol âdudu Gaṅga-Râjanim ||  
Jina-dharmmâgraṇiy Attimabb-arasiyam lôkam guṇam-golṽud êk  
ene Gôḍâvari ninda kâraṇadin iḷaḷu Gaṅga-daṇḍâdhinâ-  
thanunam Kâveri perchehi suttu piridum nîr-ottiyum muṭṭit ill  
ene sanyaktvada pempan im nereye baṇṇipp-aṇṇan â-vaṇṇipam ||

\* int enipa daṇḍanâyaka Gaṅga-Râjam Saka-varsham 1039 neya Hêmananbi-  
samvatsarada Phâlguna-śuddha 5 Sônavâradandu tamina gurugaḷu Śubhachandra-  
siddhânta-dêvara kâlam karchchi Paramanam koṭṭar | daṇḍanâyaka Êchi-Râjanum  
tanag abhivṛiddhiy âge salisidaṇ | Paramana sîmântaram mûḍalu Sallyada kalla-  
hallave gaḍi | teṅkalu kaḍida kummari horag âgi | haḍuvalu Berkkan ola-gereya Mâ-  
vinakereya gaddeyolaḷ âgi | Beḷugolaḷke hôḍa baṭṭe gaḍi | baḍagaḷu mēre | Nêṇila-

keṇeya mūdana kōḍiyiṇ teṇkaṇa Hosagerey achchugatt ādud ellaṇ<sup>1</sup> ā-Hosagereya  
baḍagaṇa kōḍiyindaṇ mūda hōda nīru-vakkeyindaṇ<sup>1</sup> Aykanakattada tāi-valladin-  
dam<sup>1</sup> teṇkal ādud ella<sup>1</sup> v inituṇ Paranaṅge siney-āgi biṭṭa datti<sup>1</sup> ī-dharminnam  
pratipālisidargge mahā-puṇyam akkuṇ<sup>11</sup>

vrittam ||

priyadind int idan eyde kâva purushargg âyuni mahâ-śrīyuni a-  
kkey idam kâyade kâyva pāpige Kurukshêtrôrvviyo! Bânarâ-  
siyo! êl-kôṭi-munîndrarani kavileyani vêdâdhyarani kondud ond  
ayasani sârgguni id endu sâridapuv î-sailâksharani santatam 11

ślôka ॥

sva-dattâṃ para-dattâṃ vâ yô harêd vasundharâṃ  
 shashtir vvarsha-sahasrâṇi vishthâyâṃ jâyatê krîmih ||  
 bahubhir vvasudhâ dattâ râjabhis Sagarâdibhih  
 yâni yâni yathâ dharmma tâni tâni tathâ phalam ||

biruda-rûvâri-mukha-tilakam Varddhamânâchâri khandarisidam ||

74 (65).

*At the same basti, on the simha-pîtha of Âdiṣvarasvâmi.*

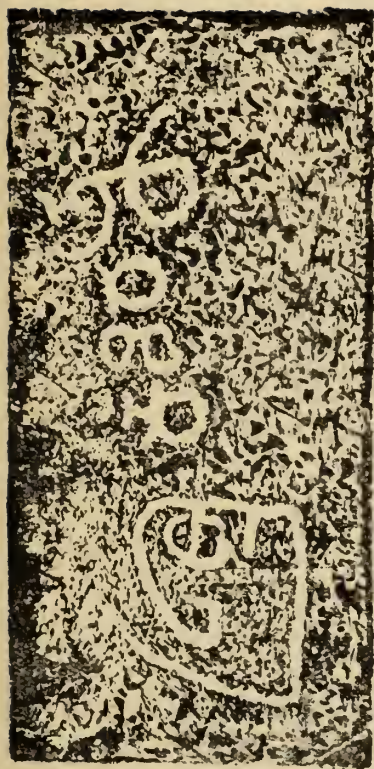
âchâryas Śubhachandra-dêva-yatipô râddhânta-ratnâkaras  
tâtô'sau Budhamitra-nâma-gaditô mâtâ cha Pôchâmbikâ  
yasyâsau Jina-dharmma-nirinmaḷa-ruchiś śrî-Gaṅga-sênâpatir  
jJainam mandiram Indirâ-kula-griham sad-bhaktitô'chikarat ॥

75.

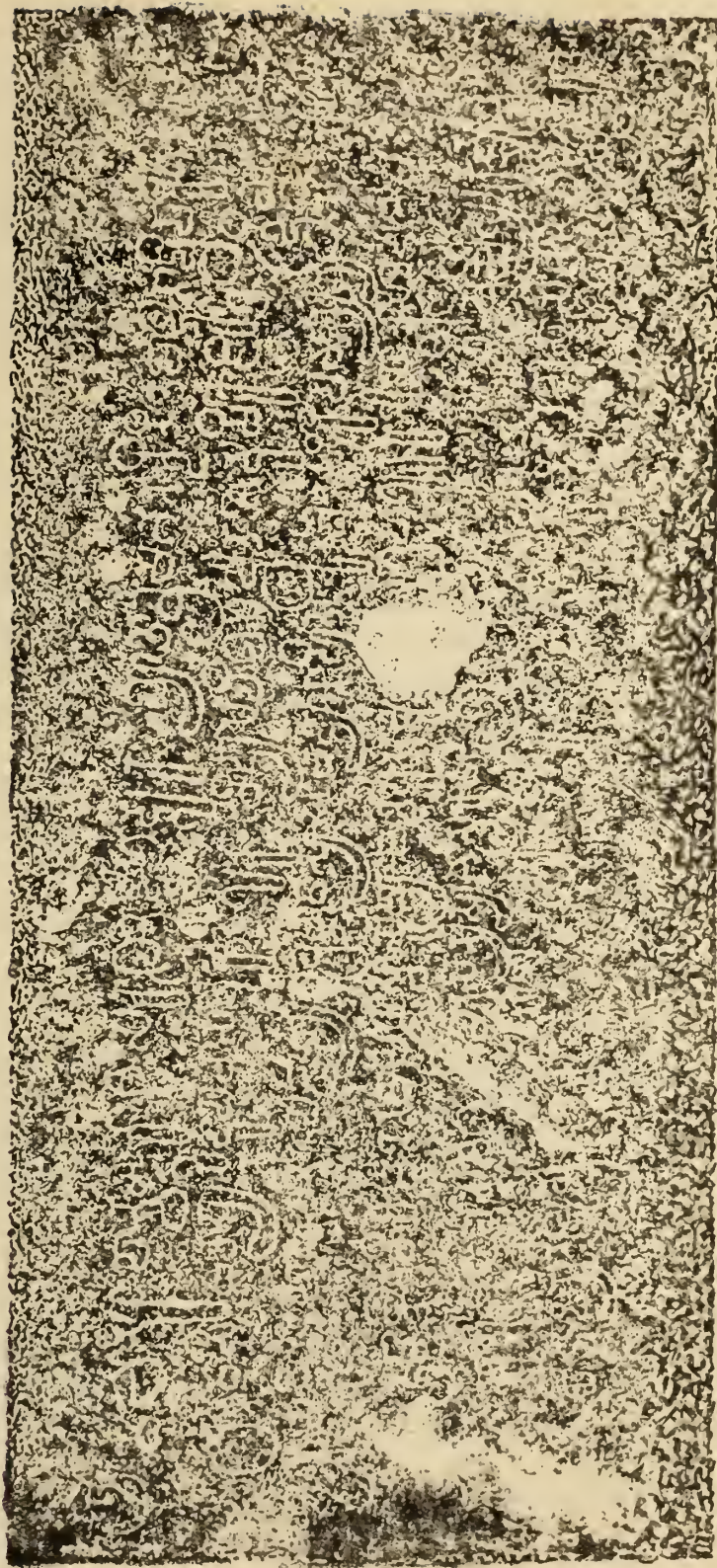
*On rock in front of Kattale-basti.*

inamâstûpâṇva . . . . . sa kalê . . . . gad-guruḥ  
khyâtô Vṛishabhanandîti tapô-jñânâbdhi-pâragalaḥ ॥  
antêvâsî cha tasyâsîd upavâsa-parô guruḥ  
vidyâ-salila-nirdhûta-sê mushikô jîtêndriyaḥ ॥  
. . sa . . ta tapô . . . . . tapasair yyôga-prabhâvô'sya tu  
vandyô'nâhita-kâmanô nirupamaḥ khyâtyâ sa . . nâ . . . .  
drasṭâ jñâna-vilôchanêna mahatâ svâyushyam êvaṁ punaḥ  
pû . . . . . grihaṁ gurur asau yô . . sthita . . vaśaḥ ॥  
. . . . . Kaṭavappa-śâila-śikharê sanyasya śâstra-kramât  
dhyâna . . . . . dâ . . . . maṇi-mukhê prakshipya karminêndhanam ॥  
. . . . divya-sukham praśastaka-dhiyâ samprâpya sarvvêśvara-  
jñânain . . ntam idam kim atra tapasâ sarvvam sukham prâpyatê ॥





· N<sup>o</sup> 40.



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N<sup>o</sup> 75





## 76 (35).

*At the same place, to the north-east of No. 75.*

\*Siddham

nered āda vrata-śīla-nōnpi-guṇadiṁ svādhyāya-sampattinim  
kareil-nal-tapa-dharmmad ā-Sasinati-śrī-gantiyar vvandu mēl  
arid āyushyamān entu nōḍ enage tām int endu Kalvappinu!  
torad ārādhane-nōntu tīrttha-giri-mēl Svarggālayakk ēridār ||

## 77.

*At the same place, to the north of No. 76.*

†Siddham

śrī

gati-chēstā-viraham śubhāṅgade ghanam māṅ-iṭṭamān viṭṭu val  
yatiyaṁ pēḷda vidhānad indu toradē Kalbappinā śailadul  
prathitārthhappade nōnta nisthita-yaśā svāyuh-pramā . . . yak  
sthiti-dēhā Kamalōpamaṅga subhamuṁ Svarllōkadiṁ niśchitam

## 78.

*At the same place, below No. 77.*

Sahadēva-māṇi

## 79.

*At the same place, to the north-east of No. 78.*

sundara-pemp ad ugra-tapad ōgida . . . . . vārddhad anindyam endu pin  
band anurāgav indu balago . . ṇḍu mahōtsavad ēri śailamān  
sundari sauchad āryyad erade . . du vimānam oḍippi chittadin  
Indra-samānam appa sukha . . . ṇḍade . . kṣhaṇad eydi Svarggavā ||

## 80.

*At the same place, to the south-east of No. 79.*

Mahādēvan muni-puṅgavann adarppi kaḷu per-ddapaṁ  
mahātavan maraṇam appe tanag ā . . kamu kaṇḍe . .  
mahā-giri ma . . gaḷe salisi satyā . . nav int ī-  
mahā-tavad ontu male-mēl valav adu Divaṁ pokka

\* This is separately inscribed opposite the 3rd line, at the commencement.

† This is separately inscribed opposite the 2nd line, at the commencement.

## 81.

*At the same place, to the south-east of No. 80.*

bôdhyâtirêchya-kaivalya-bôdha-prârdvi-mahaujasê  
 Îsânâya namô yôgi-nishthâyâr Paramêshthînê  
 .. rê Kittûra-saṅghasya gaganasya mahaspatiḥ  
 paripû .. châri ..... dha ..... vâṇa .....  
 khyayâ .....

## 82.

*At the same place, to the north-east of No. 81.*

Baladêvâchâryyara pâṭiggamaṇa

## 83.

*At the same place, to the north of No. 82.*

svasti śrî Padmanandi-munipa ..... atuḷa ..... danimâ  
 kṛita-dêvâ ..... abhava ..... depa ..... mâ .....  
 llava .....

## 84 (34).

*At the same place, to the north of No. 83.*

svasti śrî  
 anavadyan Nadi-râshṭradulḷe prathita-yaśô .. ndakân vandu .. lâm  
 vinayâchâra-prabhâvan tapadinn adhikan Chandra-dêvâchâryya-nâman  
 udita-śrî-Kaḷvappinullê rishi-giri-śile-mêl nōntu tan dêham-ikki  
 niravadyann êṇi Svarggaṇ Śiva-nile-paḍedân sâdhugaḷ-pûjyamânan

## 85.

*At the same place, to the north-west of No. 84.*

śrî-Pushpaṇandi-nisidhige

## 86.

*At the same place, to the south-west of No. 85.*

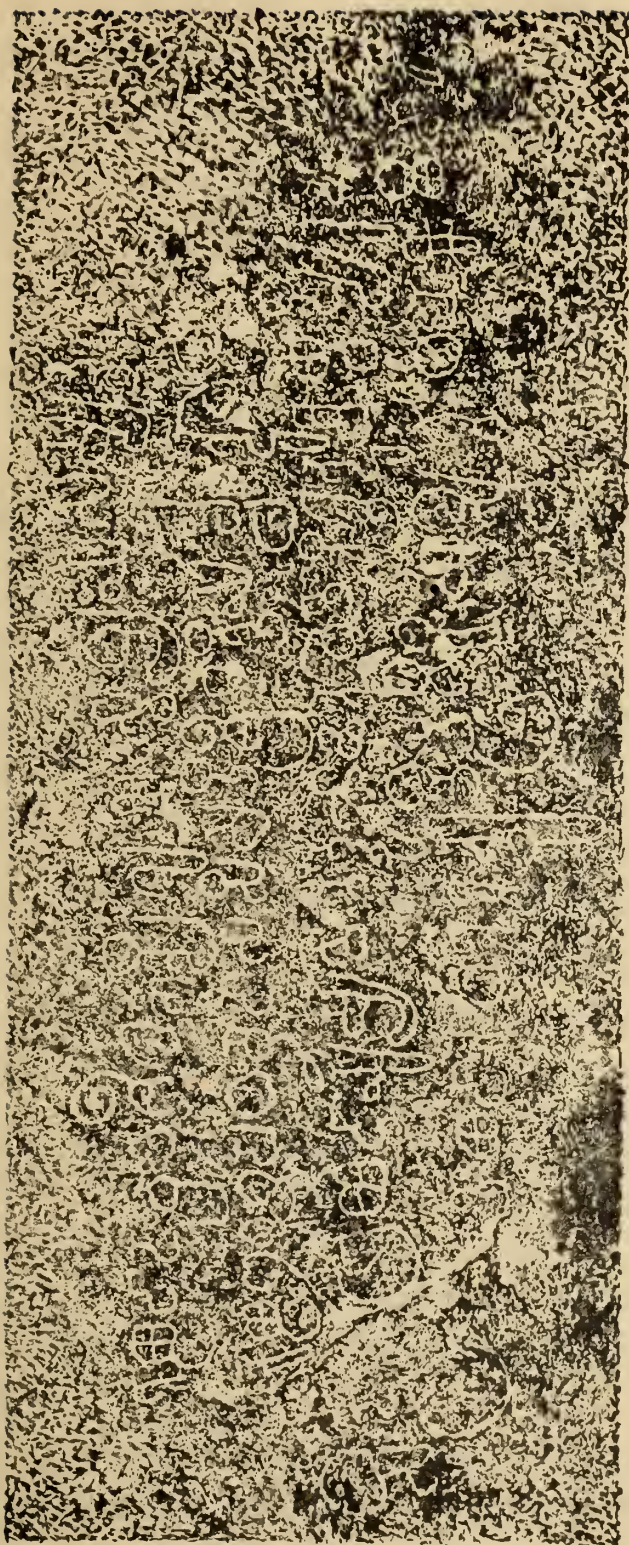
.... kra ..... na tamma ..... ge

## 87.

*At the same place, to the south-west of No. 86.*

śrî-Bâṭa





No 76.



No 82.





## 88 (26).

*At the same place, to the west of No. 87, to the north-east of Śāsana-basti.*

sura-chāpaṃbôle vidyul-lategaḷa teravôl mañjuvôl tôri bêgaṃ  
piriguṃ śrî-rûpa-lilâ-dhana-vibhava-mahâ-râsigal nillav ârggaṃ  
paramârttham mechchen âṇ i-dharaṇiyul iravân endu sanyâsanaiṃ-geyd  
uru-satvan Nandisêna-pravara-muni-varan dēva-lôkakke sandân

## 89.

*At the same place, below No. 88.*

.. kanâdo . . . . . ṇa-vaṃsâ . . . . . Kaḷvappin durgga . . . . .

## 90.

*On rock to the right of Châmuṇḍarâya-basti, to the west of No. 89.*

śrî-Bamma

## 91.

*At the same place, to the north of No. 90.*

Dallaga pêḷ dayvan pâ'a . .

## 92.

*At the same place, to the north of No. 85.*

svasti Koḷattûr-saṅghadi Viśôka-bhaṭârara nisidhige

## 93 (33).

*At the same place, to the east of No. 92.*

eḍepareg i-naḍe keydu tapam sayyamamân Koḷattûra-saṅgha . .  
vaḍe koṛed intu vâlṽud arid inn enag endu samâdhi kûḍië  
eḍe-vidiyal kavaḍiṇ Kaṭavapravam êriye nilladan andhan  
paḍegam olippa . . . . . nd i-sura-lôka-mahâ-vibhavasthanan âdam

## 94.

*At the same place, to the south-east of No. 93.*

śrîmad-Gauḍa-dêvara pâda

## 95.

*At the same place, to the north-east of No. 93, to the south of Eraḍukatṭe-basti.*

.. . . . ba sâdhu-gra . . ra dhîran nata-samyatâ . . . . . man Indranandi-  
âchâryya . . . .



.. me . . . . rmma âm edda . . . . . utûr id erppa pravalântari . . . . .  
 bhâvyaman varppin  
 .. ñðe . . . . . ddi môham agald i-val-vishayaŋgaŋan âtna-vaša-kkramav  
 idu Kaṭa . . . . sthitârâdhitâ . . . .  
 vinu . . . . . švarar i . . . . . nana . . . . . rêndra-râjya-vibhûti  
 sâsvatam eydidân

## 96.

*At the same place, to the south of No. 95.*

şvasti śrî-Koḷattûra sañghadâ Dêva . . . . . khantiyar nnisi ..

## 97.

*At the same place, to the south of No. 96.*

Namilûrâ sirisañghad Âjigaṇadâ Râjûñnatî-gantiyâr  
 amalam naltada šiladiñ guṇadin â-mikkôttamar mmiḷedor  
 namag ind olt idu endu êri giriyañ sanyâsanam yôgadoḷ  
 namo chint ayd use mantram ammañi . . e Svarggâlayam êridâr

## 98.

*At the same place, to the west of No. 97.*

śrî

tapamân dvâdaśadâ vidhâna-mukhadin keyd ondut â-dhâtri-mêl  
 chapal ill â-Navilûra-sañghada mahânantâmatî-khantiyâr  
 vipula-śrî-Kaṭavapra-nal-giriya mêl nônt ondu san-mârggadin  
 upamilyâ Suralôka-saukhyad eḍeyân tâm eydi iḷdâl manam

## 99.

*At the same place, to the south of No. 98, to the north of Majjigaṇṇana-bastî.*

śrî-svasti

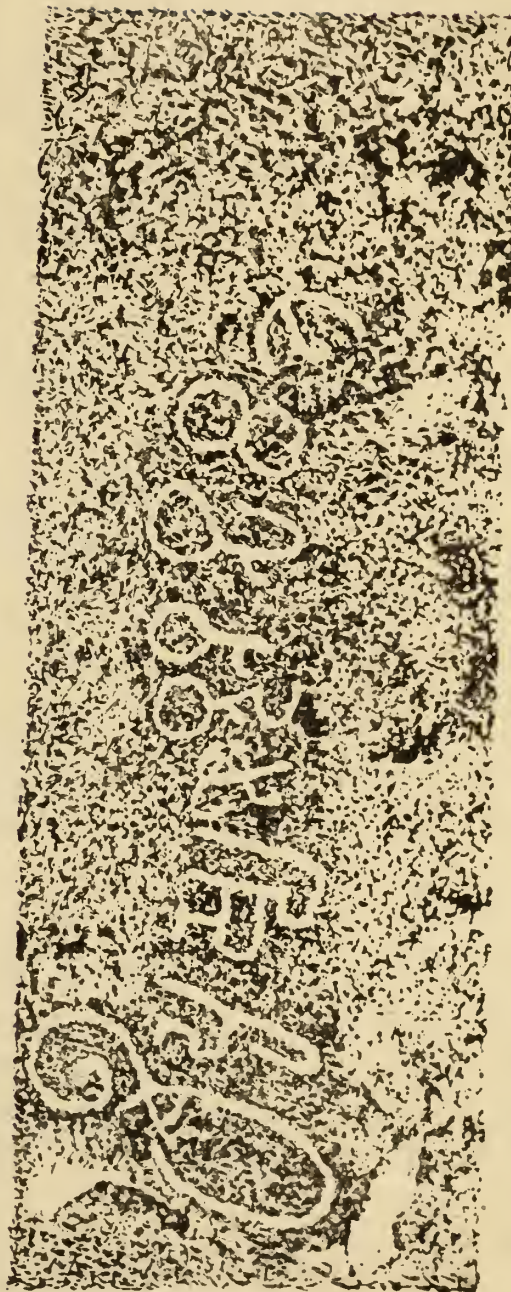
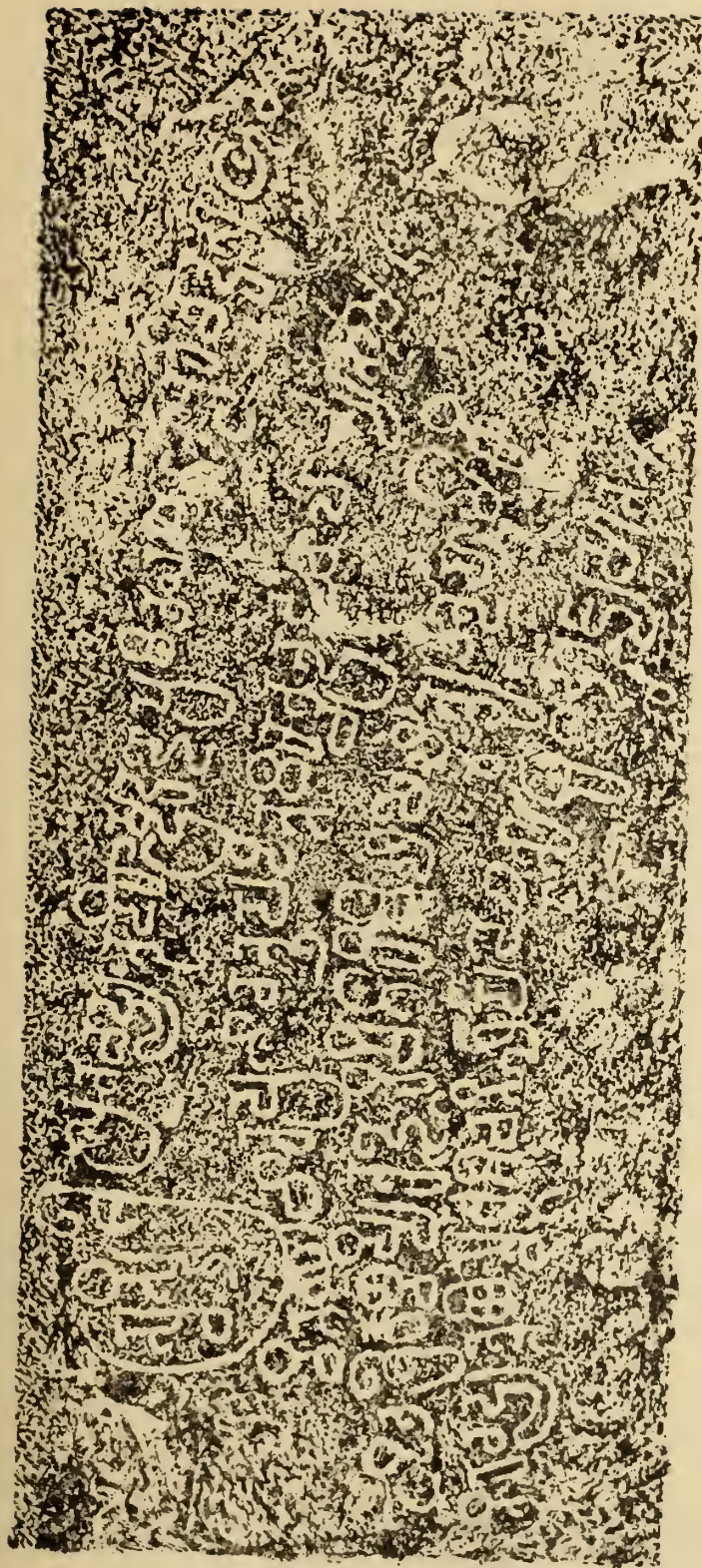
tanage mṛityu-varavân aṇide Pertvâṇa-vaṇśadon  
 Kâlanig êk asude . . ppina râjya vivatin  
 ghâ . . ka . . inodasu . . to . . . . matâ kachchi ni-  
 dhânama . . . . sura . . ga-gatiyuḷ nele-konḍan

## 100.

*At the same place, to the east of No. 99.*

Paravatimala

Nº 84.



Nº 85.

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## 101.

*At the same place, to the north of No. 100.*

. . . . male-mêl aelia . . . . mahâ . . . . bola . .

## 102.

*At the same place, to the north-east of No. 101.*

. . . . jannal Navilûr anêka-guṇadâ śrīsaṅgha . . . . du . .  
 . . . . . . . . . . m enal tilakaṁ . . . . śrī . . . . r âchâryyara  
 . . . . . . . . . . bhinânam eyde torad endô râga-saukhyâgati  
 . . . . . . . . . . dad ondu pañcha-padadê dôshaṁ nirâsaṁ . . . .

## 103.

*At the same place, to the east of No. 102.*

svasti śrīmat-Navilûr-saṅghada Pushpasênâchâri . . . . . ya nisidhige

## 104.

*At the same place, to the south-east of No. 103.*

śrī-Dêvâchâryya . . nisidhige

## 105.

*At the same place, to the east of No. 104.*

śrī

aṅgâdi nâman anekam guṇa-kīrtt id entân  
 tuṅgôchela-bhakti-vaśadin torad illi dêham  
 poṅgo! vichitra-giri-kûṭamayam ku-chêlam

## 106 (31).

*At the same place, to the north-east of No. 105.*

\*svasti śrī

Navilûrâ śrī-saṅghadulle guravam nam Mauniy-âchâriyar  
 avarâ śishyar aninditâr gguṇa-mi . . Vṛishabhanandī muni  
 bhava-vij Jaina-su-mârggadulle naḍad ond ârâdhanâ-yôgadin  
 avarum sâdhisi Svargga-lôka-sukha-clittam . . . . . mâdhiga!

## 107.

*At the same place, to the east of No. 106.*

śr

vand anurâgadin eṛadu granthegaḷa kkramad aṛi śaila . .

\* Opposite the third line.

vandanu mârggadinê timirâ vidhiye Navilûra saṇ . . . .  
 ebendade buddhiya hâraman i . . tiyuṇ . . yamâvi-abbega!  
 . . . . . lippi nal Surara saukhyaman imin oḍaṇḍar âṭṭamum

### 108 (29).

*At the same place, to the south-east of No. 107.*

śrî

anavaratan nâlampi bhṛita-sayyamam ente vichchheyaṇ  
 vanadoḷ ayôgya . . . . nakkum ad i . . . . . gaḷo . . . .  
 manavam ikkuta . . . . . radi . . . . . nôntu samâdhi kûḍidoṇ  
 anupaina divy appadu Suralôkada mârggadoḷ iḷdar inbinim ||  
 Mayûra-ggrâma-saṅghasya saundaryyâ Âryya-nânikâ  
 Kaṭapragirisailê cha sâdhitasya samâdhitah ||

### 109.

*At the same place, to the south-east of No. 108.*

śrî

Mêghanandi-muni tân Namilûr-vvara-saṅghadâ  
 . . . . . tîrtthadi siddhiyân . .  
 da . . . . .  
 . . . . .

### 110.

*At the same place, to the south-east of No. 109.*

Śrîkaṇṭhayya

### 111.

*At the same place, to the west of No. 110.*

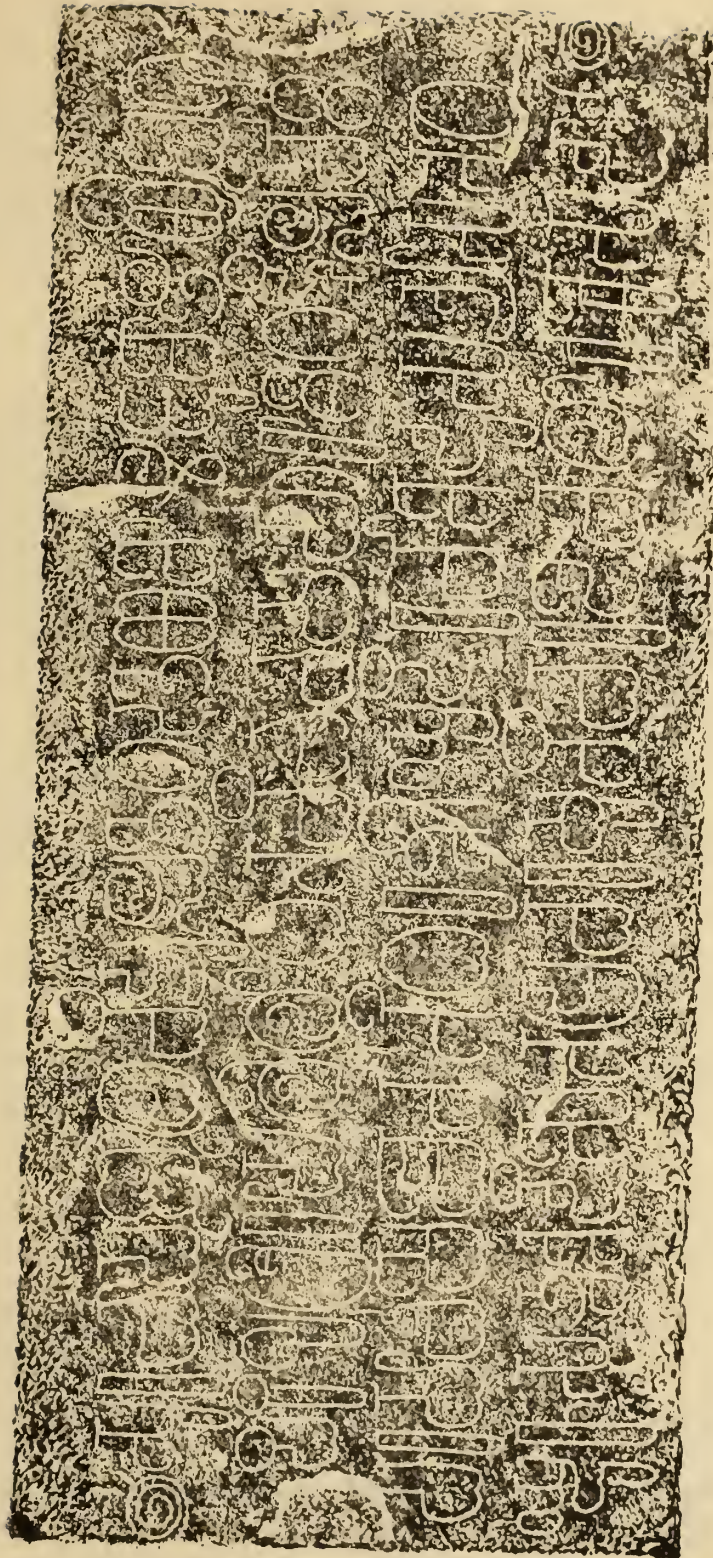
śrî

sa . . . . . nâ . . . . negarteyaguṇ sed eṇe-vaḍesi dal  
 mugiva . . . . . nôntum mevola . . tapamain  
 . . . . . ni . . . . putra Nandimunipa . . . . .  
 . . mâryyana . . . . . yu . . . . ! mâlô tala idaruḷ nôntu siddhisthan âdam

### 112.

*At the same place, to the west of No. 111.*

śrî-Navilûr-saṅghadâ Guṇamati-avvegalaḷa nisidhige



*Major Archaeological Survey.*

N O R 88.





## 113 (32).

*At the same place, to the north of No. 112.*

tanage mṛityu-varavân aṛid endu su-panḍitan  
anêka-śīla-guṇa-mâlegalin sagid oppidon  
vinaya-Dêvasêna-nâma-mahâ-muni nôntu pin  
inadar ilḍu paḷi taṅkade tân divam êṛidân

## 114 (27).

*At the same place, to the east of No. 113.*

śrī

śubhânvita-śrī-Namilûra-saṅghadâ  
prabhâvati . . . . .  
prabhâkhyam i-parvvatadulḷe nôntu tâm  
svabhâva-saundaryya-karâṅgarâdhipar  
grâné Mayûrasaṅghê'sya âryyikâ Damitânati  
Kaṭvapra-giri-madhyasthâ sâdhitâ cha samâdhitâ ||

## 115.

*At the same place, to the north of No. 114.*

anêka-śīla-guṇad oppidor intū lekkisadum  
nenegend oru muniyindaḷ tapa-chchale nôntu tâm  
tamage mṛityu-varavân aṛidaṃ śrī-Purttiya . . . .

## 116.

*At the same place, to the north-east of No. 115.*

i-pûjyâ . . lamânsarêti vaṛadôr êḷ-nûrvvaram lakshyam i-  
Śrīpûrânvaya-Gandhavarimman amita-Śrīsaṅghadâ puṇyad i-  
san-paurâ . . nidê . . . rivalagham . . r i-śīlâ-tala . . . . .  
. . . . . mân neṛad upa . . . i . . . . .

## 117 (43).

*On the first pillar in the maṇṭapa to the south of Châmuṇḍarâja-basti.*

(East face).

śrīmat-parama-gaṇbhira-syâdvâdâmôgha-lâñchhanam  
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
śrīman-Nâbhêya-nâthâdy-amaḷa-Jina-varâṇika-saudhōru-vârddhiḥ |  
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih |  
śasta-syâtkâra-mudrâ-śabalita-janatânanda-nâdōru-ghôshaḥ |  
sthêyâd â-chandra-târam parama-sukha-mahâ-vīryya-vīchī-nikāyaḥ ||

śrīman-munīndrōttama-ratna-varggāś śrī-Gautamādyāḥ prabhaviṣṇavas  
 tē  
 tatrāmbudhau sapta-maharddhi-yuktās tat-santatau Nandigaṇē babhūva ||  
 śrī-Padumaṇandīty-anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ |  
 dvitīyam āsīd abhidhānam udyach-charitra-saṁjāta-su-chāraṇarddhiḥ ||  
 abhūd Umāsvāti-muniśvarō'sāv āchāryya-śabdōttara-Griddhapiṇchchhaḥ |  
 tad-anvayē tat-sadriśō'sti nānyas tātkaḷikāśēsha-padārttha-vēdi ||  
 śrī-Grirddhapiṇchha-munipasya Bālākapiṇchhaś  
 śishyō'janishṭa bhuvana-traya-vartti-kirttiḥ |  
 chāritra-chuñchur akhilāvanipāḷa-mauli-  
 mālā-sīḷimukha-virājita-pāda-padmaḥ ||  
 tach-chhishyō Guṇanandi-paṇḍita-yatiś chāritra-chakrēśvaraḥ |  
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patiḥ |  
 mithyā-vādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravō  
 bhavyāmbhōja-divākarō vijayatāṃ Kandarppa-darppāpahaḥ ||  
 tach-chhishyās tri-śatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās  
 tēshūtkriṣṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārtthaka-  
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō muniḥ |  
 nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ||  
 ajau mahipa-chūdā-ratna-rārājitaṅghrīr  
 vvijita-Makarakētūddaṇḍa-dōrddaṇḍa-garbbhaḥ |  
 ku-naya-nikara-bhūdhraṇika-dambhōḷi-daṇḍaḥ |  
 sa jayatu vibudhēndrō Bbāratī-bhāḷa-paṭṭaḥ ||

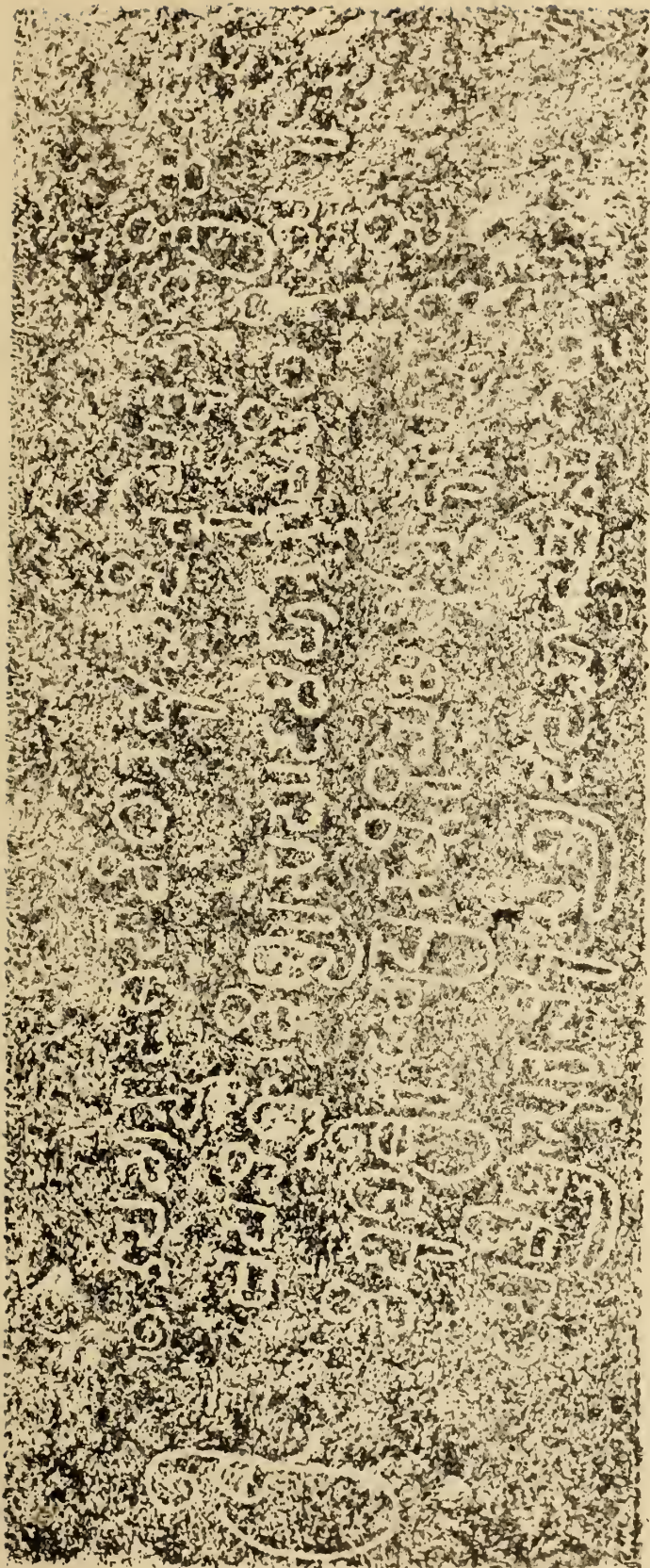
(South face.)

tach-chhishyaḥ Kaḷadhautanandi-munipaḥ saiddhānta-chakrēśvaraḥ |  
 pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kirttiśvaraḥ |  
 pañchākshōmnada-kumbhi-kumbha-daḷana-prōṇmukta-muktāphaḷa-  
 prāṇsu-prāñchita-kēsari budha-nutō Vāk-kāminī-vallabhaḥ ||  
 avargge Ravichandra-siddhānta-vidar Sampūrṇachandra-siddhānta-muni-  
 pravaraḥ avar avargge śishya-pravaraḥ śrī-Dāmanandi-sau-muni-patigaḷu ||  
 bōdhita-bhavyar asta-Madanar mada-varjjita-śuddha-mānasar  
 Śrīdhara-dēvar embar avar agra-tanūbhavar ādar ā-yaśaś-  
 śrī-dhararg āda śishyar avaroḥ negaḷdar mMaladāri-dēvaruṇi  
 Śrīdhara-dēvaruṇi nata-narēndra-tirīṭa-taṭārchchita-kramar ||  
 Maḷadhāri-dēvarindaṃ beḷagidudu Jinēndra-śāsanaṃ munnaṃ nir-  
 mnaḷam āgi mattam īgaḷ beḷagidapudu Chandrakirtti-bhaṭṭarakarim ||

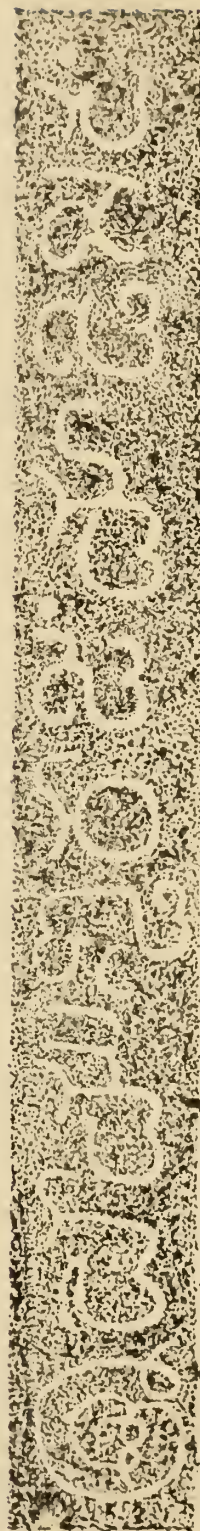
avara śishyar ||

paramāptākhiḷa-śāstra-tatva-nīlayaṃ siddhānta-chūdāmaṇi-  
 sphuritāchāra-param vinēya-janatānandaṃ guṇāṇika-sun-





N<sup>o</sup> 98.



N<sup>o</sup> 122.





darani emb unnatiyini samasta-bhuvana-prastutyani adani Diva-  
karanandi-brati-nathan ujvala-yaśo-vibhrajitāśa-taṭani ||  
vidita-vyākaraṇada tarkkaḍa siddhāntada viśēshadini traividyā-  
spadar end i-dhare baṇṇipudu Divākaraṇandi-dēva-siddhāntigaraṇi ||  
vara-rāddhāntika-chakravartti durita-pradhvaṇisi Kandarpa-si-  
ndhura-siṇṇaṇi vara-śīla-saḍ-guṇa-mahāmbhōrāśi paṇkēja-pu-  
shkara-dēvēbha-śaśāṇka-sannibha-yaśa-śrī-rūpan ohō Divā-  
karaṇandi-brati nirmmadani nirupamaṇi bhūpēndra-brindārchchitaṇi ||

(West face.)

vara-bhavyānana-padman uḷḷalaral aḷḷāṇika-nētrōtpalaṇi  
koragal pāpa-tamas-tamaṇi parayaḷ ettaṇi Jaina-mārggāṇalāṇi-  
baraṇi aty-ujvalaṇi āgal ēṇi beḷagitō bhū-bhāgamaṇi śrī-Divā-  
karaṇandi-brati-vāk divākara-karākārambol urbbi-nutaṇi ||  
yaḍ-vaktra-chandra-viḷasad-vachanāmṛitāmbhaḷ-  
pānēna tushyati vinēya-chakōra-brindaḷ  
Jaimēndra-śāsana-sarōvara-rājahamṣō  
jiyād asau bhuvī Divākaraṇandi-dēvaḷ ||

avara śishyaru ||

Gaṇḍavimukta-dēva-Maḷadhāri-muniṇdrara pāda-padmanamaṇi  
kaṇḍoḍ aśādhyam ēṇi neneda bhavya-jaṇakk ama koṇḍa chaṇḍa-  
daṇḍa-virōdhi-daṇḍa-nṛipa-daṇḍa-patat-prithu-vajra-daṇḍa-kō-  
daṇḍa-karāḷa-Daṇḍadhara-daṇḍa-bhayaṇi peṇa-piṇḍi pōgavē ||  
baḷa-yutaraṇi baḷalchuva Latānta-śaraṇḍi idirāḍi tāgi saṇ-  
chalise paḷaṇchi tūḷḍ avanan oḍisi meṇ-vagey āda dūsaṇi  
kaḷeyade ninda karbbunada karggida sippina makke-vetta ka-  
ttaḷaṇi enisittu putt aḍarḍḍa meyya maḷaṇi Maḷadhāri-dēvaraṇi ||  
maṇḍum aḍ omme laukikada vārtteyan āḍada ketta bāgilani  
teṇeyada bhānuv astamitaṇi āgire pōgada meyyan ommeṇi  
tuṇisada kukkuṭāsanake sōlada gaṇḍa-vimukta-vṛittiyaṇi  
maṇeyada ghōra-duśchara-tapaś-charitaṇi Maḷadhāri-dēvara ||

ā-chāritra-chakravarttigaḷa śishyaru ||

paṇchēndriya-prathita-sāmaja-kumbha-piṭha-  
nirḷōṭa-lampāṭa-mahōgra-samagra-siṇṇaḷ ||  
siddhānta-vārinidhi-pūrṇa-niśādhināthō  
bābhāti bhūri bhuvanē Śubhachandra-dēvaḷ ||  
śubhrābhṛābha-sura-dvipāmara-sarit-tārāpatis-prasphuṭa-  
jyōtsnā-kunda-śaśiddha-kambu-kamaḷābhāśa-taraṇḍōtkaraḷ  
prakhya-prajvala-kīrttim anvaham imāṇi gāyanti dēvaṇḍanā  
dik-kanyaḷ Śubhachandra-dēva bhavataś chāritra-bhūṇi bhāmini



Śubhachandra-munīndra-yaśas-prabheyoḥ sariy āgalāraḍ int ī-chandram |  
 prabhuteg ide kandi kundidan abhava-śirōmaṇig ad ēke kandum kundum ||  
 ettalu bijayaṇ-gayvaḍam attale dharimma-prabhāvam adhikōtsavaḍim  
 bittaripud enale pōlvare mattinavaru śrī-Śubhēndu-saiddhāntigaram ||  
 Kantu-maḍāpahar ssakaḷa-jīva-dayā-para-Jaina-mārgga-rā-  
 ddhānta-payōdhigaḷ vishaya-vairigaḷ uddhata-karimma-bhaṇjanar  
 ssantata-bhavya-paḍma-dinakṛit-prabharam Śubhachandra-dēva-si-  
 ddhānta-munīndrarām pogalvud ambudhi-vēshṭita-bhūri-bhūṭaḷam ||

(North face.)

khyāta-śrī-Maladhāri-dēva-yaminaś śishyōttamē Svar-ggatē  
 hā hā śrī-Śubhachandra-dēva-yatipē siddhānta-chūḍāmaṇau  
 lōkānugraha-kāriṇi kshiti-nutē Kandarppa-darppāntakē  
 chāritrōjvaḷa-dīpikā pratihatā vātsalya-valli gatā ||  
 Śubhachandrē mahas-sāndrē'nvikritē kāla-Rāhuṇā ||  
 sāndhakāram jagaj-jālam jāyatēṭṭyēti nādbhutam ||  
 bāṇāmbhōdhi-nabhaś-śaśāṅka-tuḷitē jātē Śakābdē tatō  
 varshē Sōbhakṛit-āhvayē vyupanatē nāsē puna Śrāvaṇē  
 pakshē kṛishṇa-vipaksha-varttini sitē vārē ḍasamyām tithau  
 Śvar yātas Śubhachandra-dēva-gaṇabhṛit siddhānta-vārānnidhiḥ ||

śrīmad avara guḍḍam || samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati  
 mahā-prachanḍa-daṇḍanāyakam vairi-bhaya-dāyaka | gōtra-pavitra | budha-jana-  
 mitra | svāmi-drōha-gōdhūma-gharaṭṭa | saṅgrāma-jattuṭṭa | Viṣṇuvarddhana-Poy-  
 sala-mahārāja-rājya-samuddharaṇa kaligaḷ-ābharaṇa śrī-Jaina-dharmināmṛitāmbu-  
 dhi-pravarddhana-sudhākara samyakta ratnākarādy-anēka-nāmāvaḷi-samāḷaṅkṛita-  
 rappa śrīman-mahā-pradhāna-daṇḍanāyaka-Gaṅga-Rājam tamma gurugaḷ śrī-Mūla-  
 saṅghaḍa Dēsiyagaṇaḍa Pustakagachchhaḍa Śubhachandra-siddhānta-dēvargge  
 parōksha-vinayakke nisidhigeya nilisi mahā-pūjeyam māḍi mahā-dānamam geydaru ||  
 ā-mahānubhāvan attige || Śubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyan atty-ādaradindam Jakkaṇabbe māḍisuvaḷu sach-  
 charite guṇānvitey end ī-dharaṇīṭaḷa mechchi pogalutirppudu nichcham ||  
 doreyē Jakkaṇikabbeg ī-bhuvanadoḷ chāritradoḷ śīḷadoḷ  
 parama-śrī-Jina-pūjeyoḷ sakaḷa-dānāścharyyadoḷ satyadoḷ  
 guru-pādāmbuja-bhaktiyōḷ vinayadoḷ bhavyarkkaḷam kandaḍ ā-  
 daradiṇ mannisutirppa pempin eḍeyoḷ matt anya-kāntā-janam ||

śrīmat-Prabhāchandra-siddhānta-dēvara guḍḍa heggaḍe Marḍdimayyam bare-  
 ḍam || biruda-rūvāri-mukha-tīḷakam Varddhamānāchāri khaṇḍarisida maṅgaḷa-  
 mahā śrī-śrī ||



[illegible]







## 118 (44).

*On the second pillar in the same maṇḍapa.*

śrīmat-parama-gambhīra-syādvādāmôgha-lâñchhanam  
jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
bhadram astu Jina-śâsanâya sampadyatâm pratividhâna-hêtavê  
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭīyasê ||

namas siddhébhyah ||

janatâdhâran udâran anya-vanitâ-dûram Vachas-sundari-  
ghana-vṛitta-stana-hâran ugra-raṇa-dhīram Mâran ên endapai  
janakam tân ene Mâkanabbe vibudha-prakhyâta-dharmma-prayu-  
kte nikâmâtta-charitre tây enal idên Êcham mahâ-dhanyanô ||

kanda ||

vitasta-malam budha-jana-mitram dvija-kuḷa-pavitram Êcham jagadoḷu  
pâtram ripu-kuḷa-kanda-khanitram Kaunḍinya-gôtram amaḷa-charitra |

vṛi ||

parama-Jinêśvaram tanage deyvan aḷurkkeyin olpu-vetta Muḷ-  
ura ḍurita-kshayar kKanakanandi-muniśvarar uttanôttamar  
ggurugaḷ udâtta-vittan avadâtta-yaśam Nṛipakâma-Voysalam  
poreda mahiśan endod ele baṇṇipar âr negaḷd Êchigâṅkana ||

kaṇ ||

Manu-charitan Êchigâṅkana maneyoḷ muni-jana-samûhamum budha-  
janamum

Jina-pûjane Jina-vandane Jina-mahimegaḷ âva kâlamum sôbhisugum ||

â-mahânubhâvan arddhângiy ent appaḷ endode ||

uttama-guṇa-tati vanitâ-vṛittiyan olaḱonḍud endu jagam ellam kayy-  
ettuvinan amala-guṇa-sampattige jagadoḷage Pôchikabbeye nôntaḷu ||  
tanuvam Jina-pati-nutiyin dhananam muni-janada triptiyin sa-phalam  
id inn

enag emb i-nambugeyoḷ mananam jagadoḷage Pôchikabbeye nṛipaḷu ||  
jana-vinutan Êchigâṅkana manas-sarô-haṇsi Gaṅga-Râja-chamû-nâ-  
thana janani janani bhuvanakk ene negaḷdaḷ Pôchikabbe guṇad unnatiyin |  
enisida Pôchâmbike parijanamum budha-janamum orinmeg orime manam  
ta-

ṇane taṇidu parase punyam[an] anantam nerapi parapi jasanamja-  
gadoḷu ||

va ||

int enisid â-Pôchâmbike Belgolaḍa tīrttham modalâg anêka-tīrtthagaḷoḷu  
palavum chaityâlayaṅgaḷa māḍisi mahâ-dâna-geydu ||

Ins.

vri ||

adan inn ên embe nân ond amalâda sukṛitamam nōḍa rômnâucham âda-  
ppudu pêlv udyôgadindam smariyipade namô vitarâgâya gârha-  
sthyada yôshid-bhâvad i-kâlada pariṇatiyim geldu sallêkhanâ-sam-  
padaḍindam dēvi Pôchâmbike Sura-padamam lileyim sûregonḍal ||

Saka-varsha 1043 neya Sârvvari-saṇvatsarâd Âshâḍha-suddha 5 Sôma-vârada-  
ndu sanyasanamam kaikonḍu êka-pârśva-niyamadinu pañcha-padaman uchchârisut-  
tam Dēvalôkakke sandalu || â-jagaj-jananiya putram || samadhigata-pañcha-mahâ-  
śabda mahâ-sâmantâdhipati mahâ-prachanḍa-daṇḍanâyakam vairi-bhaya-dâyakam  
gôtra-pavitrâṃ budha-jana-mitra śrî-Jaina-dharmamâṃritâmbudhi-pravarddhana-  
sudhâkaram | samyaktva-ratnâkaran âhârâbhaya-bhaiśajya-śâstra-dâna-vinôḍa |  
bhavya-jana-hṛidaya-pramôḍa | Vishṇuvarddhana-bhûpâla-Hoysala-mahârâja-râjy-  
âbhishêka-pûrṇa-kumbha | dharmma-harmyôddharana-mûla-stambha | nuḍidante  
ganḍa pagevaram beṇikonḍa | drôha-gharattâdy-anêka-nâmavâlî-samâlâṇkṛitan appa  
śrîman-mahâ-pradhânam daṇḍanâyakam Gaṅga-Râjam tann âtinâmbike Pôchala-  
dēviyar Divakke salalu parôksha-vinayakk end i-nisidhigeyam nilisi pratishṭhe-  
geydu mahâ-dâna-pûjârchchanâbhishêkaṅgalam inâḍida maṅgala-mahâ śrî śrî ||  
śrî-Prabhâchandra-siddhânta-dêva-guḍḍam | perggade-Châvarâjam baredam ||  
rûvâri-Hoysalâchâriya magam Varddhamânâchâri biruda-rûvâri-mukha-tiḷakam  
kaṇḍarisida ||

## 119.

*On rock to the right of the entrance to Châmunḍarâya-basti.*

śrîmat-Lakṣhaṇa-dēvara pāda ||

## 120 (66).

*At the same basti, on the śiṅhapīṭha of Nēmiśvara-svâmi.*

Gaṅga-sênâpatês sūnur Êchanô bhârati-chaṇaḥ  
trailôkya-rañjanam Jaina-chaityâlayam achîkarat ||  
bndha-bandhus satâṇi bandhur Êchanah kamaḷâ-chaṇaḥ  
Boppanâpara-nâmâṅka-chaityâlayam achîkarat ||

## 121 (67).

*At the same basti, on the pedestal of Pârśvanâtha in the upper storey.*

Jina-grihamam Beḷgoḷadol janam ellam pogale mantri-Châmunḍana na-  
ndanam olavinu mâḍisidam Jinadēvaṇam Ajitasēna-munipara guḍḍam ||

## 122.

*At the same basti, on the basement on both sides of the entrance.*

śrî-Châmunḍa-Râjam mâḍisidam.

## 123.

*On rock to the left of the porch of the same basti.*

*(Nāgari characters).*

Sāntañandi-dēvara pāda.

## 124.

*At the same place, to the north of No. 123.*

*(Nāgari characters).*

śrīmatu Chandrakīrtti-dēvara pāda

## 125 (45).

*On a stone to the right of Eraḍukatte-basti.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
bhadram astu Jina-śāsanāya sampadyatām pratividhāna-hêtavê  
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanê paṭīyasê ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatipurā-  
varādhīśvaram Yādava-kuḷāmbara-dyumanī samyaktva-chūḍāmaṇi Malaparol-  
gaṇḍādy-anēka-nāmāvali-sainālaṅkṛitar appa śrīman-mahā-maṇḍalēśvaram Tri-  
bhuvana-malla Talakāḍu-goṇḍa bhuja-baḷa-Vīra-Gaṅga Viṣṇuvarddhana-Hoysaḷa-  
Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārka-  
tāram saluttam ire tat-pāda-padinōpajīvi ||

vṛitta ||

janatādhāran-udāran anya-vanitā-dūram Vachas-sundarī-  
ghana-vṛitta-stana-hāran ugra-raṇa-dhīram Māran ên endapai  
janakam tām ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-  
kte nikāmāta-charitre tāy enal idēn Êcham mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-mitram dvija-kuḷa-pavitram Êcham jagadolū  
pātram ripu-kuḷa-kanda-ghanitram Kaṇḍīnya-gōtran amaḷa-charitra ||  
Manu-charitan Êchigāṅkana maneyolū muni-jana-samūhamum budha-  
janamum  
Jina-pūjane Jina-vandane Jina-mahimegaḷ āva kalamum sōbhisugum ||  
uttama-guṇa-tati vanitā-vṛittiyan olaḱoṇḍud endu jagam ellam kaiyy-  
ettuvinaṃ amaḷa-guṇa-sampattige jagadolage Pōchikabbeye nōntaḷu ||



ant enisid Échi-Rájana Pôchikabbeya putran akhila-tírtthakara-parama-  
dêva-parama-charitâkarṇṇanôdirṇṇa-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-  
samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôpa-lôlupa-kṛipâṇanuv âhârâbhaya-  
bhaiśajya-śâstra-dâna-vinôdanuṇ sakala-lôka-śôkâpanôdanuṇ ||

vṛitta ||

vajraṃ Vajrabhritô haḷaṃ Haḷabhritaś chakraṃ tathâ Chakriṇaś  
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍivakôdaṇḍinaḥ  
yas tadvat vitanôti Vishṇu-nṛipatêśh kâryyaṃ katham mâdṛisair  
gGaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇnô bhavêt ||

int enipa śrīman-mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa Gaṅga-  
Râjaṃ Châḷukya-chakravartti-Tribhuvanamalla-Perminâḍi-dêvana daḷaṃ pan-  
nirvvar ssâmantar-vverasu Kaṇnegâla-biḍinalu biṭṭ ire ||

kanda ||

tege vâruvamaṃ hâruva bageyaṃ tanag iruḷa bavarav enuta savaṅgaṃ-  
buguva kaṭakigaran aḷiraṃ pugisidudu bhujâsi Gaṅga-daṇḍâdhipana ||

vachana ||

embinam avaskanda-kêliyindam anibarum sâmantarumaṃ bhaṅgisi tadiya-  
vastu-vâhana-ṣamûhamam nija-svâmige tandu koṭṭu nija-bhujâvasṣṭambhakke  
mechchi mēchchideṃ bēḍikolḷ ene ||

kanda ||

parama-prasâdamaṃ paḍedu râjyamaṃ dhanamaṃ ênumaṃ bēḍad ana-  
svaram âge bēḍikonḍaṃ Paramanan idan Arhad-archchanâñchita-chitta ||

antu bēḍikonḍu ||

vṛitta ||

pasarise kittanaṃ janani Pôchala-dêviyar artthivaṭṭu mâ-  
ḍisida Jinâlayakkam osed âtina-manôrame Lakshi-dêvi mâ-  
ḍisida Jinâlayakkam idu pûjane-yôjitam endu koṭṭu san-  
tosaman ajasram âṃpan ene Gaṅga-chamûpan id ên udâttanô ||

akkara ||

âdiyâg irppuḍ Ârhata-samayakke Mûlasaṅghaṃ Koṇḍakundânvayaṃ  
bâdu vēḍ adam baḷayipud alliya Dêsigagaṇada Pustakaga chehhada  
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa-pempiṅg  
âdam esed irppa Śubhachandra-siddhânta-dêvara guḍḍaṃ Gaṅga-chamû-  
pati ||

Gaṅgavâḍiya basadigaḷ enit oḷav anitumam tãn eyde posayisidaṃ |

Gaṅgavâḍiya Gommaṭa-dêvargge sutt-âlayaman eyde mâḍisidaṃ |

Gaṅgavâḍiya Tigulaṃ beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭa |

Gaṅga-Râjan â-munnina Gaṅgara Râyaṅgaṃ nûrmaḍi dhanyaṃ altê ||

*On the 1st pillar in the maṇḍapa to the right of the same basti.*

*(North face.)*

bhadram astu Jina-śāsanasya ||

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ  
prathita-prithula-kîrttiś śrî-Śubhêndra-bratiśaḥ  
guṇa-maṇi-gaṇa-sindhuś śîśhta-lôkaika-bandhuḥ  
vibudha-madhupa-phullaḥ pulla-bhâṇadi-sallaḥ ||  
Śrî-vadhu chandra-lêkhe sura-bhûruhad udbhavadiṇ payôdhi-vê-  
lâ-vadhu pempu-vettavol anindite Nâgale chârṇ-rûpa-lî-  
lâvati danḍanâyakiti Lakkale Dêmati Bûchi-râjan emb  
i-vibhu puṭṭe pempu-vaḍed ârjjisidaḥ piridappa kîttiya ||

va ||

ây-abbeya magan entappan endade || svasti samasta-bhuvana-bhavana-vikhyâta-  
khyâti-kântâ-nikâma-kamanîya-mukha-kamaḥa-parâga-parabhâga-subhagîkritât-  
mîya-vaktranuṇ || svakîya-kâya-kânti-parihasita-Kusumachâpa-gâtranuṇ || âhârâbha-  
ya-bhaishajya-śâstra-dâna-vinôdanuṇ || sakaḥa-lôka-sôkâpanôdanu || nikhîla-guṇa-  
gaṇâbharânanuṇ || Jina-charaṇa-saraṇanuṇ enisida Bûchanaṇ ||

vṛitta ||

vinayada sîme satyada tavarn tane śauchada janma-bhûmiy end  
anavarataṇ pogalvudu janam vibudhôtvara-kairava-prabô-  
dhana-himarôchiyaṇ negardda Bûchiyan udgha-parârththa-sad-guṇâ-  
bhinava-Dadhîchiyaṇ su-bhaṭa-bhikara-vikrama-Savyasâchiyaṇ ||

ây-anuṇ Saka-varsha 1037 neya Vijaya-saṇivatsarada Vaiśâkha-suddha 10  
Âditya-vâradandu sarvva-saṅga-parityâ-*(West face)*ga-pûrvvakam muḍipidam ||

padya ||

tyâgaṇ sarvva-guṇâdhikaṇ tad-anujaṇ śanryyaṇ cha tad-bândhavaṇ  
dhairyyaṇ garbba-guṇâtîdârûṇa-ripuṇ jñânaṇ manô'nyaṇ satâṇ  
śêśhâśêsha-guṇaṇ guṇaika-saraṇaṇ śrî-Bûchano'tyâhitaṇ  
satyaṇ satya-guṇikarôti kurutê kiṇ vâ na châturyya-bhâk  
yô viryyê gaja-vairi-bhûyaṇ atulê dâna-kramê Bûchano  
yas sâkshât sura-bhûja-bhûyaṇ avanau gambhîratâyâ vidhau  
yô ratnâkara-bhûyaṇ unnati-guṇê yô Mêru-bhûyaṇ gatas  
sô'ntê sânta-manâ manîshi-lashitaṇ Gîrvvâṇa-bhûyaṇ gataḥ  
Mârâkâra iti prasiddhataṇ ity atyûrjjita-śrîr iti  
prâpta-Svarggapati-prabhutva-guṇa ity uchchair munîshîti cha  
śrîmad-Gaṅga-chamûpatê priyatamâ Lakshmi-sadrikshâ śîlâ-  
stambhaṇ sthâpayati sma Bûchana-guṇa-prakhyâti-vṛiddhi prati ||

dhare laghuv âytu viśruta-vinêya-nikâyam anâtham âytu Vâk-  
taruṇiyum iḡaḷ î-jagadoḷ ârggam anâdaraṇiyey âdaḷ end  
irade vishâdam âdam odavuttire bhavya-janânta [raṅga] doḷu  
nirupaman eydidam negardda Bûchiyaṇam Divijendra-lôkamaṇ ॥

śrî-Mûlasaṅghada Dêsigagaṇada Pustakagachchhada Subhachandra-sid-  
dhânta-dêvara guḍḍam Bûchaṇana niśidhige ॥

### 127 (47).

*On the 2nd pillar in the same maṇṭapa.*

*(South face.)*

bhadraṇ bhûyâj Jinêndrâṇaṇ śâsanâyâgha-nâśinê  
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânave ॥  
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varâṇika-saudhôru-vârdhhiḷ ॥  
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḷ ॥  
śasta-syâtkâra- mudrâ-śabalita-janatânanda-nâdôru-ghôshaḷ  
sthêyâd â-chandra-târaṇ parama-sukha-mahâ-vîryya-vîchi-nikâyaḷ ॥  
śrîman-munîndrôttama-ratna-varggaḷ  
śrî-Gautamâdyâḷ prabhavishṇavas tē  
tatrâmbudhau sapta-maharddhi-yuktâs  
tat-santatau Nandigaṇê babhûva ॥  
śrî-Padmanandîty-anavadya-nâmâ  
hy âchâryya-śabdôttara-Koṇḍakundaḷ ॥  
dvitîyam âsîd abhidhânâṇ udyach-  
charitra-saṅjâta-suchâraṇarddhiḷ ॥  
abhûd Umâsvâti-muniśvarô'sâv  
âchâryya-śabdôttara-Griddhapiṇchhaḷ  
tad-anvayê tat-sadriśô'sti nânyas  
tâtkâlikâśêsha-padârttha-vêdi ॥  
śrî-Griddhapiṇchha-munipasya Baḷâkapiṇchhaḷ ॥  
śishyô'janishṭa-bhuvana-traya-vartti-kîrttiḷ ॥  
châritra-chuṇchur akhilâvanipâla-maḷi-  
mâlâ-śilimukha-virâjita-pâda-padmaḷ ॥  
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaras  
tarkka-vyâkaraṇâdi-śâstra-nipṇas-sâhitya-vidyâ-patiḷ  
mithyâvâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô  
bhavyâmbhôja-divâkarô vijayatâṇ Kandarppa-darppâpahḷ ॥  
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs  
têshûtkrîṣṭatamâ dvi-saptati-mitâs siddhânta-śâstrârtthaka-  
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhō muniḷ



nânânûna-naya-pramâṇa-nipunô Dêvendra-saiddhântikaḥ ḥ  
 aṇi mahipa-chûḍâ-ratna-rârâjitâṅghrîr ḥ  
 vviṇita-Makarakêtûddanḍa-dôr-ddanḍa-garvvaḥ ḥ  
 ku-naya-nikara-bhûdhrânika-dambhōḷi-daṇḍas  
 sa jayatu Vibudhêndrô Bhâratî-bhâḷa-paṭṭaḥ ḥ  
 tach-chhishyaḥ Kaḷadhauta-nandi-munipas saiddhânta-chakrêśvaraḥ  
 pārâvâra-parîta-dhârîṇi-kuḷa-vyâptôru-kîrttiśvaraḥ  
 pañchâkshômmada-kumbhi-kumbha-daḷana-prômmukta-muktâphaḷa-  
 prâṇsû-prâñchita-kêsari budha-mitô vâk-kâminî-vallabhaḥ ḥ  
 tat-putrakô Mahêndrâdi-kirttir mMadana-Saṅkaraḥ  
 yasya Vâgdêvatâ śaktâ śrautîṇ mâlâm ayûyujat ḥ  
 tach-chhishyô Virañandi kavi-gamaka-mahâ-vâdi-vâgmitva- yuktô  
 yasya śrî-Nâkasindhu-Tridaśapati-gajâkâśa-saṅkâśa-kîrttiṇ  
 gâyanty uchchair ddigantê tridaśa-yuvatayaḥ prîti-râgânubandhât  
 sô'yaṇ jiyât pramâda-prakara-mahidharâbhîḷa-dambhōḷi-daṇḍaḥ ḥ  
 śrî-Gollâchâryya-nâmâ samajani munipaś śuddha-ratna-trayâtmâ  
 siddhâtmâdy-arttha-sârttha-prakaṭana-paṭu-siddhânta-śâstrâbdi-vichî-  
 saṅghâta-kshâḷitâhaḷ pramada-mada-kaḷâḷidha-buddhi-prabhâvaḥ  
 jiyâd bhûpâḷa-maṇḷi-dyumaṇi-vidâḷitâṅghryabja-lakshmi-viḷâsaḥ ḥ  
 perggade Châvarâjaṇi baredaṇi maṅgaḷa ḥ

(West face.)

Virañandi-vibudhêndra-santatau  
 nûtna-Chandila-narêndra-varṇsa-chû-  
 ḍamaṇiḷ prathita-Golla-dêśa-bhû-  
 pâḷakaḥ kim api kâraṇêna saḥ ḥ  
 śrîmat-Traikâlya-yôgi samajani mahikâ kâya-lagnâ tanutram  
 yasyâbhûd vṛiṣṭi-dhârâ niśita-śara-gaṇâ grîshma-mârttanda-bimbaṇ  
 chakraṇ sad-vṛitta--châpâkaḷita-yati-varasyâgha-śatrûṇ vijêtṇ  
 Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduh ḥ  
 tapas-sâmartthyatô yasya chhâtrô'bhûd brahma-râkshasaḥ ḥ  
 yasya smarâṇa-mâtrêṇa muñchanti cha mahâ-grahâḥ ḥ  
 prâjyâjyatâṇi gataṇi lôkê karaṇjasya hi tailakaṇi ḥ  
 tapas-sâmartthyataḥ tasya tapaḥ kiṇi varṇitṇi kshamaṇi ḥ  
 Traikâlya-yôgi-yatipâgra-vinêya-ratnas  
 siddhânta-vârdhhi-parivarddhana-pûrṇa-chandraḥ ḥ  
 dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô  
 jiyâd asâv Abhayanandi-munir j jagatyâṇi ḥ  
 yêṇâśêsha-parîshahâdi-ripavas samyag jîtâr prôddhataḥ ḥ  
 yêṇâptâ ḍaśa-lakshaṇôttama-mahâ-dharimâkhyâ-kalpadrûmâḥ ḥ

yēnāśēsha-bhavōpatāpa-hanana svādhyātma-saṁvēdanam  
 prāptam syād Abhayādi-nandi-munipas sō'yam kṛitārthō bhuvī ||  
 tach-chhishyas sakalāgamārttha-nipuṇō lōkajñatā-saṁyutas  
 sach-chāritra-vichitra-chāru-charitas saujanya-kandāṅkuraḥ |  
 mithyāt vābja-vana-pratāpa-hanana-śrī-sōma-dēva-prabhur  
 jīyāt sat-Sakalēndu-nāma-munipaḥ kāmāṭavi-pāvakaḥ ||  
 api cha Sakalachandrō viśva-viśvamubharēśa-  
 praṇuta-pada-payōjaḥ kunda-hārēndu-rōchiḥ |  
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-  
 pratīma-viśada-kīrttir v Vāg-vadhū-karṇapūrāḥ |  
 śishyas tasya dṛiḍha-vrataś śama-nidhis sat-saṁyamāmbhōnidhiḥ |  
 śīlānam vipulālayas samitibhir yyuktis tri-gupti-śritaḥ  
 nānā-sad-guṇa-ratna-rōhaṇa-giriḥ prōdyat-tapō-janma-bhūḥ  
 prakhyātō bhuvī Mēghachandra-munipas traividya-chakrādhipaḥ ||  
 traividya-yōgiśvara-Mēghachandrasyābhūt Prabhāchandra-munis su-  
 śishyaḥ |  
 śumbhad-vratāmbhōnidhi-pūrṇa-chandrō nirddhūta-daṇḍa-tritayō viśa-  
 lyāḥ ||  
 Pushpāstrāntīna-dānōtkata-kata-karaṭi-chchēda-dripyan-mrigēndraḥ |  
 nānā-bhavyābja-shaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ |  
 saṁsārāmbhōdhi-madhyōttaraṇa-karaṇa-tau-yāna-ratna-trayēśaḥ |  
 samyag-Jaināgamārtthānvita-vinaḷa-matiḥ śrī-Prabhāchandra-yōgi ||

(North face.)

śrī-bhūpālaka-maṁḍi-lālita-padas sa jñāna-Lakshmi-patiś  
 chāritrōtkara-vāhanaś śita-yaśaś-śubhrātapatrāṅchitaḥ  
 trailōkyādbhuta-Manmathāri-vijayas sad-dharmma-chakrādhipaḥ  
 prithvī-saṁstava-tūryya-ghōsha-ninadas traividya-chakrēśvaraḥ ||  
 śābdaughasya śirōmaṇiḥ pravīḷasat-tarkkajña-chūḍāmaṇiś  
 saiddhāntēddha-śirōmaṇiḥ praśamavad-brātasya chūḍāmaṇiḥ  
 prōdyat-saṁyaminām śirō-maṇir udañchad-bhavya-rakshāmaṇiḥ |  
 jīyāt sannuta-Mēghachandra-munipas traividya-chūḍāmaṇiḥ ||  
 traividyōttama-Mēghachandra-yaminaḥ patyur mmamāsi priyā  
 Vāgdēvī disahāvahittha-hṛidayā tad-vaśya-karṇmārtthinī |  
 kīrttir vvāridhi-dik-kuḷachaḷa-kuḷē svādātīnā prasṭūm apy  
 anvēṣṭūm maṇi-mantra-tantra-nichayaṁ sâ sambhramā bhrāmyati |  
 tarkka-nyāya-su-vajra-vēdir amaḷārhat-sūkti-tan-mauktikaḥ  
 śabda-grantha-viśuddha-śaṅkha-kaḷitas syādvāda-sad-vidruṇaḥ  
 vyākhyānōrjita-ghōshaṇaḥ pravipuḷa-prajñōdgha-vichī-chayō  
 jīyād viśruta-Mēghachandra-munipaḥ traividya-ratnākaraḥ ||

śrī-Mūlasaṅgha-kṛita-Pustakagacchha-Dēṣi-  
 yōdyad-gaṇādhīpa-sū-tārkika-chakravartti  
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandras  
 traividya-dēva iti sad-vibudhā stuvanti ||  
 siddhāntē Jina-Virasēna-saḍṛiṣaḥ śāsyābja-bhā-bhāskarāḥ |  
 śaṭ-tārkēśhv Akaḷaṅka-dēva-vibudhaḥ sākshād ayaṁ bhūtaḥ |  
 sarvva-vyākaraṇē vipaśchid-adhipaḥ śrī-Pūjyapādas svayaṁ  
 traividyōttama-Mēghachandra-munipō vādibha-pañchānanah ||  
 Rudrāṇiśasya kaṇṭhaṁ dhavaḷayati hīma-jyōtishō jātaṁ aṅkaṁ  
 pitaṁ sauvarṇna-śailaṁ śīsu-dīnāpa-tanuṁ Rāhu-dēhaṁ nītāntaṁ  
 Śrī-kāntā-vallabhāṅgaṁ Kamalabhava-vapur m-Mēghachandra-vratīndra-  
 traividyasyākhlīśā-vaḷaya-nīlaya-sat-kīrtti-chandrātapō'sau ||  
 muni-nāthaṁ dasa-dharmma-dhāri dṛidha-śaṭ-trūṣad-guṇaṁ divya-bā-  
 ṇa-nidhānaṁ ninag ikshvachāpaṁ aḷini-jyā-sūtram ōr onde pū-  
 vīna bāṇaṅgaṁ ayde hīnaṁ adhikaṅg ākshēpamaṁ mārppud ā-  
 va nayaṁ Darppaka Mēghachandra-muniyo! māṇ ninna dōr-ddarppamaṁ ||

mṛidu-rēkhā-vilāsaṁ Chāvarāja baḷahadal bareduda || biruda-rūvāri | mukha-  
 tiḷaka Gaṅgāchāri kaṇḍarisida | Subhachandra-siddhānta-dēvara guḍḍa ||

(East face.)

śravaṇiyaṁ śabda-vidyā-pariṇati mahaniyaṁ mahā-tarkka-vidyā-  
 pravaṇatvaṁ ślāghaniyaṁ Jina-nigadita-saṁsuddha-siddhānta-vidyā-  
 pravaṇa-prāgalbhyam end end upachita-puḷakaṁ kīrttisal kūrattu vidvan-  
 nivahaṁ traividya-nāma-praviditaṁ esedaṁ Mēghachandra-vratīndra ||  
 kshameg īgaḷ jauvanaṁ tividud atūḷa-tapaś-śrige lāvanyaṁ īgaḷ  
 samasandirdattu tanniṁ śruta-vadhug adhika-praudhīy āyt īgaḷ end an-  
 de mahā-vikhyātiyaṁ tāḷdidan amaḷa-charitrōttamaṁ bhavya-chētō-  
 ramaṇaṁ traividya-vidyōdita-viśada-yaśaṁ Mēghachandra-vratīndra ||  
 ide haṁsi-brīndaṁ iṇṭaḷ bagedapudu chakōri-chayaṁ chaṅchuvindaṁ  
 kadukal sārddappud Īsaṁ jaḍeyo! irisal end irddapaṁ sejjeg ēgaḷ  
 padedappaṁ Kṛishṇaṁ embant esedu bisa-lasat-kandaḷi-kanda-kāntaṁ  
 pudidatt i-Mēghachandra-vrati-tiḷaka-jagad-vartti-kīrtti-prakāśa ||  
 pūjita-vidagdha-vibudha-sa-  
 mājaṁ traividya-Mēghachandra-vrati rā-  
 rājsidaṁ vinamita-muni-  
 rājaṁ Vṛishabha-gaṇa-bha-gaṇa-tārā-rājaṁ |

Saka-varshaṁ 1037 neya Manmatha-saṁvatsarada Mārggasira-suddha 14  
 Brihavāraṁ Dhann-lagnada pūrvvāṇhad āru-ghaḷigey appāgaḷu śrī-Mūlasaṅghada  
 Ins. 15



Désigaganāda Pustakagachchhāda śrī-Mēghachandra-traividya-dēvar ttam̐ ava-  
śāna-kālanam aridu palyaṅkāśanadoḥ irddu<sup>1</sup> ātma-bhāvaneyaṁ bhāvisuttn̐ Dēva-  
lōkakke sandar ā-bhāvaney ent appud endode ḥ

ananta-bōdhātmakam ātma-tatvam  
nidhāya chētasy apahāya hēyam  
traividya-nāmā muni-Mēghachandrō  
Divam gatō bōdha-nidhir vviśishṭam ḥ

avar agra-śishyar aśēsa-pada-padārttha-tatva-vidaru sakala-śāstra-pārāvāra-pāra-  
garum guru-kuḷa-samuddharanarum appa śrī-Prabhāchandra-siddhānta-dēvar ttam-  
ma gurugalge parōksha-vineyam kāranam āgi śrī-Kabbappu-tīrtthadal tamma guḍ-  
dam<sup>1</sup> samadhigata-paṅcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-  
danḍanāyaka<sup>1</sup> vairi-bhaya-dāyakam<sup>1</sup> gōtra-pavitrām<sup>1</sup> budha-jana-mitra<sup>1</sup> svāmi-drōha-  
gōdhūma-gharaṭṭa<sup>1</sup> saṅgrāma-jattalaṭṭa<sup>1</sup> Viṣṇuvarddhana-bhūpāla-Hoysala-mahā-  
rāja-rājya-samuddharanā<sup>1</sup> kaligaḷ-ābharanā<sup>1</sup> śrī-Jaina-dharmamūritāmbudhi-pravar-  
ddhana-sudhākara<sup>1</sup> samyakta-ratnākara<sup>1</sup> śrīman-mahā-pradhānam danḍanāyaka-Ga-  
ṅga-Rājanam ātana manas-sarōvara-rājahamse<sup>1</sup> bhavya-jana-prasamse gōtra-nidhā-  
ne<sup>1</sup> Rugmīni-samāne<sup>1</sup> Lakshmīmati-danḍanāyakitiyūm ant avarindam atisāya-mahā-  
vibhūtiyūm subha-lagnadoḷu pratishṭheya māḍisidar ā-munindrōttamar ī-nisidhi-  
geyan avara tapah-prabhāvam ent appud endode ḥ

sa-madōdyan-Māra-gandha-dviradana-bāḷa-kaṇṭhīravam krōdha-lōbha-  
druma-mūḷa-chehhēdanam dmrddhara-vishaya-śilā-bhēda-vajra-pratāpam  
kamanīyam śrī-Jinēndrāgama-jalanidhi-pāram Prabhāchandra-siddhān-  
ta-munindram mōha-vidhvamsana-karan esedam dhātriyōḷ yōgi-nātha ḥ

(Chāvarājam bareda ḥ

mattina māt av ant irali jirna-Jināśraya-kōṭiyam kramam-  
bettire munināntir anit-ūrggaḷōḷam nere māḍisuttam aty  
nttama-pātra-dānad odavam meḡevuttire Gaṅgavāḍi  
tombattaru-sāsiram Kopanam ādudn Gaṅgaṇa-danḍanāthanam ḥ  
sōbheyan em kaikonḍudo  
saubhāgyada kaṇiy enippa Lakshmīmatiyind  
ī-bhnavana-taḷadoḷ āhā-  
rābhaya-bhaisajya-śāstra-dāna-vidhāna ḥ

128. (48)

*On the 3rd pillar in the same maṇṭapa.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchchanam  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ḥ

vri ḥ

jayatu durita-dūrah kshīra-kūpāra-hārah

prathita-prithula-kirtti śrī-Śubhēndu-bratiśaḥ  
 guṇa-maṇi-gaṇa-sindhuḥ śiṣṭa-lōkayka-bandhuḥ  
 vibudha-madhupa-puṇaḥ phulla-bāṇādi-sallaḥ ॥

avara guḍḍi ॥

parama-padārttha-nirṇayamaṇi ānta vidagdhatē durnayaṅgaḷo!  
 parichayaṇi endum illaḍ ati-mugdhatē tam iniyaṅge chittado!  
 piriḍ-anurāgamaṇi paḍeva rūpu vinēya-janāntaraṅgado!  
 nirupama-bhaktiyaṇi paḍeva pemp ivu Lakshmaleg endum anvitaṇ ॥  
 chaturateyo! lāvanyado!  
 atiśayaṇi ene negaḷda dēva-bhaktiyo! int i-  
 kshitiyoḷage Gaṅga-Rājana  
 sati Lakshmyambikeyo! itara-satiyar ddoreyē ॥  
 saubhāgyado! amardd ādaṇ  
 sōbhāspadam āda rūpin oḷpin prattya-  
 kshibhūta-Lakshmiyendapud  
 i-bhūtaḷaṇi inituṇ eyde Lakshminimatiyaṇi ॥  
 sōbheyan ēṇi kaykoṇḍudo  
 saubhāgyada kaṇiy enippa Lakshminimatiyind  
 i-bhuvana-taḷado! āhā-  
 rābhaya-bhaiśajya-sāstra-dāna-vidhānaṇi ॥  
 vitarāṇa-guṇaṇi ade vanitā-  
 kritiyaṇi kaykoṇḍud enipa mahimeya Lakshmi-  
 matiy elavo dēvatādhi-  
 shṭhitey allade kēvaḷaṇi manushyaṅganeyē ॥  
 ibha-gaṇane harīṇa-lōchane  
 śubha-lakshaṇe Gaṅga-Rājan arddhāṅgane tān  
 abhinava-Rugminiṇiṇi enal i-  
 tri-bhuvanado! pōlvar oḷare Lakshminimatiyaṇi ॥

śrī-Mūlasaṅghada Dēśiyagaṇada Pustakagachchhada śrīmat-Śubhachandra  
 siddhānta-dēvara guḍḍi daṇḍanāyakiti Lakkavve Saka-varṣaṇi 1044 neya Plava-  
 samvatsarada śūda 11 Śukra-vāradandu sanyasaṇaṇi-geydu samādhi verasi muḍipi  
 Dévalōkakke sandaḷ ॥ parōksha-vineyakke nishidhigeyaṇi śrīmad-daṇḍanāyaka-  
 Gaṅga-Rājaṇi nilisi pratishṭhe-māḍi mahā-dāna-mahā-pujegaḷaṇi māḍidarn maṅgaḷa  
 mahā śrī śrī ॥

129 (49).

*On the 4th pillar in the same maṇḍapa.*

(North face.)

bhadram astu Jina-śāsanasya

vri ||

jayatu durita-dûrali kshîra-kûpâra-hârali  
prathita-prithula-kîrtti śrî-Subbêndra-bratîsalî  
guṇa-maṇi-gaṇa-sindhulî śishṭa-lôkayka-bandhulî  
vibudha-madhupa-pullalî phulla-bânâdi-sallalî ||  
Śrî-vadhu chandra-lêkhe sura-bhûruhad udbhavadinî payôdhi-vê-  
lâ-vadhu pempu-vettavol anindite Nâgale chârurîpa-li-  
lâvati danḍanâyakiti Lakkale Dêmati Bûchi-râjan emb  
i-vibhu putte pempu-vaḍed ârjjisidalî piridappa kîrttiyanî ||

va ||

ây-abbeya magalî ent appalî endade<sup>1</sup> svasti nistushâtijita-vrijina-bhâga-bhagavad-  
Arhad-arhaṇiya-chârurîpa-ravinda-dvandvânanda-vandana-vêlâ-vilôkanîyâksh-  
mâyamâṇa-Lakshmî-vilâseyunî apahasaniya-svîya-jîvitêsa-jîvitânta-jîvana-vinôdâ-  
nârata-rata-rati-vilâseyunî<sup>1</sup> kâlêya-kâla-râkshasa-rakshâ-vikaḷa-sakaḷa-vâṇija-trâṇati-  
prachanḍa-Châmunḍâtî-śrêshṭha-râjaśrêshṭhi-mânasa-râjamâna-râjahansa-vanîtâ-  
kalpeyunî<sup>1</sup> parama-Jina-mata-paritrâṇa-karaṇa-kâraṇibhûta-Jina-śâsana-dêvatâkârâ-  
kalpeyunî<sup>1</sup> abhirâma-guṇa-gaṇa-vaśikarâṇiyatânukarâṇiya-Dharâṇisuteyunî<sup>1</sup> śrî-sâhi  
tya-satyâpita-Kshîrôdasuteyunî<sup>1</sup> sad-dhammânurâga-matiyunî enisida Dêmiyakka  
padya ||

śrî-Châmunḍa-manô-manôratha-ratha-vyâpâraṇaika-kriyâ<sup>1</sup>  
śrî-Châmunḍa-manas-sarôja-rajasa-râja-dvirêphânḡanâ  
śrî-Châmunḍa-grihânḡanôdgata-mahâ-śrî-kalpa-vallî svayanî  
śrî-Châmunḍa-ma(*West face*) nalî-priyâ vijayatânî śrî-Dênavaty-aṅganâ ||  
âhâranî tri-jagaj-janâya vibhayanî bhîtâya divyaushadham  
vyâdhi-vyâpad-upêta-dîna-mukhinê śrôtrê cha śâstrâgamânî  
êvanî Dêvamatîs sadaîva dadatî praprakshayê svâyushâm  
Arhad-dêva-matinî vidhâya vidhinâ divyâ vadhû prôdabhû ||  
âsî para-kshôbhakara-pratâpâ-  
śêshâvanîpâla-kritâdarasya  
Châmunḍa-nâmnô vaṇijalî priyâ strî-  
mukhyâ satî yâ bhuvî Dêmatîti ||  
bhûlôka-chaityâlaya-chaitya-pûjâ-  
vyâpâra-kṛity-âdaratô<sup>1</sup> vatîrṇnâ  
Svarggât sura-strîti vilôkyamânâ  
punyêna lâvanya-guṇêna yâtra ||  
âhâra-śâstrâbhaya-bhêshajânânî  
dâyiny alam varṇna-chatusṭayâya  
paśchât samâdhi-kriyayâur-antê  
sva-sthânavat Svah pravivêsa yêchchailî



sad-dharmma-sātrun̄ Kali-kāla-rājan̄  
 jivā vyavasthāpita-dharmma-vṛittyā ॥  
 tasyā jaya-stambha-nibhan̄ śilāyā  
 stambhan̄ vyavasthāpavati sma Lakshmīḥ ॥

śrī-Mûlasaṅghada Dêsigagaṇada Pustakagachchhada Śubhachandra-sid-  
 dhānta-dēvara guḍḍi Saka-varsha 1042 neya Vikāri-saṁvatsarada Phālguna-ba 11  
 Brihavāradandu sanyāsana-vidhiyīm Dēmiyakka muḍipidaḷu ॥

### 130 (63).

*On the śiṃhapīṭha of Âdiśvarasrāmi in Pradukatte-basti.*

Śubhachandra-munīndrasya siddhāntē Siddhanandinah  
 pada-padma-yugē Lakshmīr Lakshmīr iva virājatē ॥  
 yā Sītā pati-dēvatā-vrata-vidhau kshāntau kshitir yā punar  
 yyā Vāchā vachanē Jinārechhana-vidhau yā Chēḷimī kēvaḷan̄  
 kāryyē niti-vadhū ranē jaya-vadhūr yyā Gaṅga-sēnāpatēḥ  
 sâ Lakshmīr vvasatiṃ guṇaika-vasatir vyâtîtanān nûtanān̄ ॥  
 śrī-Mûlasaṅghda Dêsigagaṇada Pustakānvaya ॥

### 131 (62).

*On the pedestal of Śāntiśvarasrāmi in Gandharāraṇa-basti.*

Prabhāchandra-munīndrasya pada-paṅkaja-shaṭpadā  
 Śāntalā Śānti-Jainēndra-pratibimbam akārayat ॥

*(On the śiṃhapīṭha of the same image.)*

uktan vakra-guṇan̄ drīśôs taraḷatâ sad-vibhraman̄ bhrû-yugē  
 kâṭhinyan̄ kuchayôr nmitamba-phalakē dhatsē'tinâtra-kraman̄  
 dōshān̄ ēva guṇikarōshi subhagē saubhāgya-lhāgyan̄ tava  
 vyaktan̄ Śāntala-dēvi vaktun̄ avanau śaknōti kô vâ kavīḥ ॥  
 rājatē rāja-siṃhiva pārśvē Viṣṇu-mahābhṛitah  
 vikhyatâ Śāntalākhyâ sâ Jināgāram akārayat ॥

### 132 (56).

*At the side of the same basti.*

traividyaottama-Mēghachandra-su-tapaḥ-piyûsha-vārāśijah  
 sampûrṇākshaya-vṛitta-nirmuḷa-tanuḥ ghushyad-budhānandanah  
 trailōkya-prasarad-yaśas-śuchi-ruchir yyaḥ prâsta-dōshāgamah  
 siddhāntāmbudhi-varddhanō vijayatē' pûrvvah Prabhāchandrāmāḥ ॥  
 Śrīśōdarāmbuja-bhavād ndito'trir Atri-  
 jâtēndu-putra-Budha-putra-Purûravastah  
 Âyus tataś cha Nahushô Nahushād Yayâtīḥ  
 Ins.

tasmâd Yadur Yadu-kulê bahavô babhûvuh ||  
 khyâtêshu têshu nripatih kathitali kadâchit  
 kaśchid vanê muni-varê śvachala karâlan  
 śârdûlakam prati ha poy Śala ity atô'bhût  
 tasyâbhidhâ muni-vachô'pi chamûra-lakshmah ||  
 tatô Dvâravati-nâthâ Poysalâ dvîpi-lâñchhanâ  
 jâtâś Śasapurê têshu Vinayâditya-bhûpatih ||  
 sa śrî-vṛiddhikaram jagaj-jana-hitam kṛtvâ dharâm pâlayan |  
 śvêta-chhatra-sahasrapatra-kamalê Lakshmîni chiram vâsayan |  
 dôrdâṇḍê ripu-khaṇḍanaika-chaturê vîra-śriyam nâṭayan |  
 vikshêpâkhila-dikshu śikshita-ripus tējah-prasastôdayah ||  
 śrîmad-Yâdava-vamśa-maṇḍana-maṇih kshôṇīśa-rakshâ-maṇir  
 Lakshmî-hâra-maṇih narêśvara-śirah-prôttuṅga-śumbhad-maṇih  
 jiyâm niti-pathêksha-darppaṇa-maṇih lôkaika-chûḍâmanis  
 śrî-Vishṇur vvinayârchchitâ guṇa-manis samyaktva-chûḍâmanih ||

kanda ||

ereda manujaṅge sura-bhû-  
 miruham śaram endavaṅge kuṣîśâgâram  
 para-vaniteg Anilatanayam  
 dhuradoḷ poṇarddaṅge mṛityu Vinayâditya ||  
 balidade maledade Malapara  
 taleyoḷ bâl-iḍuvan udita-bhaya-rasa-vasadin  
 baliyada maleyada Malepara  
 taleyoḷ kaiy iḍuvan oḍane Vinayâdityam ||  
 â-Poysala-bhûpaṅge ma-  
 hîpâla-kumâra-nikara-chûḍâratnam  
 śrîpati nija-bhuja-vinaya-  
 mahîpati janiyisidan adaṭan Eṇyaṅga-nripani ||

vritta ||

anupama-kîrtti mûṇeneya Mâruti nâlkaney ugra-vahniy ayd  
 eneya samudram âṇeneya pû-gaṇey êlaney urbbarêshan eṇ-  
 eneya kuṣâdriy ombhîataney udgha-samêta-hasti pa-  
 tteneya nidhâna-mûrttiy ene pôlvavar âr Eṇyaṅga-dêvana ||  
 ari-puradoḷ dhagaddhagil dandhagil embud arâti-bhûmipâ-  
 lara śiradoḷ garilgari garigaril embudu vairi-bhûtalê-  
 sara karuḷoḷ chimilchimi chimichimil embudu kôpa-vanhi du-  
 rddharataran endoḷ alik-uṇade kâduvar âr Eṇyaṅga-dêvana ||

kam ||

â-negaḷd Eṇga-nripâlana

sûnu brihad-vairi-marddanam sakala-dhari-  
tri-nâthan artthi-janatâ-  
Bhânusutam jishnu Vishnuvarddhanan esedam ||  
udeyam-geyal odan odan ant  
uditôditamâge sakala-râjyâbhyudayam  
madavad-arâti-nripâlaka-  
pada-vidalanam amama Vishnuvarddhana-bhûpam ||

vritta ||

kelaram kirttikki bêram bidurddu kelaram atyugra-saṅgrâmadolu bâl-  
dale-gonḍ âkshêpadindam kelara talegalam metti mind ugra-kôpam  
malev aty-udvrittaram tottaladulidu nija-prâjya-sâmrâjyamam tôl-  
valadin nishkanṭakam mâḍidan adhika-balam Vishnu Jishnu-pratâpam ||  
durbbârari-dharâdharêndra-kñiṣam śrî-Vishnu-bhûpâlan ârdd  
erbbatṭilu seded ôḍi pôgi bhayadin â-bandan i-bandan end  
urbhîpâlara kange lôkam anitam tad-rûpam âgirppinam  
sarbbam Vishnumayam jagat enip idem pratyaksham âgirddudô ||

vachana ||

svasti samadhigata-paṇcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatipura-  
varâdhîśvaram Yâdava-kuḷâmbara-dyumanî samyakta-chûḍâmanî Malaparol-gaṇḍâ-  
dy-anêka-nâmâvali-samâlañkṛitanam<sup>1</sup> mattam Chakragoṭṭa Talakâḍu Nilagiri  
Koṅgu Naṅgali Kôlalam Tereyûru Koyatûru Koṅgaliy Uchchaṅgi Taleyûru Pombu-  
rechhav Andhâsura Chauka Baḷeyavatṭana yend ivu modalâg janêka-durgga-trayañ-  
galan âsramadin konḍi chaṇḍa-pratâpadin Gaṅgâvâḍi-tombhattaru-sâsiranuman  
unḍige-sâdhyan mâḍi sukhadin râjyam-geyyuttam irdda śrîman-mahâ-maṇḍalêśva-  
ram Tribhuvana-malla Talakâḍu-gonḍa bhujâ-bala Vira-Gaṅga Vishnuvarddhana-  
Poysala-Dêvara vijaya-râjyam uttarôttarâbhivîrddhi-pravarddhamânam â-chandrâr-  
kka-târam-baram saluttam ire ||

kam ||

â negardda Vishnu-nripâna ma-  
nô-nayana-priye chalâḷa-nîlâḷaki cha-  
ndrânane Kâmana Ratiyalu  
tân ene tope sari samâne Śântala-dêvi ||

vri ||

aggada Mârasîṅgana manô-nayana-priye Mâchikabbeyant  
aggada kirtti-vett esevar agra-tanûbhava Vishnuvarddhanaṅ  
aggada chitta-vallabhey enalk abhivarnnipar âro Lakshmigant  
aggalam appa mântanada Śântala-dêviya punya-vîrddhiyam ||  
dhnradol Vishnu-nripâlakaṅge vijaya-śrî vakshadol santatam  
paramânandadin ôtu nilva vipula-śrî téjad uddâniyam



vara-dig-bhittiyai eydisal negeva kirtti-śriy enutt irppud i-  
dareyo! Śāntala-dēviyai negeye baṇṇipp-ātan ē-vañṇipam ||

kaṇ ||

Śāntala-dēviya guṇamam

Śāntala-dēviya samasta-dānōṇṇatiyai

Śāntala-dēviya siḷam a-

chintyai bhuvanaika-dāna-chintāmaṇiyai ||

va ||

svasty anavarata-parama-kalyāṇābhilyudaya-śata-sahasra-phala-bhōga-bhāgini  
dvitīya-Lakṣmī-samāneyam | sakala-kalāgamānūneyam | abhinava-Rugmī-dēvi-  
yam | pati-hita-Satyabhāveyam | vivēkaika-Brihaspatiyam | pratyutpanna-Vācha-  
spatiyam | muni-jana-vinēya-jana-vinīteyam | patibratā-prabhāva-prasiddha-Śīte-  
yam | sakala-vandi-jana-chintāmaṇiyam | saṇyakta-chūdāmaṇiyam | ndvritta-sava-  
ti-gandhavāraṇeyam | chatus-samaya-samuddhara-karaṇa-kāraṇeyam | Manōja-  
rāja-vijaya-patākeyam | nija-kulābhilyudaya-dīpakeyam | gīta-vādya-nṛitya-sūtradhā-  
reyam | Jina-samaya-samudita-prākāreyam | āhārābhaya-bhaishajya-śāstra-dāna-  
vinōdeyam appa Viṣṇuvarddhana-Poysala-Dēvara piri-arasi paṭṭa-mahā-dēvi Śā-  
ntala-dēvi Saka-varsha sāsira 40 ydeneya Śōbhakṛitu-saṇvatsarada Chaitra-suddha  
pāḍiva Brihaspati-vāradandu śrī-Belgoḷada tirtthadol Savatigandhavāraṇa-Jinālaya-  
mai māḍisi dēvatā-pūjega rishi-samudāyakk āhāra-dānakka Kalkaṇi-nāḍa Moṭṭena-  
vileyam tamna gurugaḷ śrī-Mūlasaṅghada Dēsiyagaṇada Pustakagachchhada  
śrīman-Mēghachandra-traividya-dēvara śishyar Prabhāchandra-siddhānta-dēvargge  
pāda-prakṣhālanam-māḍi sarbba-bādbā-parihāravāgi biṭṭa datti ||

vri ||

priyadind int idan eyde kāva purushargg āyam mahā-śrīyam a-  
kkey idam kāyade kāyva pāpige Kurukshêtrôrbbiyo! Bāṇarā-  
siyo! erkkôṭi-munindraraṇi kavileyam vêdāḍhyaram kondud ond  
ayasam sārggum id endu sārīdapuv i-sailāksharam santatam ||

ślōka ||

sva-dattam para-dattam vā yō harēti vasundharam |

shashṭir vvarsha-sahaśrāṇi viṣṭāyāṇ jāyatē kṛimih ||

Eḷasanakaṭṭava kereyāgi kaṭṭisi Savatigandhahasti-basadige sarugige dēviyaru  
Jinālayakke biṭṭaru || śrīmat-piri-arasi paṭṭa-mahā-dēvi Śāntala-dēviyaru tāvu mā-  
ḍisida Savatigandhavāraṇada basadige śrīmat-Viṣṇuvarddhana-Poysala-Dēvara bēḍi-  
konḍu Gaṅgasamudrada keḷagaṇa naḍu-bayal ayvattu-koḷaga-gardde tōṭavam śrīmat-  
Prabhāchandra-siddhānta-dēvara kālam karchchi dhārā-pūrvvakam māḍi biṭṭa datti  
idan alidavam Gaṅgeya taḍiyole hadineṇṭu-kōṭi-kavileyam konda mahā-pātaka ||  
maṅgaḷa mahā śrī śrī || (On the right side) śrīmat-Prabhāchandra-siddhānta-dēvara  
śishyaru Mahēndrakirtti-dēvaru munūra-hadimūru kaṇchina hoḷavigeya Śāntala-  
dēviya basadige māḍisi koṭṭaru maṅgaḷa mahā || śrī śrī ||



[illegible][illegible][illegible][illegible]





## 133 (57).

*On the pillar in front of the same basti.*

*(North face)*

samsâra-vana-madhyè'smin riḡûṃs tadgân jana-drumân  
 âlôkyâlôkya sad-vṛittân ehlinatti Yama-takshakalḥ ||  
 śrî-râjat-Kṛishṇa-Râjêndrana magana magan satya-śaucha-dvayâlan-  
 kâranḥ śrî-Gaṅga-Gâṅgêyana magala magan vîra-Lakshmi-vilâsâ-  
 gâranḥ śrî-Râjachûḍamanîy aliyan id êṇḥ pempo pêḷ end alampinḥ  
 bhûri-kshnâ-chakramṇḥ baṇnise sale negaldanḥ Raṭṭa-Kandarppa-dêvanḥ ||  
 para-bhûmîśvara-bhîkaranḥ kara-nisâtôgrâsi-śatru-kshiti-  
 śvara-vidhvamsa-paraṇḥ parâkrama-guṇâṭôpanḥ vipakshâvanî-  
 śvara-paksha-kshaya-kâranḥ raṇa-jayôdyôganḥ dvishan-mêdini-  
 śvara-samhâra-havirbhujanḥ bhuja-balanḥ śrî-Râjamârttanḍana ||  
 iriyalk anṇuvar iyal âṇar arebar pûṇḍ ivar ârânṇḥ ânt  
 iriyalk anṇar ad âva gaṇḍa-guṇan av-audâryyan end aḷkad ânt  
 iriv anṇuṇḥ pirid iḥa pempum esed opp iḷdappuv âr bbaṇṇisal  
 nerevar bbirada châḡad umatikeyanḥ śrî-Râjamârttanḍana ||  
 kiḍada jasakke tâne guṇiyâda chalanḥ nered artthig artthannanḥ  
 kuḍuva chalanḥ todaḷ-nuḍiyadirppa chalanḥ para-veṇṇoḷ ôṭ oḍanḥ  
 baḍada chalanḥ śarange vare kâva chalanḥ para-sainyananḥ peraṅḡ  
 eḍe-guḍad aṭṭi kolva chalanḥ âḷda chalanḥ Chaladaṇkakâṇa ||  
 iru perad ênan inḥ pogalut iḷdapud iḥa negalṭe kalpa-bhû-  
 miruhadin aggalanḥ nṇḍi surâchaladin achalanḥ parâkramanḥ  
 khara-kara-têjadinḥ bisidṇ châḡala nanniya birad andanḥ i-  
 doret ene baṇṇisal nerevar âr aḷavanḥ Chaladaṇkakâṇana ||  
 ogasuganḥ allad uḷḷndane pêḷdapen endum atarkya-vikramanḥ  
 mṛigapatig allad ille gaḍa sanda gabhîrate vârdhdhig allad i-  
 lle gaḍa jagat-prasiddhig eḷe . . . . . mahônṇati-ve . . ga . . . .  
 . . . . . m ellan oḷavân aṇiveṇḥ . . . . .

*(East face)*

dusthite-lôka-kalpatarṇv embudu vairi-narêndra-kumbhi-kum-  
 bha-sthala-pâṭana-pravaṇa-kêsariy embudu kâminî-janô-  
 ra-sthala-hâranḥ embudu mahâ-kavi-chitta-sarôruhâkarâ-  
 vasthita-hamsan embudu samasta-mali-janam Indra-Râjananḥ ||  
 pusivude takku koṭṭ aḷipi kolvude mantanḥ anyanârîg â-  
 ṭisuvude chittanḥ iyadude binnanḥ ârunan eyde kûrtṭṇ baṇ-  
 chisuvude kalta kalpiy ene matt avaranḥ pesar-gonḍad entu pô-  
 lisuvudo pêḷim iḡaḍina râja-tanṇjarolḥ Indra-Râjananḥ ||  
 nikhiḷa-vinaman-narêśvara.

mukhâbja-nêtrôtpalâlakâlôla-šili-  
 mukha-nikaradin esevudu pada-  
 nakha-kamaḷâkara-viḷâsam ahitara Javana ||  
 mannisi pirid ivan toda-  
 lan nuḍiyan toḍardu mānan aḷarindan id ên  
 unnati-vaḍedudo châgada  
 nanniya bîrada negaḷte Chalad-aggaḷiyâ ||  
 šarad-anṛita-kiraṇa-ruchiyan  
 charâchara-vyâptiyan jagaj-jana-nutiyan  
 karam esed iḷlapud ên Ī-  
 švara-mûrttiye kirtti Kirttinârâyaṇana ||  
 nuḍivar bîraman ondu-gaṇḍu sedavar châgakke muyv-âmpar i-  
 vaḍe pal-gachchubar âne sôchigaḷem end irppar ppara-striyarol  
 gaḍaṇan nannige biguvar nuḍi todaḷ dôsakke pakkâdedan  
 baḍa-gaṇḍar Kali-kâladoḷ kaligaḷoḷ gaṇḍan-baran gaṇḍarê ||

(South face)

śrîge vijayakke viddege  
 châgakk adaṭiṅge jasake pempinṅ initarkk  
 âgaran id endu kandukaḍ  
 âgamadoḷe negaḷgun alte bîrara bîra ||  
 oḷagan dakshiṇa-sukara-dushkaraman poragaṇa sukara-dushkara-bhêda-  
 man  
 oḷage vâmada vishamaman alliya vishama-dushkaraman inn adara po-  
 rag a-  
 ggaḷikey enip ati-vishamaman adar ati-vishama-dushkaram emba dushkar-  
 man  
 eḷeyoḷ orvvane chârisal ballan nâlku-prakaranaṇuman Indra-Râjan ||  
 chârise nâlku-prakaraṇa-  
 chârane mûnûra-mûvatent enisadav â-  
 châraneḷan aśramadin  
 chârisugun kôṭi-teradin Eḷevabeṇṅan ||  
 baḷasuv êruva suliv agalv intappa chârana-dôshan allade poṭṭava-  
 ṭṭaḷege saman-âge girigeya kôḷ muṭṭi migalun nelalum anan iyad int ond-  
 aḷaviyoḷ bare porag oḷag eḍadoḷan baḷadoḷan kaḍu-gaḍupinne barppa  
 vaḷayan dappade chârisuv ôjeyan Raṭṭa-Kandarppanant âvan ballan  
 meḷasina niliridu girigeyan aḷedorgg eṇ-kôloḷ oḷage poragaṇe meḷev olp  
 aḷavaḍe chârîpa bahalikey aḷav idu kêvaḷame Kirttinârâyaṇana ||  
 girige meḷasindan kiṇid akka kâl olpu nâl-varal aḷaviga kiṇidum akka  
 turagan beṭṭadin pirid akka vaḷayanun bhû-vaḷayadin atta piridum akke

girige kôl vaḷi vaḷayam int initumam bagevoṅge karam arid int ivaroḷ  
irade patt-enṭu-valayam chârisadannam bhôga-mikkavan allan Indra-

Rajam ||

kaḍupugaḷ uddavaḷam gaḍa

beḍeṅgugaḷa bêre bhaṅgigaḷa laḷigaḷ id em

kaḍu-jāṇ ene badik ayvaram

aḍarddapuḷ ene biddam-eḷerum Eḷevabeḍeṅgam ||

negalḍa maṇḍala-māḷe tri-maṇḍala yāmaka-maṇḍalam arddha-chandra-  
mārggam

bagevoḷ aridappa sarvvatôbhadram uddavaḷam chakra-vyûham balmeḷaḷ-  
am

pogaliṣal takka peravu duṣṭkarad eḷepaṅgaḷan aśramadin eḷeyoḷ

jagadoḷ Eḷevabeḍeṅgan orvvane balla . . . . . utârâḷam mântarame ||

(West face)

nddavaḷam eḷavar embude

biddam munn alli kaḍupinoḷ bahu-vidhadinā

uddavaḷam eḷedu murigum

biddam enal balala poragan Eḷevabeḍeṅgam ||

erakam allade polladāg eragi dorekoṇḍe koḷva teran allade

nereye barale takkaḍiyalli bisuvalliye bisal aṇidey illa

paṇṇiyanâḍiṭṭe murivalli kaḍupinoḷ muriday ill illiya binnaṇavan

nereye kalpade bīrara bīranam giḍegaḷ-âbharāṇanam nôḍi kallā ||

âsuvanum kūkuvanum

bisuvanum gaḍaye negalḍa takkaḍiyōḷ enutt

âsadeyu kūṇkadeyum

bisandeyu biddam eḷegum Eḷevabeḍeṅgam ||

eragal aṇiyade jīṇṭkam maguḷdum baral aṇam aṇiyade tappam andum

teranan aṇiyade bhaṅgaman ikkiyina mûr-aḍeg allade kaṭṭāḍiyum

muṇiye poyisidan ureyam kondu dhareg eḍe tagar gaḍa yivan enisade

nereye kaḍu-jāṇan enisalke barkkune geḍegaḷ-âbharāṇana kalladan-  
nam ||

kāḷgaḷa kaygaḷa turagada

kāḷgaḷa tiṇivugaḷoḷ alli baṇchisut eḷegum

gelgum ene negalḍa mārggade

gelgume piṇeḍ alli Kīrttinārāyaṇanam ||

vanadhi-nabhô-nidhi-pramita-saṅkhye Śakāvanipāḷa-kāḷanam

neneyise Chitrabhānu parivarttise Chaitra-sitêtarâṣṭami-

dina-yuta-Bhauma-vâradoḷ anākuḷa-chittade nōntu tāḷdidam

jana-nutan Indra-Râjan akhilâmararâja-mahâ-vibhûtiyam ||



## 134 (58).

*On a\* pillar to the west of Têrina-basti.*

*(North face)*

..... vora velpaḍigu ..... d andade pogalis em-  
bene .... giya ... disinâ .. lado .. nu .. me .. gadena .. bba .. te su .. podisu  
velṭey uri .. biḍi .... nagisuguv emba .. vapeda .. kkeye Māvana-gandha-hastiy-  
am ||

adiraḍ idirchchi nind ari .... n ene pâyisi tanna miṇḍamum  
kudureya yemb ivum berasi biḷvadu mēṇ idire .. d eddu kâl-  
gudi-gole tâne .....

*(East face)*

sâdhisi pôga ..... n irade ..... diba .....  
berita ..... n taḷiya .... ḷdari .. ḷaya ..... ḷd ant ava strî .....  
pena kela ..... vōlagadoḷ tâye ..... unatâ ..... ya viṭṭan eve ..  
....

alipi ..... ya ..... ṇḍal u-  
chchaḷidu nijâdhipam besasid êr-bbesanam kusid irmine kêḷdu bâl-  
v alipanan avyavasthitanan or-bbesak alkuva jôla-gaḷḷaran  
paḷiy eḍey illad olp aleyut irppudu Māvana-gandha-hastiyam ||  
para-baḷav eydi kayduv eḍey-âḍuva tâṇadoḷ alli bīramam  
para-vadhuv aṭṭelâtar eḍey-âḍuva tâṇadoḷ alli sauchaman  
parikisi sandar illa peṇar orbbaruv ennal id aṇmu saucham em-  
bar adar eḷa .....

*(South face)*

..... vâge di-  
tṭigara na .. vudam dorege varkkume Māvana-gandha-hastiyam ||  
oḍaneya nâyakar kkudidu tâgume .. maḷva vakkad oḍḍu puṇ-  
baḍuvinaṇ ḷḷdu sandu savakaṭṭ alid allige nûṇki bīraṇ a-  
chchaḷivinam âme taḷt iṇidu geldev arâtiyan endu pochedari-  
nuḍiv aḷi-gaṇḍaram naguvud oṭṭaji Māvana-gandha-hastiyam ||  
aṇuginole Râjachûḍâ-  
maṇi mârgeḍe-mallan iye gelv eḷepada bi-  
maṇa .....

*(West face)*

.....  
.. ḷalâge kaṇe pâruvalli bittarisuvud ariyem gatiyan em ḷ  
ene negaḷda Piṭṭugam bi-  
ḍina sauchirano prachanda-bhujadaṇḍam Mâ-

\* The lower portion of this pillar, except the west face, is built in.

vana-gandha-hasti kavi-jana-  
vinntam mone mutte ganḍan āhava-saṇḍa |  
bare Chitrabhānu-saṁva-  
tsaram adhikāśhāḍa-bahula-dasamī-dinado |  
guru-charaṇa-mūlado | subha-  
paripāmade Piṭṭan Indralōkakk ogadam ||

## 135.

*On the first pillar to the left of the same basti.*

(North face.)

svasti

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

(Stops here.)

## 136.

*At the same basti, on a broken stone built into the pial of the navaraṅga.*

ta . . . . . ti Kaḷbappinalli || Malada Kumāraṇandi-bhaṭārara sishittiyar  
Sāyibbe-kantiyara . . . . . vappidigal

(On the side of the same stone.)

viḷa . . . . . sa . . . . . sarvva . . . . .

## 137.

*On the upper portion of the north face of the car in front of the same basti.*

bhadram bhūyāj-Jinēndrāṇam śāsanāyāgha-nāśinē  
ku-tīrttha-dhvānta-saṅghāta-prabhinnā-ghana-bhānavē ||  
Saka-varsham sāyiradiṁ  
prakaṭam enal mūvat-ombhatum naḍeyutiralu  
sukaram ene Hēmaḷambiyol  
akalaṅkada Jēshṭha-suddha-Guru-tēraṣiyolu ||

vri ||

dharanī-pālakanappa Poysaḷana rāja-śrēṣṭhigal tammut-ir-  
bbar enal Poysaḷa-seṭṭiyum guṇa-gaṇāmbhōrāsiy emb ondu su-  
ndara-gambhīrada Nēmi-se [ṭṭi] yum iva śrī-Jaina-dharmmakke tāy-  
garegal tān ene sanda pemp asadaḷam parvvittu bhū-bhāgado ||

ka ||

amaḷa-yaśar amaḷa-guṇa-gaṇar  
a-maḷina-Jina-śāsana-pradīpakar ene pemp  
amarddire Poysaḷa-seṭṭiyum

Ins.

amêya-guṇi Nêmi-setṭiyum sṅkhaḍin iralu ||  
 awara jananiyar enalk i-  
 bhuvanataḷam pogale Mâchikabbeyum: udyad-  
 vividha-guṇi Śântikabbeyum  
 avarggaḷu Jina-jananiyannar urbiṭaḷadoḷ ||

(On the upper portion of the west face of the same car.)

Jina-grihamam manô-mudade mād̥isi Mandaramam vinirmnisirdḍ  
 • anupama-Bhânukirtti-muni-sê . . . divya-padâbja-mûḷadoḷ |  
 maḥam osed irvvarum parama-dīksheyan oppire tāḷḍidar j̄jagaj-  
 jana-tati kirttisalke Maru-dēviyu [m in] bine Śântikabbeyum ||  
 śrī-Mûlasaṅgadoḷ matt  
 â-mahimōnnatam enippa Dēsīgaganadoḷu  
 tām irvvarum akhīḷa-guṇô-  
 ddāmeyar ene negarddar intu nōntarum olaṛê ||  
 Jina-patige pūjeyam san-  
 muni-patigaḷug anna-dānamam bhaktiyol im-  
 bine Poysaḷa-setṭiyum ol-  
 pina kaṇiy ene Nêmi-setṭiyum mād̥isidar ||

### 138 (60).

*On the first viragal near Bâhubali-basti.*

śrīg âśrayav ene tējakk  
 âgarav ene negaḷda Gaṅgavajrana leṅka  
 bBôgâychan embar avaroḷ  
 Bôgeya mârppadeg oraṇṭan ammana baṇṭa ||

Rakkasamaṇiya Kôṇeya-Gaṅgana kâlegadoḷ tanna sâvam niśchaysi kâḷega kiḍe  
 Rakkasamaṇiya kaḷipi tanna balamum mârbbalamum tannane pogale |  
 odane kâḷaga bayisida ghôlayilar ppara-piṅge mârbbalam  
 biḍe kaḍi-kaydâ nūṅki kiḍe tanna balam pera-bâgadalli band  
 aḍi-geḍad ande vajiyoḷe pâyisi mûlam ellamam paḍal-  
 vad̥isi pogalṭeyam paḍedu nântudu Bôyigan ânt â-nichchaṭa ||  
 aḍiri . . ḷika vaddegana Kôṇeya-Gaṅgana mottam ellamam  
 bedaruvinam teraḷchi palarum tuḷilâlgaḷan ikki tanna bi-  
 rada . . lad ēḷgeyam para-balam pogalal baḍikaṁ . . māgi biḷḍ  
 adaṭin alurkkeyam meredu sâvudu Bôyiganant ilâgradol ||  
 naṭṭa saralgaḷ ind idaka . . . . . yim kiḍi-keydu bêḍirolḷ  
 itṭa nisânta-hêtugaḷin âdam agurbbisi baṭṭu biḷuvol  
 toṭṭane nondu biḷv edeye . . . . . gonḍu vimâna ma . . lam  
 muṭṭalum ittar illa gaḷa Bôyiganam Divijendra-kânteya . . ||



## 139 (61).

*On the second viragal at the same place.*

Śrī-yuvatige nija-vijaya-  
 śrī-yuvatiye savatiy enise raṇa-mūrka-nṛipā-  
 mnāyadoḷ āyada mey-gali  
 Bāyikan emba negaḷteyaṇ prakāṭisidan ḷ  
 śrī-dayitana Bāyikana ma-  
 nō-dayitege jabhadol eseda Jābayyage tām  
 ādar tanayar pēḷal  
 Māduvaram Dōyilaṇṇan embar pesariṇ ḷḷ  
 avar oḍa-vuṭṭidoḷ aṇivina  
 tavar ene dharmad adaguntiy ene negaḷdal bhū-  
 bhuvanakke Sāviyabbigan  
 Avanijegaṇ dorey enalke peṇḍirum oḷarē ḷḷ  
 Dhōrana tanayam vibudhō-  
 dāraṇ dhareg eseda lōka-vidyādharanant  
 ā-ramaṇige patiy ene peṇar  
 ārunan ā-satiya pempinoḷ pōlipudē ḷḷ  
 śrāvaka-dharmmadoḷ dorey enal peṇar ill ene sanda Rēvati-  
 śrāvaki tāne sajjanikeyol Janakātmaje tāne rūpinoḷ  
 Dēvaki tāne pempinoḷ Arundhati tāne Jinēndra-bhakti-sad-  
 bhāvade Sāviyabbe Jina-śasana-dēvate tāne kāṇirē ḷḷ

Udayavidyādharan appa Sāyibbēndra

*(On the top of the same stone.)*

.. riysisidadi ..... mā mā ..... da jana ..... nde mūpa .....  
 radi ..... li .. pa ..... mu ..... yani ..... na pa .. nuḍid agid andarāgi  
 pasiyān ivag āu āden edalli munol kādi yali .... viḷḷ avarana janani Sāyibbe kaṇḍa  
 .... ḍidarade keyyāra ji .. mālāgrada .... kaṇṇipa .. linetum ade nuḍiy iḍe .. drāgi  
 .. nuḍidu nuva gadaḷ Bagiyuralli sattaḷ .... vetṭa .... yabbe sāyalendu peṇḍatiye  
 .... vottaṇṇaḷ ogaḷe palarum tolagida rāyada chala masala baḷagi gandin i-ppaṇḍa-  
 tiyin

## 140 (50).

*On a pillar of the first maṇṭapa by the side of Gandhavāraṇa-basti.*

*(East face.)*

bhadram bhūyāj Jinēndrāṇaṇ śasanāyāgha-nāśinē  
 ku-tirttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ḷḷ

śrīman-Nābhēya-nāthādy-anuāḷa-Jīna-varāṇika-saudhōru-vārdhhiḥ ।  
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ ।  
 śasta-syātkāra-mudrā-śabaḷita-janatānanda-nādōru-ghōshaḥ ।  
 sthēyād āchandra-tāraṃ parama-sukha-mahā-vīrya-vīchi-nikāyaḥ ॥  
 śrīman-munindrōttama-ratna-varggāḥ  
 śrī-Gautamādyāḥ prabhavishṇavas tē  
 tatrāmbudhau sapta-maharddhi-yuktās  
 tat-santatan Nandigaṇē babhūva ॥  
 śrī-Padmanandity anavadya-nāmā  
 hy āchāryya-śabdōttara-Koṇḍakundaḥ  
 dvitīyam āsīd abhidhānam udyach-  
 charitra-saṃjāta-su-chāraṇarddhiḥ ॥  
 abhūd Umāsvāti-muniśvarō'sāv  
 āchāryya-śabdōttara-Griddhapiṇchhaḥ ।  
 tad-anvayē tat-sadriśō'sti nānyas  
 tātkaḷikāśēsha-padārttha-vēdi ॥  
 śrī-Griddhapiṇchha-munipasya Baḷākapiṇchhaḥ ।  
 śishyō'janishṭa bhuvana-traya-vārtti-kirttiḥ ।  
 chāritra-chaṇchur akhilāvanipāḷa-maṇi-  
 māḷa-śīḷimukha-virājita-pāda-padmaḥ ॥  
 tach-chhishyō Guṇanandi-paṇḍita-yatiś chāritra-chakrēśvaraḥ ।  
 tarka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyāpatih  
 mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhīravō  
 bhavyāmbhōja-divākaro vijayatāṃ Kandarppa-darppāpahaḥ ॥  
 tach-chhishyās tri-śatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās  
 tēshūtkriṣṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārtthaka-  
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munih ।  
 nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ॥  
 ajani mahipa-chūḍā-ratna-rārājitaṅghrir  
 vvijita-Makarakētūddaṇḍa-dōr-ddaṇḍa-garvvaḥ ।  
 ku-naya-nikara-bhūdhraṇika-dambhōḷi-daṇḍaḥ ।  
 sa jayatu vibudhēndrō Bhāratī-bhāḷa-paṭṭaḥ ॥  
 tach-chhishyaḥ Kaḷadhautanandi-munipas saiddhānta-chakrēśvaraḥ ।  
 pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kīrttiśvaraḥ ।  
 pañchākshōmnada-kuinbhi-kumbha-daḷana-prōṇmu [kta-mu] ktāphaḷa-  
 prāṃsu-prāñchita-kēsari budha-nutō vāk-kāminī-vallabhaḥ ॥  
 tat-putrakō Mahēndrādi-kīrttir m Madana-Śaṅkaraḥ ।  
 yasya Vāgdēvatāśśaktā śrautīm māḷām ayūyujat ॥

tach-chhishyô Virañandî kavi-ganaka-mahâ-vâdi-vâgmitva-yuktô  
 yasya śrî-Nâka-sindhu-Tridaśapati-gajākâśa-saṅkâśa-kîrttiḥ |  
 gâyanty uehchair dḍig-antê tridaśa-yuvatayaḥ prîti-râgânubandhât |  
 sô'yaṃ jîyât pramâda-prakara-mahidharâbhîla-dambhōḷi-daḍḍaḥ ||  
 śrî-Gollâchâryya-nâmâ samajani munipa[ś] śuddha-ratna-trayâtma  
 Siddâtmaḍy-ârttha-sârttha-prakaṭana-paṭu-siddhânta-śâstraâbdhi-vîchî-  
 saṅghâta-kshôḷitâḷaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvaḥ |  
 jîyâd bhûpâḷa-maṇi-dyumaṇi-vidalîtânghry-abja-lakshmî-vilâsaḥ ||  
 Virañandi-vibudhêndra-santatau nûtna-Chandila-narêndra-vamśa-chû-  
 ḍamanîḥ prathita-Golla-dêśa-bhûpâḷakaḥ kim api kâraṇêna saḥ ||  
 śrîmat-Traikâlya-yôgî samajani mahikâ kâya-lagnâ tanutram  
 yasyâbhûd vṛiddhi-dhârâ nisata-śara-gaṇâ grîshma-mârttaṇḍa-binbama  
 chakraṃ sad-vṛitta-châpâkalîta-yati-varasyâgha-śatrûn vijêtum  
 Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ||

Gaṅgaṃnana likhita||

(South face.)

tapas-sâmartthyatô yasya chhâtrô'bhûd brahma-râkshasaḥ |  
 yasya smarâṇa-mâtrêṇa muñchanti cha mahâ-grahâḥ ||  
 prâjyâjyatâṃ gataṃ lôkê karaṇjasya hi tailakam |  
 tapas-sâmartthyatas tasya tapaḥ kim varuṇituṃ kshainam ||  
 Traikâlya-yôgi-yatipâgra-vinêya-ratnas  
 sidhânta-vârddhi-parivarddhana-pûrṇa-chandraḥ |  
 dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô  
 jîyâd asâv Abhayanandi-munir jjagatyâṃ ||  
 yênâśêsha-parîshahâdi-ripavas samyag jîtâḥ prôddhatâḥ |  
 yênâptâ daśa-lakshaṇôttama-mahâ-dharmînâkhya-kalpa-drumâḥ |  
 yênâśêsha-bhavôpatâpa-hananaṃ svadhyâtma-saṃvêdanam  
 prâptaṃ syâd Abhayâdi-nandi-munipas sô'yaṃ kṛitârtthô bhuvi ||  
 tach-chhishyas sakaḷâgamârttha-nipuṇô lôkajñâtâ-saṃyutas  
 sach-châritra-vichitra-châru-charitas saujanya-kandâṅkuraḥ |  
 mithyâtvaḷbja-vana-pratâpa-hananas śrî-Sôma-dêva-prabhur  
 jîyât sat-Sakaḷêndu-nâma-munipaḥ kâmaṭavi-pâvakah ||  
 api cha Sakaḷa-chandrô viśva-viśvambharêśa-  
 praputa-pada-payôjaḥ kunda-hârêndu-rôchis-  
 tridaśa-gaja-su-vajra-vyôma-sindhu-prakâśa-  
 pratima-viśada-kîrttir vVâg-vadhû-karṇapûraḥ ||  
 śishyas tasya dṛiḍha-vrataś sama-nidhis sat-saṃyamâmbhônidhiḥ |  
 śîḷânâṃ vipulâlayas samitibhir yyuktis tri-gupti-śritah |  
 nânâ-sad-guṇa-ratna-rôhana-giriḥ prôdyat-tapô-janma-bhûḷ |



prakhyâtô bhuvi Mēghachandra-munipas traividya-chakrâdhipaḥ ||  
 śrī-bhūpāla [ka]-mauḷi-lālita-padas saṃjñāna-Lakṣmī-patiḥ  
 chāritrôtkara-vâhanaś śita-yaśaś-śubhrâtapatrâñchitaḥ |  
 trailôkyâdbhuta-Manmathâri-vijayas sad-dharmma-chakrâdhipaḥ  
 prithvī-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ||  
 śâbdaughasya śirômaṇiḥ pravilasat-tarkkajña-chûḍâmaṇiḥ  
 saiddhântêshu śirômaṇiḥ praśamavad-brâtasya chûḍâmaṇiḥ ||  
 prôdyat-saṃyamīnām śirômaṇir udañchad-bhavya-rakṣhâ-maṇiḥ |  
 jīyât sannuta-Mēghachandra-munipas traividya-chûḍâmaṇiḥ ||  
 traividyoṭtama-Mēghachandra-yaminaḥ patyur mmamâsi priyâ  
 Vâgdêvī disahâvahittha-hṛidayâ tad-vaśya-karīnmârtthinī  
 kīrttir vvaridhi-dik-kuḷâchaḷa-kuḷa-svâdâtina [ . . ] prashṭum apy  
 anvêshṭum maṇi-mantra-tantra-nichayam sâ sambhramâ bhrâmyati ||  
 tarkka-nyâya-su-vajra-vêdir amaḷârhat-sûkti-tan-mauktikaḥ |  
 śabda-grantha-vīsuddha-śaṅkha-kalīṭas syâdvâda-sad-vidrumaḥ ||  
 vyâkhyânôrjita-ghôṣaṇaḥ pra-vipuḷa-prajñôdgha-vichī-chayô  
 jīyâd viśruta-Mēghachandra-munipas traividya-ratnâkaraḥ ||  
 śrī-Mūlasaṅgha-kṛita-Pustakagachchha-Dêśi-  
 yôdyad-gaṇâdhipa-sutârkkika-chakravartti  
 saiddhântikêśvara-śikhâmaṇi-Mēghachandras |  
 traividya-dêva iti sad-vibudhâ stuvanti ||  
 siddhântê Jina-Virasêna-sadṛiṣaḥ śâsyâbja-bhâ-bhâskaraḥ .  
 shaṭ-tarkkêshv Akalaṅka-dêva-vibudhas sâkshâd ayaṃ bhûtaḷêl  
 sarvva-vyâkaraṇê vipaśchid-adhipaḥ śrī-Pûjyapâdas svayaṃ  
 traividyoṭtama-Mēghachandra-munipô vâḍibha-panchânanaḥ ||

likhitâ-manôhara para-nâri-sahôdaranappa Gaṅgaṇana likhita ||

(West face.)

Rudrâṇīśasya kaṇṭham dhavalayati hina-jyôti [shô] jâtam aṅkam  
 pîtam sauvarṇna-śailam śiśu-dinapa-tanum Râhu-dêham nitântam  
 Śrī-kântâ-vallabhâṅgam Kamaḷabhava-vapur mMēghachandra-bratîndra-  
 traividyaśyâkhiḷâ [śâ] -vaḷaya-niḷaya-sat-kīrtti-chandrâtapô'sau ||  
 mûvatt-âṇum guṇadiṃ  
 Bhâvajanam kaṭṭi peṭṭav-eḷedar vṛishadiṃ  
 bhâvipade Mēghachandra-  
 traividyar ad ento śânta-rasamam taḷedar ||  
 muni-nâtham daśa-dharmmadhâri dṛidha-shaṭ-trimśad-guṇam divya-bâ-  
 ṇa-nidhânam ninag ikshu châpam alinī jyâ-sûtram ôr onde pû-  
 vina bânâṅgaḷ [u]m ayde hinan adhikaṅg âkshêpamam mâlpuḍ â-  
 a nayam Darppaka Mēghachandra-muniyoḷ mâṇ ninna dôr-ddarppamam ||

śravaṇīyaṃ śabda-vidyâ-parināti mahāntīyaṃ mahâ-tarkka-vidyâ-  
 pravaṇatvaṃ ślāghaniyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyâ-  
 pravaṇa-prāgalbhyam end end upachita-pulakaṃ kirttisal kûrttu vidvan-  
 nivahaṃ traividya-nāma-praviditan esedaṃ Mēghachandra-bratīndraṃ ||  
 kshameg iḡaḷ jauvanam tīvidud atula-tapaś-śrīge lāvanyam iḡaḷ  
 same-sand irddattu tannim śruta-vadhug adhika-praudhiy āyt iḡaḷ end and-  
 e mahâ-vikhyâtiyaṃ tâḷdidan amala-charitrôttamaṃ bhavya-chêtô-  
 ramaṇam traividya-vidyôdita-vīsada-yaśam Mēghachandra-bratīndraṃ ||  
 ide haṃsi-brindam iṇṭal bagedapudu chakôrī-chayaṃ chañchuvindaṃ  
 kadukal sārddappud Īsaṃ jeḍeyolḡ irisal end irddapaṃ sejjeg ēḡal  
 padedappaṃ Kriṣṇan einbant esedu bisa-lasat-kandalī-kanda-kāntam  
 pudidatt ī-Mēghachandra-brati-tīḷaka-jagad-vartti-kīrtti-prakāśam ||  
 pūjita-vidagdha-vibudha-sa-  
 mājam traividya-Mēghachandra-brati rā-  
 rājisidaṃ vinamita-muni-  
 rājam Vṛishabhagaṇa-bha-gaṇa-tārâ-rājam ||  
 stabdhâtmaran Atanu-śara-  
 kshubdharan ê-vogaḷve pogale Jina-śāsana-du-  
 gdhâbdhi-sudhâṃṣuvan akhiḷa-ka-  
 kud-dhavaḷima-kīrtti-Mēghachandra-bratiyaṃ ||  
 tat-sadharmmaru ||  
 śrī-Bâḷachandra-muni-rāja-pavitra-putraḷ  
 prôḍripta-vâdi-jana-mâna-latâ-lavitraḷ |  
 jīyâd ayaṃ jita-Manôja-bhujâ-pratâpaḷ  
 syâdvâda-sûkti-śubhagaḷ Śubhakīrtti-dêvaḷ ||  
 kiṃ vâpasmrīti-vismrītaḷ kinu phaṇi-grastaḷ kinu ugra-graha-  
 vyagrô'smin sravad-aśru-gadgada-vachô-mlânânanam dṛīśyatê  
 taj jânê Śubhakīrtti-dêva-vidushâ vidvēshi-bhâshâ-visha-  
 jvâlâ-jâṅgulikêna jihvita-matir vvâdī varâkas svayaṃ ||  
 ghana-darppônṇaddha-Bauddha-kshitidhara-paviy ī bandan ī bandan ī ban-  
 dane san-nayyâyikôdyat-timira-taraṇiy ī bandan ī bandan ī ban-  
 dane san-mīmâṃsakôdyat-kari-kariripu yī bandan ī bandan ī ban-  
 dane pô pô vâdi pōg end ulivudu Śubhakīrttīddha-kīrtti-praghôshaṃ ||  
 vitathôktiy alt Ajaṃ Paśu-  
 pati Sârṅgiy enippa mûvaruṃ Śubhakīrtti-  
 vrati-sannidhiyol nāmô-  
 chita-charitare toḍarddaḷ itara-vâdigaḷ aḷavê ||  
 siṅgada saramaṃ kēḷda ma-  
 taṅgajadant aḷuki baḷukal allade sabheyoḷ

poṅgi Śubhakirtti-munipano!  
 êñ gaḷa nuḍiyalke vâdigalg eṇṭ-eḷdeyê ||  
 pô sâlvudu vâdi vṛithâ-  
 yâsam vibudhōpahâsam anumano-  
 nyâsam ninn î-têthê  
 vâsam sandapude vâdi-vajrânkuṣano! ||

Gaṅgaṇana likhita || Sevaṇu-ballara-dêva rûvâri-Râmôjana maga Dâsôja kaṇḍ-  
 arisida ||

(North face.)

traividya-yôgiśvara-Mêghachandra-  
 syâbhût Prabhâchandra-munis su-śishyaḥ  
 śumbhad-vratâmbhônidhi-pûṛṇa-chandrô  
 nirddhûta-daṇḍa-tritayô viśalyaḥ ||  
 traividyaôttama-Mêghachandra-su-tapaḥ-pîyûsha-vârâsijaḥ  
 sampûṛṇâkshaya-vṛitta-nirmala-tanuḥ pushyaḥ-budhânandanah  
 trailôkya-prasarad-yaśaḥ-suchi-ruchiḥ yaḥ prârthta-pôshâgamah  
 siddhântâmbudhi-varddhanô vijayatê'pûrvva-Prabhâchandramâ ||  
 saṁsârâmbhōdhi-madhyôttaraṇa-karaṇa-yâna-ratna-trayêśaḥ |  
 samyag-Jainâgamârthhânrita-vimala-matiḥ śrî-Prabhâchandra-yôgi ||  
 sakaḷa-jana-vinûtaṁ chârû-bôdha-Triṇêtraṁ  
 sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam  
 prakāṣita-nija-kirttiṁ divya-kântâ-Manôjam  
 sakaḷa-guṇa-gaṇêdraṁ śrî-Prabhâchandra-dêvaṁ ||

tat-sadharanar ||

gaṇadhararaṁ śrutadoḷ châ-  
 raṇa-rishayaran amaḷa-charitadoḷ yôgi-janâ-  
 graṇig eṇey ennade mikkaran  
 eṇey embude Viraṇandi-saiddhântikaroḷ ||  
 Hari-Hara-Hiraṇyagarbbharan  
 uravaṇiyiṁ gelda Kâmanam dîpta-tapô-  
 bharadind uripidar ene bi-  
 ttarisadar âr vViraṇandi-saiddhântikaram ||  
 yan-mûrttir jjagatâm janasya nayanê karppûra-pûrâyatê  
 yat-kirttiḥ kakubhâṁ śriyaḥ kacha-bharê mallî-latântâyatê  
 jêjîyâd bhuvî Viraṇandi-munipô râddhânta-chakrâdhipaḥ ||  
 vaidagdha-śrî-vadhûṭi-pati-ratna-guṇâlâṅkṛitir mMêghachandra-  
 traividyaśyâtma-jâtô Madana-mahibhṛitô bhêdanê vajra-pâtaḥ  
 saiddhânta-vyûha-chûḍâmaṇir anupaḷa-chintâmaṇir bbbhû-janânâṁ  
 yô'bhût saujanya-rundra-śriyam avati mahô Viraṇandi munîndraḥ ||



śrī-Prabhâchandra-siddhânta-dêvara guḍḍi Vishṇuvarddhana-bhujabaḷa-Vîra-  
Gaṅga- Bitṭi-Dêvana hiriya-arasi paṭṭa-mahâ-dêvi

Śântala-dêviya sad-guṇa-  
vantege saubhâgya-bhâgyavatige Vachaś-śrī-  
kântêyum Achyuta [. . . . .]  
kânteyum eṇey allad uḷida satiyar doreyê ||

Sântala-dêviya tâyi

dânam an anûnamam kaḷ  
kênârthi-yendu koṭṭu Jinanam manadol  
dhyânisuta [ṇ] muḍipidaḷ inn  
ēn embudo Mâchikabbey ond unnatiyam ||

Saka-varshaṇ 1068 neya Krôdhana-saṁvatsarad Âsvayja-suddha-daśami Bri-  
ha-vâradandu Dhanu-lagnada pûrvâhavad âru-ghaḷigeyapp âgaḷ śrī-Mûlasaṅghada  
Koṇḍakundânvayada Dêsigagaṇada Pustakagachehhada śrī-Mêghachandra-traivi-  
dya-dêvara hiriya-śishyar appa śrī-Prabhâchandra-siddhânta-dêvaru Svarggastar-  
âdaru ||

### 141 (51).

*At the same place, on the first pillar in the second maṇṭapa.*

śrīmat-parama-gambhira-syâdvâdâmôgha-lâṅchhanam  
jyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
sakaḷa-jana-vinûtam châru-bôdha-Trinêtram |  
sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam |  
prakâṭita-nija-kirttir ddivya-kântâ-Manôjam  
sakaḷa-guṇa-gaṇêndram śrī-Prabhâchandra-dêva ||

avara guḍḍan entappan endade || svasti samasta-bhuvana-jana-vandyanâna-  
bhagavad-Arhat-surabhi-gandhi-gandhâdaka-kaṇa-vyakta-muktâvali-kṛitôttaṁsa-  
haṁsa | sujana-manah-kamalini-râjahamṣa | mahâ-prachanḍa-daṇḍanâyaka | śatru-  
bhaya-dâyaka | pati-hita-prakâran | êkāṅga-vira | saṅgrâma-Râma | sâhasa-Bhîma |  
muni-jana-vinêya-jana-budha-jana-manas-sarôvara-râjahamṣan | anûna-dânâbhina-  
va-Śrêyâṁsa | Jina-matânuprêkshâ-vichakshaṇa | kṛita-dharmna-rakshaṇa | dayâ-  
rasa-bharita-bhṛiṅgâra | Jina-vachana-chandrikâ-chakôranum appa śrīmatu-Baladê-  
va-daṇḍanâyakan ene negaḍa ||

palarum munnina puṇyad ond odaviniṁ bhâgyakke pakk âdodaṁ  
chaladiṁ têtadin oḷpiniṁ guṇadin âd audâryyadiṁ dhairyyadiṁ  
lalanâ-chitta-harôpachâra-vidhiyiṁ gâmbhîryyadiṁ sauryyadiṁ  
Baladêvaṅge samânam appar oḷarê matt anya-daṇḍâdhiparu ||  
Baladêva-daṇḍanâyakan

alañghya-bhuja-baḷa-parâkramaṃ Manu-charitaṃ  
 jalanidhi-vêshṭita-dhâtri-  
 taḷadoḷu samana âro mantri-chûḍâmaniyolu ||  
 â-mahânubhâvan arddhânga-Lakshmiy entappaḷ endade ||  
 sati-rûpam altu nôrppade  
 kshitiyol saubhâgyavatiyan unnata-matiyam  
 pati-hiteyam guṇavatiyam  
 satataṃ kîrttipudu Bâchikabbeyam bhuvana-janam ||  
 avargge su-putrar ppuṭṭidar  
 avanitaḷam pogale Bâma-Lakshmiḍhararant  
 avar irvvar gguṇa-guṇadiṃ  
 ravi-têjar nNâga-dêvanuṃ Siṅgaṇanuṃ ||

(West face.)

avarolaḷage ||  
 dorey âr i-bhuvanaṅgaḷolu diṭake kēlu samyaktvadoḷu satyadoḷu  
 parama-śrî-Jina-pûjeyolu vinayadoḷu saujanyadoḷu pempinolu  
 paramôtsâhade mârppa dânad eḍeyolu saucha-bratâchâradoḷu  
 nirutaṃ nôrppade Nâgadêvane valaṃ dhanyam peṇar ddhanyarê ||  
 ant enipa Nâgadêvana  
 kânte manô-ramaṇa-sakaḷa-guṇa-gaṇe dharaṇi-  
 kântegav adhikaṃ nôrppade  
 Kontiya dorey enisi Nâgiyakkaṃ negaḍaḷu ||  
 ant avar irvvara tanayam  
 santatam akhilôrvviyolaḷage jasaṃ esevinegam  
 chintita-vastuvan iyalu  
 chintâmaṇi Kâmadhênuv enipaṃ Ballam ||  
 ent entu nôrppaḍam guṇa-  
 vantaṃ kali suchi dayâparam satyavidam  
 bhîrânt ên enutaṃ budhar a-  
 śrântam kîrttipudu dhâtriyolu Ballaṇanam ||  
 âtan anujâte bhuvana-  
 khyâtiya nere tâḷdi dâna-guṇad unnatiyim !  
 Sitâ-dêvigav adhikaṃ  
 bhûtaḷadoḷag Êchiyakkaṃ ene mechchadar âru ||

va ||

â-jagaj-jananiy oḍa-vuṭṭidaṃ ||  
 bhâvisi pañcha-padaṅgaḷan  
 ôvade paṇid ikki môha-pâsada toḍaram

dēva-guru-sannidhānadā

â-vibhu Baladēvan amara-gatiyaṃ paḍedaṃ ||

Saka-varshaṃ 1041 neya Siddhārttha-saṃvatsarada Mārggaśira-śuddha-pāḍiva Sôma-vāradandu Môriṅgereya tīrtthadalu sanyasana-vidhiyaṃ muḍipida || âtana janani Nāgiyakkanu<sup>1</sup> Êchiyakkanu parôksha-vinayakke Kabbappu-nâḍoḷ omnâḷige-ya haḷalu-paṭṭasāleya mādisi tanūna gurugaḷ Prabhāchandra-siddhānta-dēvara kâlaṃ karchchi dhārâ-pûrvvakam mādī koṭṭaru Âreyakereyumaṃ â-kereya mûḍana-deseyalu khaṇḍuga beddale ||

142 (52).

*At the same place, on the second pillar.*

*(East face.)*

śrīmat-parama-gaṃbhīra-syâdvâdāmôgha-lāñchhana ||

jīyât trailôkyâ-nâthasya śâsanam Jina-śâsanam ||

svasty anavarata-prabaḷa-ripu-baḷa-visha-samarâvanī-mahâ-mahâri-saṃhâra-karaṇa-kâraṇa prachanda-daṇḍanâyaka-mukha-darppaṇa karṇnējapa-kubhrit-kuḷīśa Jina-dharmma-harimīya-mâṇikyâ-kāḷāśa maḷayaḷa-miḷita-kâsmīra-kâlâgaru-dhûpa-dhûma-dhyâmaḷikṛita-Jinârehehanâgâra<sup>1</sup> nirvvikâra<sup>1</sup> Madana-manô-harâkâra<sup>1</sup> Jina-gandhōdaka-pavitrikṛitōttamâṅga<sup>1</sup> vīra-Lakshminī-bhujāṅga<sup>1</sup> âhârâbhaya-bhaisha-jya-śâstra-dâna-vinōda<sup>1</sup> Jina-dharmma-kathâ-kathana-pranōdanuṃ appa śrīmatu-Baladēva-daṇḍanâyakan ene negaḍam ||

sthiranē bāpp Amarādriyindav adhikam gaṃbhīranē bāppu sâ-

garadind aggaḷam entu dāniye surôrvvijakke mârandaḷam

Śurarâjaṅg ene yendu kirttipudu kay-kôṇḍ akkaṇim santatam<sup>1</sup>

dharey ellaṃ Baladēv-amâtyanan iḷâ-lôkaika-vikhyâtanam ||

Baladēva-daṇḍanâyakan

alaṅghya-bhujâ-baḷa-parâkramam Manu-charitam

jalanidhi-vêshṭita-dhâtrī-

taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ||

palarum munnina puṇyad ond odavinim bhâgyakke pakk âdoḍam

chaladiṃ tējaḍin oḷpinim guṇadiṃ âd audâryyadiṃ dhairyyadiṃ

lalanâ-chittaharôpachâra- vidhiyaṃ gâmbhīryyadiṃ sauryyadiṃ

Baladēvaṅge samānam appar oḷarē matt anya-daṇḍâdhiparu ||

â-Baladēvaṅgam mṛiga-

śâbêkshaṇey enipa Bâchikabbegav akhiḷô-

rvvī-bandhu puṭṭidam guṇa-

lôbaran adaṭ-aleva Siṅginayyan udâram ||

Jina-dharmmâmbara-tigmarôchi su-charitram bhavya-vaṇṣōttamam si-

shṭi-nidhānam mantri-chûḍâmaṇi budha-vinutam gôtra-vaṇṣâmbarârkkam



vanitâ-chitta-priyam nirmāṣaṇaṁ aṇupamaṁ aty-uttamaṁ kûre kûrppaṁ  
vinayâmbhârâsi vidyâ-nidhi-guṇa-niṣayaṁ dhâtriyol Siṅgimayyaṁ ॥

(West face).

Jina-pada-bhaktan ishṭa-jana-vatsaṇaṁ âsrita-kalpabhûruhaṁ  
muni-charaṇâmbujâta-yuga-bhṛiṅgaṁ udâraṁ anûna-dâni ma-  
ttina purushargge pôlipud ad âr âdorey embinegaṁ negarddan i-  
manuja-nidhânaṁ endu pogalguṁ dhare perggade-Siṅgimayyana ॥  
ene negalḍa Siṅgimayyana  
vanite Manôrathana Lakshmiy enipaḷu rūpiṁ  
jana-vinute Siriya-dêviyan  
anunayadiṁ pogalvud akhiḷa-bhûtaḷav ellam ॥

va ॥

â-mahânuvabhâvan avasâna-kâladoḷu ॥

parama-śrî-Jina-pâda-paṅkaruhamam sad-bhaktiyiṁ tâḷdi nir-  
bbharadiṁ pañcha-padaṅgaḷam neneyutam durmmôha-sandôhamam  
tvaritam khaṇḍisutam samâdhi-vidhiyiṁ bhavyâbjini-bhâskaram  
nirutam perggade-Siṅgimayyan amarêndrâvâsamam poḍidam ॥

svasti samadhiyata-paṅcha-mahâ-kalyâṇâshṭa-mahâ-prâti-hâryya-chatus-trim-  
śad-atîsaya-virâjamâna-bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-  
kamaḷa-vinirggata-sad-asadâdi-vastu-svarûpa-nirûpaṇa-pravaṇa-râddhântâdi-sa-  
kaḷa-śâstra-pârâvârâga parama-tapaś-charaṇa-niratarum appa śrîman-maṇḍalâ-  
châryya-Prabhâchandra-siddhânta-dêvara guḍḍi Nâgiyakkanuṁ Siriyavveyvum  
Saka varsha 1041 neya Siddhârththa-samvatsarada Kârttika-suddha-dvâdasa Sôma-  
vâradandu mahâ-pûjeyam mâḍi niṣidhiyam nîṣidaḷ ॥

143 (53).

*At the same place, on the third pillar.*

(East face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâṇchhanam 1  
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥  
śrîmad-Yâdava-vaiṣṇava-maṇḍana-maṇiḷ kshônîśa-rakshâ-maṇiḷ  
Lakshmi-hâra-maṇiḷ narêśvara-śiraḷ-prôttuṅga-ṣumbhad-maṇiḷ  
jîyân niti-pathêksha-darppaṇa-maṇiḷ lôkaika-chûḍâmaṇiḷ  
śrî-Vishṇur vvinayârchchitô guṇa-maṇiḷ samyakta-chûḍâmaṇiḷ ॥  
ereda manujaṅge sura-bhû-  
miruham śaraṇ endavaṅge kuḷiśâgâraṁ  
para-vaniteg Anilatanayam  
dhuradoḷu poṇarḍaṅge mṛittu Vineyâdityam ॥  
enetânun kere dēgulaṅgaḷ enitânun Jainaga-gēhaṅgaḷ ant

enetun nârkkaḷan ūrggaḷan prajegaḷan sautôśadiṇṇ mādidaṇ  
 Vinayāditya-nripāḷa-Poysaḷane sandirdd â-Balindraṅge mēl  
 ene pempaiṇ pogalvannan âvano mahâ-gambhîranaiṇ dhîranaiṇ ||  
 itṭigeg end agaḷda kuḷigal keṇey âdavu kalluge-gonḍa per-  
 vvetṭu dharâtaḷakke sariyâdavu suṇṇada bhaṇḍi banda per-  
 vvaṭṭeṇṇe pallam âduv ene mādīsidaṇ Jinarāja-gêhamaiṇ  
 neṭṭane Poysaḷēsan ene baṇṇipar âr mmaḷe-rāja-râjanaiṇ ||

kaṇ ||

â-Poysaḷa-bhûpaṅge mahîpâḷa-kumâra-nikara-chûḍâratnaiṇ  
 śrî-pati nija-bhujā-vijaya-mahîpati janiyisidan adaṭan Eṇyaṅga-nripaiṇ ||

vri ||

Vinayāditya-nripāḷan âtmajan ilâ-lôkaika-kalpadrumaiṇ  
 Manu-mârggaṇ jagadêka-vîran Eṇyaṅgôrvvîśvaraiṇ miḷkan â-  
 tana putraiṇ ripu-bhûmi-pâḷaka-mada-ssammarddanaiṇ Viṣṇuva-  
 rddhana-bhûpaiṇ negaḷdaṇ dharâ-vaḷeyado! śrî-rāja-kaṇṭhîravaiṇ ||

kaṇ ||

â-negaḷd Eṇyaṅga-nripāḷana sūnu bṛihad-vairi-marḍanaiṇ sakaḷa-dhari-  
 trî-nâthan artthi-janatâ-Bhânusutaiṇ Viṣṇu-bhûpan udayaiṇ-geydaṇ ||  
 ari-narapa-sirâsphâḷana-karan uddhata-vairi-maṇḍalêśvara-mada-saiṇ-  
 haraṇaiṇ nijânvayaikâbharaiṇaiṇ śrî-Biṭṭi-Dêvan ivara-dêva ||

svasti samadhigata-paṇṇa-mahâ-śabda mahâ-maṇḍalêśvaraiṇ | Dvârâvatî-  
 pura-varâdhîśvara | Yâdava-kuḷâmbara-dyumanî | samyakta-chûḍâmanî | Malapa-  
 roḷ gaṇḍa | chalake balu-gaṇḍan | âḷiṇ munn iṇiva | sauryyamaiṇ mereva | Taḷakâ-  
 du-gonḍa | gaṇḍa-prachaṇḍa | Paṭṭi-Perunâḷa-nija-râjyâbhyudayaika-rakṣhaṇa-  
 dakshaka | avinaya-narapâḷaka-jana-sikshaka | Chakragoṭṭa-vana-dâvânaḷan |  
 ahita-maṇḍalika-kâlânaḷa | Toṇḍa-maṇḍalika--maṇḍala-prachaṇḍa-daurvvânaḷa |  
 prabaḷa-ripu-baḷa-saṇḥaraiṇa-kâraṇa | vidviṣṭa-maṇḍalika-mada-nivâraṇa-karaṇa |  
 Noḷambavâdi-gonḍa | pratipaksha-narapâḷa-laksmiyan iṇṇkuḷi-gonḍa | tappe tappuva |  
 jaya-śrî-kânteyan appuva | kûrê kûrppa | sauryyamaiṇ tôrppa | vîraṅganâḷiṅgita-dak-  
 shiṇa-dôrddanda | nuḍidante gaṇḍa | Adiyamana hṛidaya-sûla | birâṅganâḷiṅgita-  
 lôḷa | uddhatârâti-kaṇṇa-vana-kuṇṇara | saraṇâgata-vajra-paṇṇara | sahaja-kîrtti-  
 dhvaja | saṅgrâma-vijaya-dhvaja | Cheṅgireya manô-bhaṅga | vîra-prasaṅga | Nara-  
 siṅga-varinma-nirmmûḷanaiṇ | Kaḷapâḷa-kâlânaḷaiṇ | Hânṇuḷalu-gonḍa | Chatur-  
 muiḷukha-gaṇḍa | chatura-Chaturmukhan | âhava-Śaṇmukha | Sarasvatî-karṇâ-  
 vatamsan | unnata-Viṣṇu-vaṇsa | ripu-hṛidaya-sella | bhitaraiṇ kolla | dâna-  
 vinôḍa | champakâmôḍa | chatuṣ-samaya-samuddharaiṇ | gaṇḍar-âbharaiṇ | vivêka-  
 Nârâyaiṇ | vîra-pârâyaiṇ | sâhitya-vidyâdhara | samara-dhurandhara | Poysaḷân-  
 vaya-bhânu | kavi-jana-kâmadhênu | Kaliyuga-Pârththa | duṣṭtargge dhûrtta | saṅ-  
 râma-Râma | sâhasa-Bhîma | haya-Vatsarâja | kântâ-Manôja | matta-gaja-Bhaga-

Ins.

dattan<sup>1</sup> abhinava-Chârudatta<sup>1</sup> Nilagiri-saṃnuddharaṇa<sup>1</sup> gaṇḍar-âbharana<sup>1</sup> Koṅgara  
Mâri<sup>1</sup> ripu-kuḷa-taḷa-prahâri<sup>1</sup> Tereyûran aleva<sup>1</sup> Koyatûra tuliva<sup>1</sup> Heñjeru-disâpaṭṭa<sup>1</sup>  
saṅgrâma-jattalaṭṭa<sup>1</sup> Pāṇḍyanan beṅkoṇḍa<sup>1</sup> Uchchaṅgi-goṇḍa<sup>1</sup> êkâṅga-vîra<sup>1</sup> saṅ-  
râma-dhîra<sup>1</sup> Pombuchcha-nirddhâṭana<sup>1</sup> Sâvimale-nirllôṭana<sup>1</sup> vairi-kâlânaḷan<sup>1</sup>  
ahita-dâvânaḷa<sup>1</sup> śatru-narapâḷa-diśâpaṭṭa<sup>1</sup> mitra-narapâḷa-lalâṭa-paṭṭa<sup>1</sup> ghaṭṭavan  
aḷiva<sup>1</sup> Tuḷuvara seleva<sup>1</sup> Gôyindavâḍi-bhayaṅkaran<sup>1</sup> ahita-baḷa-Saṅkhara<sup>1</sup> Roddava  
tuliva<sup>1</sup> sitagaram piḍiva<sup>1</sup> Râyarâyapura-sûrekâra<sup>1</sup> vairi-bhaṅgâra<sup>1</sup> vîra-Nârâyana<sup>1</sup>  
sauryya-pârâyana<sup>1</sup> śrîmatu-Kêśavadêva-pâdârâdhaka<sup>1</sup> ripu-maṇḍalika-sâdhakâdy-  
anêka-nâmâvaḷi-samâḷaṅkritanun<sup>1</sup> giri-durgga-vana-durgga-jala-durggâdy-anêka-  
durggaṅgaḷan aśramadin<sup>1</sup> koṇḍa chaṇḍa-pratâpadin<sup>1</sup> Gaṅgavâḍi-tombhatt-aṇu-sâsi-  
ramunan<sup>1</sup> Lokkiguṇḍivarana<sup>1</sup> uṇḍige-sâdhyaṃ mâḍi<sup>1</sup> mattaṃ ||

vri ||

eḷeyoḷa drusṭaran uddhatârigaḷan âṭand otti beṅkoṇḍu dôr-  
bbaḷadin<sup>1</sup> dêsaman âvagam<sup>1</sup> tanage sâdhyaṃ mâḍiralu Gaṅgaman-  
ḍalaṃ end ôlege tettum ittu hesanaṃ pûṇḍ irppinaṃ Viṣṇu-Poy-  
saḷan iṇḍan sukhadinde râjyaḍ odavindaṃ santatôtsâhadin<sup>1</sup> ||

ettidan ettal attal idirâda nripâḷakar aḷki baḷki kaṇḍ

ittu samasta-vastugaḷan âḷutanamaṃ sale pûṇḍu santataṃ

suttalum ôlagippar ene munnin avargam anêkar âdavargg

attalaḷaṃ pogartteg ene baṇṇipan âvano Viṣṇu-bhûpanaṃ ||

antu Tribhuvanamalla Taḷakâḍu-goṇḍa bhujabaḷa-Vîra-Gaṅga-Viṣṇuvar-  
dhana-Poysaḷa-Dêvara vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânaṃ  
â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi piriya-araṣi paṭṭa-  
mahâ-dêvi Sântala-dêvi

(South face.)

svasty anavarata-parama-kalyâṇâbhyudaya-sahaśra-phala-bhôga-bhâgini dviti-  
ya-lakshmî-lakṣhaṇa-samâṇeyaṃ<sup>1</sup> sakaḷa-guṇa-gaṇânûneyaṃ<sup>1</sup> abhinava-Rugu-  
miṇi-dêviyaṃ<sup>1</sup> pati-hita-Satyabhâveyaṃ<sup>1</sup> vivêkaika-Brihaspatiyaṃ<sup>1</sup> pratyutpan-  
na-Vâhaspatiyaṃ<sup>1</sup> muni-jana-vinêya-jana-vinîteyaṃ<sup>1</sup> chatuṣ-samaya-samuddha-  
raṇeyaṃ<sup>1</sup> brata-guṇa-śîla-châritrântaḷkaranyaṃ<sup>1</sup> lôkaika-vikhyâteyaṃ<sup>1</sup> pati-  
bratâ-prabhâva-prasiddha-Sîteyaṃ<sup>1</sup> sakaḷa-vandi-jana-chintâmaṇiyaṃ<sup>1</sup> samyakta-  
chûḍâmaṇiyaṃ<sup>1</sup> udvritta-savati-gandhavâraṇeyaṃ<sup>1</sup> puṇyôpârjjana-karaṇa-kâra-  
ṇeyaṃ<sup>1</sup> Manôja-râja-vijeya-patâkeyaṃ<sup>1</sup> nija-kaḷâbhyudaya-dîpikeyaṃ<sup>1</sup> gita-vâdya-  
sûtrâdhâreyaṃ<sup>1</sup> Jina-saṇaya-samudita-prâkâreyaṃ<sup>1</sup> Jina-dharma-kathâ-katha-  
na-pramôdeyaṃ<sup>1</sup> âhârâbhaya-bhaiśajya-śâstra-dâna-vinôdeyaṃ<sup>1</sup> Jina-dharma-  
nirmaḷeyaṃ<sup>1</sup> bhavya-jana-vatsaḷeyaṃ<sup>1</sup> Jina-gandhâdaka-pavitrikṛitôttamaṅgeyaṃ  
appa ||

ka ||

â negardda Viṣṇu-nripaṇa manô-nayana-priye chaḷaḷa-niḷaḷaki chan-  
drânane Kâmana Ratyalu tân eṇe toṇe sari samâne Sântala-dêvi ||



vri ||

dhuradoļu Vishṇu-nṛipālakaṅge vijaya-śrī vakshadoļu santataṁ  
 paramānandadin ōtu nilva vipula-śrī-tējad uddāniyaṁ  
 vara-dig-bhittian eydisal nereva kirtti-śrīy enut irppud i-  
 dhareyoļu Śāntala-dēviyaṁ nereye baṇṇipp aṇṇan ê-vañṇipaṁ ||  
 Kalikāla-Vishṇu-vaksha-sthaḷadoļu Kalikāla-Lakshmi nelasidaḷ ene Śān-  
 tala-dēviya saubhāgyaman ela gaḷa baṇṇisuven emban ê-vañṇisuva ||  
 Śāntala-dēvige sad-guṇa-mantege saubhāgya-bhāgyavatige Vachaśrī-  
 kānteyum Agajeyum Achyuta-kānteyum eṇey allad uḷida satiyar ddoreyê ||

akkara ||

gurugaḷu Prabhāchandra-siddhānta-dēvare petta tāyi guṇa-nidhi Māchi-  
 kabbe  
 piriya-perggeḍe Māraṣiṅgayyaṁ tande māvanaṁ perggeḍe Siṅginayyaṁ |  
 arasaṁ Vishṇuvarddhana-nṛipaṁ vallabhaṁ Jinanāthaṁ tanag endum  
 ishṭa-deyvaṁ |  
 arasi Śāntala-dēviya mahimeyaṁ baṇṇisalu bakkume bhūtaḷadoļu ||

Saka-varshaṁ 1050 mūṇeneya Virōdhikrit-saṁvatsarada Chaitra-sūddha-pañ-  
 chaṁtī-Sōmavāradandu Sivagaṅgeya tirthadalu muḍipi Svar-ggatey ādaḷu ||

vri ||

i-Kali-kāladoḷ Manu Brihaspati vandi-janāśrayaṁ jaga-  
 vyāpita-kāmadhēnuv abhimāni mahā-prabhu paṇḍitāśrayaṁ  
 lōka-jana-stutaṁ guṇa-gaṇābharaṇaṁ jagad-ēka-dāniy a-  
 vyākuḷa-mantriy endu pogaḷguṇ dhare perggeḍe-Māraṣiṅgana ||  
 doreyê perggeḍe-Māraṣiṅga-vibhuviṅ i-kāladoḷu [. . . . .]  
 purushārtthaṅgaḷoḷ aty-udārateyoḷaṁ dharmmānurāgaṅgaḷoḷu  
 Hara-pādāmbuja-bhaktiyoḷu niyamadoḷu śīlaṅgaḷoḷu tān enalu  
 suralōkakke manō-mudaṁ-berasu pōdaṁ bhūtaḷaṁ kirttisalu ||

ka ||

anupama-Śāntala-dēviyūm anunayadiṁ tande Māraṣiṅgayyanum im-  
 bine janani Māchikabbeyum inibarum oḍan-oḍane muḍipi Svar-ggatar  
 ādaru

lēkhaka Bōkimayya ||

(West face)

arasi sura-gatiyan eydidaḷ iralāg enag endu bandu Beḷugoḷadalu dur-  
 ddhara-sanyāsanadi[nda]ṁ pariṇate tāyi Māchikabbe tānuṁ toredaḷu ||

vri ||

are maguḷdirḍa kāṇmalarggaḷ ōduva pañcha-padaṁ Jinēndranaṁ  
 smariyisuv ōje bandhu-janamaṁ biḍip unnati sanyasakke van-

d iral osed ondu-tiṅgaḷ upavāsadoḷ imbine Māchikabbe tām  
sura-gatig eydidaḷu sakala-bhavyara sannidhiyoḷu samādhiyim ||

ka ||

â-Mârasingamayyana kâmini Jina-charaṇa-bhakte guṇa-saṃyute u-  
ddâma-patibrate end î-bhūmi-janam pogale Mâchikabbeye negaḷḍaḷu ||  
Jina-pada-bhakte bandhu-jana-pūjitey âsrita-kâmadhênu Kâ-  
mana satigaṇi mahâ-sati guṇâgraṇi dâna-vinôde santataṃ  
muni-jana-pâda-paṅkaruḷa-bhakte jana-stute Mârasingama-  
yyana sati Mâchikabbey ene kirttisuguṇ dhare mechchi nichchalun ||  
Jinanâtham tanag âptan âge Baladêvam tande pett abbe sad-  
vanitâgrêsare Bâchikabbey ene tamman Siṅgaṇam sanda mân-  
tanadind aggada Mâchchikabbe sura-lôkakk ôḍaḷ end endu mê-  
diniy ellam pogaluttam irppud ene bannipp annan ê-vannipam ||

ka ||

peṇḍir ssanyâsanam-gonḍavarolaḡ initaṇ ballar âr embinam kai-  
koṇḍ âgaḷu ghôra-vira-brata-parinateyaṇ mechchi santôśadindaṇ  
pâṇḍityaṇ chittadoḷu taṭtire Jina-charaṇâmbhôjamaṇ bhâvisuttaṇ  
koṇḍâḍalu dhâtri tannaṇ sura-gati-vaḍedaḷu lileyiṇ Mâchikabbê ||  
dânanan anûnamaṇ kaḷ kênârththi yendu koṭṭu Jinanaṇ manadoḷu  
dhyânisutanaṇ mudipidaḷ inn ên embudo Mâchikabbey ond unnatiyaṇ ||

intu tamma gurugaḷu Prabhâchandra-siddhânta-dêvaram<sup>1</sup> Varddhamâna-dêva-  
ram<sup>1</sup> Ravichandra-dêvaram<sup>1</sup> samasta-bhavya-janaṅgaḷa sannidhiyolu sanyasanamam  
kai-kond avara pêlva samâdhiyam kêlutta mudipidalu ||

paṇḍita-maraṇadin i-bhū-maṇḍaladoḷu Māchikabbeyantevol ār kkai-  
kond intu negaldaḷ arigala khaṇḍitamam ghōra-vīra-sanyāsanama ||

avara vamśâvatâram ent endade "

ka ||

Jina-dharmīna-nirmmaḷaṇaṁ bhavya-nidhānaṁ guṇa-gaṇāśrayaṁ Manu-  
charitaṁ

inuni-charana-kamala-bhriṅgam jana-vinutaṃ Nāgavarmīna-daṇḍādhiśam॥

vri !

anupama-Nāgavarminana kulāṅgane pempina Chandikabbe saj-  
jana-nute māni dāni guṇi mikka patibrate siladinde Mē-  
dinisutegaṃ migilu pogalal ān ariyeṃ guṇad aṅkakārtiyaṃ  
Jina-pada-bhakteyaṃ bhuvana-saṃsūtuteyaṃ jagad-ēka-dāniyaṃ ||  
avargge su-putraṃ budha-jana-nivahakk ārtt iṃvā kāṇadhēnuv enuttaṃ  
bhuvana-janaṃ pogalalu mikk avan udayaṃ-geydan uttamaṃ Baladēvaṃ||

vri H

sakāḷa-kalāśrayam gūṇa-gaṇābharanam prabhu paṇḍitāśrayam  
su-kavi-jana-stutam Jina-padābja-bhriṅgan anūna-dāni lau-

kika-paramârttham emb eraḍuman nere ballan enutte danḍanâ-  
yaka-Baladêvanam pogaḷvud ambudhi-vêshṭita-bhûri-bhûṭalam ||  
muni-nivahakke bhavya-nikarakke Jinêśvara-pûjegaḷge mikk  
anupama-dâna-dharinmad odaviṅge nirantaram onde mârḡgadiṁ  
maneyo! anâkuḷam maduvey andada pâṅginol uṇbud endad iṁ  
manuja-nidhânanam pogaḷvan ê-vogaḷvam Baladêv-amârttyana ||  
sthiranê Mêru-girindradinde migilê gambhîranê bâppu sâ-  
garadind aggaḷam entu dâniye surôrvijakke mēlu bhôgiyê  
Surarâjaṅ eṇey endu kîrttipudu kay-konḍ aḷkaṁ santatam  
dhareyo! śrî-Baladêv-amârttyanan ilâ-lôkaika-vikhyâtana ||

ka ||

Baladêva-danḍanâyakan  
alaṅghya-bhujâ-baḷa-parâkramam Manu-charitam  
jalanidhi-vêshṭita-dhâtri-  
taḷadoḷu saman âro mantri-ehûḍâmaniyoḷu ||

śrîmat-Chârukîrtti-dêvara guḍḍa lêkhaka-Bôkimayya barada biruda-rûvâri-  
mukha-tiḷaka Gaṅgâchâriya tamina Kâṁvâchâri kaṇḍarisida

(North face.)

svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvani-mahâ-mahâri-saṁ-  
hâra-karaṇa-kâraṇa prachanḍa-danḍanâyaka-mukha-darppaṇa | kathaka-mâgadha-  
puṇya-pâṭhaka-kavi-gamaki-vâdi-vâgmi-janatâ-dâridra-santarppaṇa | Jina-samaya-  
mahâ-gagana-śobhâkara-divâkara | sakaḷa-muni-jana-nirantara-dâna-guṇâśraya-  
Śrêyâṁsa | Sarasvatî-karṇâvatamsa | gôtra-pavitra | parâṅganâ-putra | bandhu-  
jana-manô-rañjana | durita-prabhañjana | krôdha-lôbhânṛita-bhaya-mâna-mada-vidû-  
ra Gutta-Chârudatta-Jîmûtavâhana-samâna-parôpakârôdâra | pâpa-vidûra | Jina-  
dharma-nirmala | bhavya-jana-vatsala | Jina-gandhâdaka-pavitrîkṛitôttamâṅga |  
anupama-guṇa-gaṇôttuṅga | muni-charaṇa-sarasiruha-bhṛiṅga | paṇḍita-maṇḍali-  
puṇḍarîka-vana-prasaṅga | Jina-dharma-kathâ-kathana-pramôdanam | âbârâbhaya-  
bhaiśajya-śâstra-dâna-vinôdanam appa śrîmat-Baladêva-danḍanâyakan ene negaḷda ||

â-Baladêvaṅgam mṛiga-  
sâbêkshaṇey anipa Bâchikabbegav akhilô-  
rvvî-bandhu puṭṭidam guṇi  
lôbaran adaṭ-aleva Siṅgimayyan udâram ||

vri ||

Jina-pati-bhaktan ishṭa-jana-vatsalaṁ âśrita-kalpabhûruham  
muni-charaṇâmbujâta-yuga-bhṛiṅga udâraṁ anûna-dâni ma-  
ttina purushargge pôlisuvaḍ âr dorey embinegam negaḷdan i-  
manuja-nidhânan endu pogaḷgum dhare peggaḍe-Siṅgimayyana ||

Jina-dharmamâmbara-tigmarôchi su-charitram bhavya-vaiṇśôttamam si-

Ins.



shṭa-nidhānaṃ mantri-chintāmaṇi budha-vinutaṃ gôtra-vanîśāmbarâr-  
kkaṃ

vanitâ-chitta-priyaṃ nirimmaḷan anupaman atyuttamaṃ kûre kûrppaṃ  
vinayâmbhôrâsi vidyâ-nidhi guṇa-nîlayaṃ dhâtriyol Siṅgimayyaṃ ||

ka ||

Śrîyâdêvi guṇâgraniy

i-yugadoḷu dâna-dharmûna-chintāmaṇi bhû-

dêviya Konti-dêviya

dorey anna Siṅgimayyana vadhuva ||

svasty anavarata-parama-kalyāṇâbhyudaya-sata-sahaśra-phala-bhōga-bhâgini  
dvitîya-Lakshmi-samāneyuṃ<sup>1</sup> sakala-kalâgamânûneyuṃ<sup>1</sup> vivêkayka-Brihaspati-  
yuṃ<sup>1</sup> muni-jana-vinêya-jana-viniteyuṃ<sup>1</sup> patibratâ-prabhâva-prasiddha-Siteyuṃ<sup>1</sup>  
samyakta-chûḍâmaṇiyuṃ udvṛitta-savati-gandhavâraṇeyuṃ âhârâbhaya-bhais-  
hajya-sâstra-dâna-vinôdeyuṃ appa śrîmad-Vishṇuvarddhana-Poysala-Dêvara piri-  
arasi paṭṭa-mahâdêvi Śântala-dêviyar śrî-Belgoḷa-tîrthadoḷ Savatigandhavâraṇa-  
Jinâlayamaṃ mādisiy idakke dēvatâ-pûjegaṃ rishi-samudâyakk âhâra-dânakkam  
jîrṇnôddhâraḥkam Kalkaṇi-nâḍa Moṭṭenavileyumaṃ Gaṅgasamudrada naḍu-  
bayalal ayvattu-koḷaga garddeya tōṇṭamumaṃ nâlvattu-gadyâṇa ponnaṃ ikki  
kaṭṭisi charugiṅge Vilasanakaṭṭamumaṃ śrîmad-Vishṇuvarddhana-Poysala-  
Dêvaraṃ bēḍikoṇḍu Saka-varsha sâyirada nâlvatti-aydeneya Sôbhakrit-samvatsa-  
rada Chaitra-suddha-pâḍiva Brihaspati-vâradandu tamma gurugaḷu śrî-Mûla-  
saṅghada Dêsiyagaṇada Postakagachchhada śrîman-Mêghachandra-traividya-  
dêvara śishyarappa Prabhâchandra-siddhânta-dêvargge pâda-prakshâḷanaṃ mâḍi  
sarbba-bâdhâ-parihâravâgi biṭṭa datti ||

vṛitta ||

priyadind int idan eyde kâva purushargg âyuṃ mahâ-śrîyum a-  
kkey idam kâyade kâyva pâpige Kurukshêtrôrbbiyolu Bâṇarâ-  
siyol ekkôṭi-munîndraraṃ kavileyam vêdâḍhyaraṃ kondud ond  
ayaṣam sârgguṃ id endu sâridapuv i-śailâksharaṃ santataṃ ||

ślôka ||

sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâ  
shashṭir-varsha-sahaśrâṇi vishṭhâyâṃ jâyatê krimiḥ ||

## 144.

*On a broken stone beside the same maṇṭapa.*

namas siddhêbhyah || sâsanaṃ Jina-sâsana

(At the side).

..... bha-chandra

## 145 (36).

*On the way to Iruvebrahmadêva temple outside the enclosure.*

śrī-Eṇeyagav ekavaṭṭada lo . . . .

## 146.

*At the same place, below No. 145.*

Nêmaṇana pāda ||

## 147.

*At the same place, to the north of No. 146.*

śrī-Sivaggayya

## 148.

*At the same place, to the north of No. 147.*

śrī-Kaḷayyan

## 149 (37).

*At the same place.*

śrīmatu-Garuḍa-Kêsirâja sthiraiṇ jiyātu

## 150.

*On the right jamb of the doorway of the same temple*

*(The upper portion is broken.)*

n eseval kunda gubu . . ṭṭisi paṭṭamaṇ guḷiya . . sigey iḷe sale Gaṅga-râjya  
. . . . nêmade mantri Narasiṅga . . taṅg aḷiyaṇ viśêshadiṇ ||

Eṇgaṅga-mahâmâtyaṇ

. . redaṇ nata-Gaṅga-mahige saphala-mateyiṇ

Guḷipālan âtan aḷiya [ṇ]

nere negalḍa [ṇ] Nâgavarmanman avanitalaḍol ||

âtana putran abdhi-vṛita-dhâtriyol itane Râma-dêva . . n

itane Vatsarâjan iḷeg itane tâṇ Bhagadattan âgi vi-

khyâta-yasaṇ tagulḍa ku . . maṇ toredun nere nontum entu

*(The rest is broken.)*

## 151.

*On the left jamb of the doorway of the same temple.*

. . . . . ppiḍiduḷu . . mârado . . rddhadi . . . . ṭṭaga chô .

la âke jegadi . . . . . vimâ . . nâdisida . .

### 152.

*On rock in front of the same temple.*

Chaga-bhakshana-chakravartti Goggiya sâvan aty a . . ra

### 153.

*At the same place.*

*(Nâgari characters).*

Chandrakîrtti

### 154.

*At the same place, below No. 153.*

śrîmatu-Râchamalla-Dêvara jaṅgina sênabôva Subakarayya bandisida

### 155 (70).

*On a broken stone near the same temple.*

. . . . . dâ . . nvayada Hana . . . . ya baḷiya śrî-Guṇachandra-siddhânta-dê-  
var agra-śishyaru śrî-Nayakîrtti-siddhânta-chakravarttigala śishyaru śrî-Dâvaṇandi-  
traividya-dêvaruṃ Bhânukîrtti-siddhânta-dêvaruṃ śrî-Adhyâtmi-Bâḷachandra-dê-  
varu ||

paramâgama-vâridhi . . . .

. . . . ṇaṃ râddhânta-chakri Nayakîrtti-yamî-

svara-sishyan a . . . . la-chit-

pariṇatan Adhyâtmi-Bâ . . . . ndra-munindran ||

Bâḷachan . . . .

### 156.

*On a pillar to the south-west, outside Kañchina-dôṇe.*

. . . . . muḍipidar avara guḍḍi Sâyibbe nisida! Pollabbe-  
kantiyargge . . . . ge ||

### 157.

*On rock to the north of the same dôṇe.*

śrîmatu-Gaṇḍavi-siddhânta-dêvara guḍḍan Śrîdhara-vôja



## 158 (69).

*On a broken stone\* which had been near the entrance to the same doṇe.*

*(First face).*

..... vyāvṛitta-vichchittayê  
 . . kra . . Kali-kalmashaty anudinaṃ śrī-Bāḷachandraṃ muniṃ  
 paśyāma śruta-ratna-rôhaṇa-dharaṃ dhanyâs tu nânyê vayaṃ ||  
 prachura-kaḷānvitar akuṭiḷar  
 a-chañchaḷar sudda-paksha-vṛittar ddôshâ-  
 pachaya-prakâśar ene Bâ-  
 ḷachandra-dêva-prabhâvam êṇ achchariyê ||  
 śrī-Bāḷachandra . . . . .

*(Second face).*

..... bhadraṃ appa triḷô . . .  
 vara-vihita-pūrttaṃ nitya-kīrtti . . chitya  
 samuchita-charitô ya . . . . .  
 ra-dhṛita . . dhu-vinû . . . . . yitvâhaṃ  
 bhuja-bimba-chita-maṇi . . . kara tvaṃ chirâd  
 imu . . . . .  
 sama . . . . .  
 gatibhis sa . . . . . kshatriya-ruddha-śrī-kavi . . . . . nadha . . . . . śrī-  
 vahaṃ . . . . .

*(Third face.)*

..... Rânô babhâ . . . . .  
 chitra-tanûbhṛitâṃ a . . . . . yatê tarâ . . ||  
 sakaḷa . . . . . vandya-pādâravindaṃ  
 sa . . . . . ma-mûrttiṃ sarvva-satvâ . . . . .  
 . . baka-durita-râśiṃ bhavya-da . . . . .  
 nu vijita-Makarakêtu . . . . . rtti-vratīndraṃ ||  
 bhânô . . . . . suvika . . . . . chakrâ . . . . . rô tat-pad-bhava . . . . .  
 . . . . .

## 159 (68).

*At the same doṇe, on a pillar leaning against the eastern wall.*

*(North face.)*

śrīmat-parama-gaṃbhira-syâdvâdāmôgha-lāñchhanaṃ  
 jiyât trailôkyâ-nâthasya śâsanam Jina-śâsanam |

\* This stone is not now forthcoming.

svasti samasta-guṇa-sampannar appa śrīmat-Tribhuvanainalla chalad-aṅka-rāva Hoysaḷa-seṭṭiyaru Ayyāvaḷeya yuṇḍigeya Dammi-seṭṭiya magam Malli-seṭṭige Chaladaṅkarāva-Hoysaḷa-seṭṭiy endu pesaru-koṭṭar intu Saka-varṣa 1059 Saunya-saṁvatsarada Māgha-māsada śukla-pakshada saṅkramaṇadandū tann avasānaman aṛidu tauna bandhugaḷaṁ biḍisi sama-chittadoḷu muḍipi svarggasthan ādaṁ ||

(West face.)

ātanaṁ sati entappa! endade || Turavannarasaga Suggavega su-putri svasti śrī-Jina-gandhōdaka-pavitrikritōttamaṅgeyuruṁ āhārābhaya-bhaisajya-śāstra-dāna-vinōdeyar appa Chaṭṭikabbe tanna puruṣa Chaladaṅkarāva-Hoysaḷa-seṭṭigaṁ vanagaṁ tanna maga Būchaṇaṅga parōksha-vineyamāgi māḍisida nisidhige ||

### 160.

*On a broken pillar built into the northern wall of the same done.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam |  
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
jagat-tritaya-nāthāya namō janma-pramāthinē  
naya-pramāṇa-vāg-rasmi-dhvasta-dhvāntāya Śāntayē ||  
parama-śrī-Jina-dharmīna-nirmala-yaśam bhavyābjinī-bhāskaram |  
guru-pādāmbuja-vṛttan udgha-charitam viprō . . man Mēru-bhū-  
dhara-dhairyyam guṇa-ratna-vārdhhi-viḷasat-samyaktva-ratnākaram  
paramōtsāhade rā . . . . . mb ilā-bhāgadoḷu ||  
ā-pu . . . . . māṇa-guṇagaḷe

### 161.

*At the same done, around the middle portion of a pillar standing on the rock.*

śrī-Dhanakīrtti-dēvara mānastambhada kambha

### 162.

*At the same place.*

mānabha Ānanda-saṁvachchhadalli kaṭṭisida doneyu

### 163.

*At the bottom of the same pillar.*

tamm ayyaṅge parōksha-vinaya-nisidhi Śrīdharāṅge parōksha-vinaya  
tamm avege parōksha-vinaya-nisidi

## 164.

*At the same doye, on broken stones lying beside the northern wall.  
(First stone).*

..... dali ka ..... go ..... ggaḷaṇṇ Gaṅga . .  
nisidigeṇa niriṣidan ||

*(Second stone).*

..... dda ..... gamade ..... galiya ..... saḡi .....

## 165 (74).

*On rock to the north of the same doye and to the south of the outer  
wall of Chikka-beṭṭa.*

svasti śrī Parābhava-saṃvatsarada Mārggasira-bahuḷa aṣṭamī Sukra-vāra  
dandu Maleyāḷa-Adhyāḍi-nāyaka hiriya-beṭṭadi chikka-beṭṭak echcha ||

## 166 (71).

*On rock in Bhadrabāhu cave.\**

*(Nāgari characters).*

śrī-Bhadrabāhu-svāmiya pādamaiṇ Jinachandra praṇamatāṇ !

## 167 (72).

*On rock near the same cave*

Śālivāhana-śakābdāḥ 1731 neya Sukla-nāma-saṇ[va] tsarada Bhādrapada-ba 4  
Budha-vāradalli || Kundakundānya Dēṣigaṇada śrī-Chāru || sishyarāda Ajitakīrtti-  
dēvaru avara sishyaru Śāntakīrtti-dēvara sishyarāda Ajitakīrtti-dēvaru māśōpavāsa-  
vaṇ sampūrṇa-māḍi ī-gaviyalli dēva-gatar ādaru

## 168.

*On rock to the south-east of the same cave.*

śrīmatu-Lakshmīśēna-bhaṭṭāraka-dēvara śishyaru Mallisēna-dēvara nisidhi

## 169.

*On the summit of Chikka-betta, below the foot-print.*

śrī-Bhadrabāhubhali-svāmiya pāda

## 170 (73).

*Inscription near the foot-prints, when ascending Chikka-beṭṭa.*

svasti śrī Īśvara-saṃvatsarada Malayāḷa Kodayu-Saṅkarānu ill-irddu echcha-  
gaddeya haḍuvāṇa huṇiseya mūru-guṇḍige

\* This inscriptions is not now forthcoming.



## 171.

*At the same place, below No. 170.*

*(Tamil characters.)*

Kôdai-Śaṅkaranu Malaya-śâragaḷ iṅgu ninṟuṁ kaḷanikku mēṟku ninṟa puḷikku  
nirai

## 172.

*On rock to the north-west of tōrana-gamba, near the Jina figures.*

Sâma . . . . . dēvaru . . . .

## 173.

*On Chāmundarāya rock, below the images.*

śrī-Kanakanandi-dēvaru Pasi-dēvaru Mali-dēvaru

## 174.

*On rock to the left of the flight of steps leading to Chikka-betta.*

śiī-Nakhara-Jinālayada kere

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ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

N<sup>o</sup> 175.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

N<sup>o</sup> 176.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

N<sup>o</sup> 177.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

N<sup>o</sup> 179.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

N<sup>o</sup> 180.





THE BIGGER HILL OR DODDABETTA.

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175 (76).

*At the feet of Gômatêśvara, on the right.*

śrī-Châmunḍa-Râjaṃ mādīsidam

176 (76).

*Below the above.*

*(In Grantha and Vaṭṭeluttu.)*

śrī-Châmunḍa-Râjan śeyvvittan

177 (76).

*Below the above.*

śrī-Gaṅga-Râja suttālayavaṃ mādīsidam

178 (80).

*On the same side, on the ant-hill.*

śrīman-mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasimha-Dêvara kaiyalu mahâ-pradhâna hiriya-bhaṇḍâri Huḷlamayya Gommaṭa-dêvara Pâriśva-dêvara chatur-vimśati-tīrtthakara aṣṭa-vidhârçchanegaṃ rishiyar âhâra-dânakkam Savaṇêṅgaṃ biḍisi koṭṭa datti ||

179 (75).

*At the same place, to the left of the feet.*

*(In Nâgari characters.)*

śrī-Châvunḍa-Râjêṃ karaviyalêṃ

180 (75).

*Below the above.*

*(In Nâgari characters.)*

śrī-Gaṅga-Râjê suttâlê karaviyalê

181.

*At the same place, near the left foot, below No. 180.*

śrī-Biṭi-Dêvana putra pratâpa-Nârasimha-Dêvana kayyalu mahâ-pradhâna hiriya-bhaṇḍâri Huḷlamayya Gômaṭa-dêvara pâ . . . . . var avarû . . . . . dâna-kkam Savaṇêṅgaṃ biḍisi koṭṭar

## 182 (78).

*On the same side, on the ant-hill.*

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa śrī-Basavi-seṭṭiyaru suttāla-yada bhittiya māḍisi chavvīsa-tīrtthakaraṃ māḍisidaru mattaṃ śrī-Basavi-seṭṭiyara su-putraru Nambidēva-seṭṭi Bōki-seṭṭi Jinni-seṭṭi Bāhubali-seṭṭi tamm ayya māḍisida tīrtthakara mundaṇa jāḷāndaravaṃ māḍisidaru ||

## 183 (79).

*At the same place, below No. 182.*

śrī-Lalita-sarōvara

## 184 (77).

*At the same place, on the padma-pīṭha.*

svasti samasta-daitya-divijādhīpa-kinnara-pannagānāman-mastaka-ratna-nirggata-gabhastī-śatāvṛita-pāda . . . . .  
prāsta-samasta-mastaka-tamaḷ-paṭalaṃ Jina-dharmma-śāsanāṃ  
vistaram āge nilke dhare-vārudhi-sūryya-śaśāṅkar uḷḷinaṃ ||

## 185 (104).

*On the pedestal of Kūshmāṇḍini in the first shrine of the enclosure to the right of Gomaṭēśvara.*

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrī-Bāḷachandra-dēvara guḍḍa Kēti-seṭṭiya maga Bammi-seṭṭi māḍisida yaksha-dēvate ||

## 186 (81).

*In the same enclosure, on a stone leaning against the wall.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanāṃ |

jyāt trailōkya-nāthasya śāsanāṃ Jina-śāsanāṃ ||

svasti samasta-bhuvanāśrayaṃ śrī-prithvī-vallabha-mahā-rājādhirāja paramēśvaraṃ Dvārāvati-pura-varādhīśvaraṃ Yādava-kuḷāmbara-dyumaṇi sarvvajña-chūḍāmaṇi Magara-rājya-niriminūlanāṃ Chōḷa-rājya-pratishṭhāchāryyaṃ śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-vīra-Nārasimha-Dēv-arasarū prithvī-rājyaṃ-geyyut-tiralu tat-pāda-padma-pajiviyuṃ śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrīnad-Adhyātma-Bāḷachandra-dēvara guḍḍaṃ svasti samasta-guṇa-saṃpannanuṃ Jina-gandhōdaka-pavitrīkṛitōttamāṅganuṃ sad-dharmma-kathā-prasaṅganuṃ chatur-vvidha-dāna-vinōdanuṃ appa Paduma-seṭṭiya maga Gommaṭa-seṭṭi Khara-saṃvatsarada Pushya-suddha uttarāyaṇa-saṅkrānti pāḍi-diva Bṛiha-vāra-dāndu śrī-Gommaṭa-dēvara chavvīsa-tīrtthakara aṣṭa-vidhārechhanēge akshaya-bhaṇḍārav-āgi koṭṭa gadyāṇa 12 ||

## 187.

*In the same enclosure, on the pedestal of Vṛishabha.*

śrī-Mûlasaṅgha Dêsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-seṭṭi māḍisidaṃ ||

## 188.

*In the same enclosure, on the pedestal of Vâsupūjya.*

śrī-Mûlasaṅgha Dêsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhāntachakrava-rttigāḷa guḍḍa Basavi-seṭṭi māḍisidaṃ ||

## 189.

*In the same enclosure behind Gômaṭêśvara, on the pedestal of Śambhava.*

śrī-Mûlasaṅgha Dêsiyagaṇa Pustakagachchha Koṇḍakundānvayada śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-[da] ṇḍanā[ya] kaṃ māḍisidaṃ ||

## 190.

*In the same enclosure, on the pedestal of the image to the right of Kunthu.*

śrī-Mûlasaṅgha Dêsiyagaṇa Pustakagachchha Koṇḍakundānvayada śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-daṇḍanāyakaṃ māḍisidaṃ ||

## 191.

*In the same enclosure, inscription in ink on the beam in front of Pushpadanta.*

Durmmukhi-saṇivatsarada Pushya-māsada śuddha-Bidige Maṅḡla-vāra Kopa-ṇapurada . . . . . ya-seṭṭi Gummaṭa-seṭṭi danada . . . . . v-ādaru . . . .

## 192.

*In the same enclosure, inscription in ink on the beam in front of Śrēyaṃsa.*

*(Nāgari characters.)*

śrī Saṃvat 1546 varsha Jêshṭha-sudi 3 Ravi-vâsarī Gômaṭasvāmikī jātrā kīyô Gômaṭa-bahupāḷaī Prajausavāḷaī Kadika-baṃsa bramachāri pura-sthānē purī brātru-putra-sama . . . . .

## 193.

*In the same enclosure, on the pedestal of Abhinandana.*

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara guḍḍa Aṅki-seṭṭi Abhinandana-dēvaraṃ māḍisidaṃ



## 194.

*In the same enclosure, on the pedestal of Śānti.*

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayada śrī Naya-  
kīrtti-siddhānta-chakravarttigāḷa guḍḍa Kaṁmaṭada Rāmi-seṭṭi māḍisida

## 195.

*In the same enclosure, to the left of Gōmaṭēśvara, on the pedestal of Ajita.*

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara  
guḍḍa suṇkada Bhānudēva-heggaḍe māḍisida Ajita-bhaṭṭārakaru

## 196.

*In the same enclosure, on the pedestal of Sumati.*

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Bidiyama-seṭṭi māḍisida  
Sumati-bhaṭṭārakaru ||

## 197.

*In the same enclosure, on the pedestal of Vardhamāna.*

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-  
siddhānta-chakravarttigāḷa guḍḍa Basavi-seṭṭi chaturvviṁśati-tīrtthakarara māḍi-  
sidam ||

## 198.

*In the same enclosure, on the pedestal of Malli.*

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara  
guḍḍa Kaḷaleya Mahadēva-seṭṭi Malli-bhaṭṭārakaram māḍisida

## 199.

*In the same enclosure, on a pillar considered as the foot-stool of the Gaṇadharas.*

*(East face.)*

Śaka-varsha 1202 neya Pramādhī-saṁvatsarada Kārtika-suddha 10 Sôma-  
vāradandu śrīmanu-mahā-pasāyata Tirumappa . . . . dhikāri Sambhu-dēvaṇṇa-  
navara . . . . lu Mallanṇanavaru śrī-Gominaṭa . . . . .maṅgaḷa-mahā śrī śrī

## 200.

*On the same pillar, south face.*

Sarvadhāri-saṁvacharada Chaitra-suddha-Pāḍya Brihavāradandu śrī-Gomaṭa-  
dēvara nityābhishēkakke Biṭeyanahāliya Meṇasina-Sōyi-seṭṭiya maga Mādi-seṭṭi  
koṭṭa . . dyāṇam 1 paṇa 2 hālu māna |

## 201.

*In the last shrine of the same enclosure, on the Chandraprabha image.*

(Nāgari characters.)

Samvat 1635 . . Pimaticha-sa<sup>1</sup> Pha-sudiya Sēnavīramatajī śrī-Jagatakaratajī  
padā Bhaṭṭōdarājī prarasatīvadava . . . n . . maghōpade śrī-Rāyasōraghājī

## 202.

*In the same shrine, on the smaller image.*

(Nāgari characters.)

Samvata 1548 Parābhava-saṃ Jê-sudda 3 Mûlasaṅgha agushaje śrī-Jagad ta  
. . . jñâkapada . . . laṃ taḍamat . . medârâjad satarâb

## 203

*In the upper storey of the same enclosure, inscription in ink on a beam of the  
last oṅkara near the left hand of Gômatêśvara.*

(Nāgari characters.)

Samvat 1548 varushê Chaitra-vadi 14 da ne bhaṭâraka śrī-Âbhayachandrakasya  
śishya Brahṃa-dharmma-ruchi Brahmaguṇasâgara-paṃ || kī kâ yâtrâ saphala

## 204.

*On a stone in the open yard in front of Gômatêśvara.*

Gêrasopeya Apa-nâyakara maga Liṅgaṇṇanu sâstṭâṅgav eragidanu

## 205.

*At the same place.*

(Nāgari characters.)

âmâchî rakama ṭhaü tumachî [ra]kama ghaü  
(âmâchî rakama ṭhêü tumachî [ra]kama ghêü)

## 206.

*At the same place.*

(Mahājani characters.)

śrī ||

śrī-Gaṇaśâa nama Śâo Harakha-chanda-dasajī Śavata 1800 Mîgaśara-vidi  
13 garâü

(śrī-Gaṇêśâya namaḥ Śâo Harakha-chanda-dâsajī Samvat 1800 Magasara-  
vadi 13 guraü)

## 207.

*At the same place.*

*(Mahājani characters.)*

śrī || śrī-Gaṇasāa namaḥ Śāo Kapūra-chanda Mēti-chanda Śatidi-rā Sāvata 1800  
Magaśarā-vadī 13 Garāū  
(śrī-Gaṇēśāya namaḥ Śāo Kapūra-chanda Mōti-chanda Śatidi-rā Saṃvat  
1800 Magasara-vadī 13 Gurau)

## 208.

*On the step leading to the Asṭadikpālaka-maṇṭapa from the same yard.*

*(Mahājani characters.)*

Savata 1842 Maha-sada 5 Ata-dasa Agara-vala Dala-vala Panapathaya va  
Saṭa Bhagavana-dasa jatarka aya  
(Saṃvat 1842 Māha-sudī 5 Ata-dāsa Agara-vālā Dilī-vālā Panapathiyā vō  
Sēṭha Bhagavāna-dāsa jātarākō āyē)

## 209.

*In the passage leading out from the same yard.*

*(Mahājani characters.)*

Samata 1800 Pōsa-bada 14 Maṅga rāya Bālakisanajī tēsuvakō Shaṇḍēla-  
vāla Budha-lāla Gaṅga-rāmaja karaṇō bhōga . . . . .  
(Saṃvat 1800 Pōsa-bada 14 Maṅga [la-vāra Santōsha]-rāya Bālakisanajī  
tēsuvakō Shaṇḍēla-vāla Budha-lāla Gaṅgā-rāmaji karaṇō bhōga . . . . .)

## 210.

*At the same place.*

*(Mahājani characters.)*

Savata 1800 mata Asaḍa-sada 10 Sanachara-vara Satasha-rayaja Bala-kasa-  
naja Aja-dataja Chana-rayā va Dana-dayala a baṭa Aja-dataja ika jatara  
Isathana Paṭhaka Agara-vala Saravaga Panapatha-ka Gayala-gata a-  
yatha  
(Saṃvat 1800 mitī, Āshāḍha-suda 10 Śanichara-vāra Santōsha-rāyaji Bāla-  
kisanajī Aji-dataji Chaina-rāya va Dīna-dayāla ai bēṭā Aji-dataji ēka jātarā  
Isthāna Pēṭhakā Agara-vālā Sarāvagi Pānīpatha-kā Gōyala-gōtī āyēthē)

## 211.

*At the same place.*

*(Mahājani characters.)*

Savata 1800 Pasa-vada 6 Magala-vara Vanavara-lala Dana-dayalaka baṭa  
(Saṃvat 1800 Pōsa-vada 6 Maṅgala-vāra Vanavāri-lāla Dīna-dayālakā bēṭā)



## 212.

*At the same place.**(Mahājani characters.)*

Savata 1812 Basasha-sada 11 vara Magala Bala-rama Rama-kasanaka baṭa  
 A [garava] la Sara [vaga Ka] sa-rama Ga [kala] gaḍhaya [saṃvat 1800]  
 Vasasha . . . . . i . . . . . ra . . . . .

(Saṃvat 1812 Vaiśākha-suda 11 vāra Maṅgala Bâlû-râma Râma-kisanakâ  
 bêṭâ Agaravâlâ Sarâvagî Kêsô-râya Gôkala-ghaḍhiyâ Vaiśākha- . . . . .  
 . . . . .)

## 213.

*At the same place.**(Mahājani characters.)*

Savata 1843 mata Maha-vada 3 Lasha [ma] na-rayaka baṭa Taîra-mala  
 Naraṭhana-vala Natamala Gana-rama Dhana . . . . . paï . . . . .  
 . . daja parapa . . . . . naraka Sahanavala

(Saṃvat 1843 miti Mâha-vadi 3 Lashamaṇa-râyakâ bêṭâ Tirâ-mala Nara-  
 ṭhanavâlâ Nata-mala Gainî-râma Dhana . . . . . dajî . . . . . Sa-  
 hanavâlâ)

## 214.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-vada 8 vara Sana Saṭha Raja-rama Rama-kara-  
 sana Magata-rayaka baṭa Gayala-gata . . ra . . . . . Sara-pala Sabha-natha  
 baṭa nayaka baṭa

(Saṃvat 1812 miti Vaiśākha-vadi 8 vāra Śani Sêṭha Râjâ-râma Râma-  
 karasana Maṅgata-râyakâ bêṭâ Gôyala-gôti . . ra . . Sirai-pâla Śambhu-  
 nâtha bêṭâ naya . . . . . kâ bêṭâ)

## 215.

*At the same place.**(Mahājani characters.)*

. . . . . sada Magala-vara Naya . . . . . Narayanaja Vahada  
 . . . . . rathatha . . . . . i . . . . . jahataya rama Dana-mala Ka-  
 sada . . . . . bamadaya kasada Jainada-rayaja . . . . . vana .  
 . . . . . ga . . ralama . . . . .  
 . . . . .

(. . . . . sudâ Maṅgala-vāra Naya . . . . . Nârāyanaji Vâhada  
 . . . . . rathatha . . . . . i . . . . . jahataya rama Dâna-mala  
 Kêsô-dâ . . . . . bamadaya kasada Jainanda-râyaji)

## 216.

*At the same place.**(Mahājani characters.)*

Kasava-rāyakâ bêtâ Savata 1812 Vasasha sada 11 vara Magala-vara Samara-malaka baṭa Maja-rana Gaganaya Maḍana-gaḍa Panapathaya Agara-vala

(Kasava-rāyakâ bêtâ Saṃvat 1812 Vaiśākha-sudî 11 vâra Maṅgala-vâra Samîra-malakâ bêtâ Môji-râna Gaṅgāniyâ Mânḍana-gaḍha Pânîpathiyâ Agara-vâlâ)

## 217.

*At the same place.**(Mahājani characters.)*

Samata 1800 Jaṭa-sada 3 karabadhaka-Saṭa imaṇapana thanaya yamaḍha  
 ..... ra ..... ra .. lasaraya .. rayaja Isa-ramaja Lasanaya  
 Halasa-raya Balaka-dasa Saravaga Agara-vala Panapatha Garaga-gata  
 Banaya Sananaya

(Saṃvat 1800 Jêṭha-sudî 3 karabadhakâ-Sêṭha imaṇapana thanaya  
 yamaḍha ..... ra ..... ra .. lasurâya .. râyaji Isa-  
 râmaji Lasāniyâ Hulâsa-râya Bâlaka-dâsa Sarâvagi Agaravâla Pânî-  
 patha Garaga-gôti Baniyâ Sanāniyâ)

## 218.

*At the same place.**(Mahājani characters.)*

Uda-saga Vagavala ratata .... rajapa .... pa vala  
 (Udai-siṃha Vagaḍa vâlâ ..... vâlâ)

## 219.

*At the same place.**(Mahājani characters.)*

Savata 1812 Vasasha-sada 8 Navala-raya Sakara-dasaka baṭa ayatha.  
 (Saṃvat 1812 Vaiśākha-sudî 8 Navala-râya Saṅkara-dâsakâ bêtâ âyâthâ)

## 220.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-sada 8 Sanacharaka dana Satasha-rayah Magana-ramaka baṭa Jaikaranaka pata Saravaga

(Saṃvat 1812 mitî Vaiśākha-sudâ 8 Sanicharakê dina Santôsha-râya Maganî-  
 ramakâ bêtâ Jai-karanakâ pôṭâ Sarâvagi)

## 221.

*Around the central ceiling of the Ashṭadīkṣāpālaka-maṇṭapa.*

(North.) aras-Ādityaṅgav Āchāmbikegav olavinim puṭṭidar pPampa-rājaiṃ  
Haridēvaṃ mantri-yūthāgrāṇi guṇi Bala(East.)dēvaṃṇan end int ivar mṃmū-  
varum urvvi-khyāta-Karṇnāṭika-kuḷa-tiḷakar mMāchi-rājaṅge māvān-  
dir arāty-uchchaṇḍa-śaktar (South.) jJina-pati-pada-bhaktar mṃmahādhiāra-  
yuktar ||

sakaḷa-sachiva-nāthaḷi sādhitārāti-yūthaḷi |  
parihṛita-para-dārō ( West) Bhārati-kaṇṭha-hāraḷi |  
vidita-viśada-kīrttir vviśrutôdāra-mūrttis  
sa jayatu Baladēvaḷi śrī-Jinēndrāṅghri-sēvaḷi ||

## 222.

*On the first pillar to the right of the same maṇṭapa. (South face.)*

Kāḷayukta-saṃvatsarada Māgha-ba 12 lū Gummi-seṭṭi maga . . . . . seṭṭi  
darśanav ādanu || Kāḷayukta-saṃvatsarada Māgha-ba 12 . . Puṭṭanna maga Chika-  
ṇṇanu darśanav ādanu ||

## 223 (98).

*On the south-west pillar of the same maṇṭapa.*

(East face).

śrī 1 svasti śrī vijayābhyudaya-Śālivāhana-Śakha-varusha 1748 ne sanda vart-  
tamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānu-vāradallu Kā-  
syapa-gōtrē Ahaniya-sūtrē Vṛishabha-pravarē Prathamānuyōga-śākhāyāṃ śrī-Chā-  
vuṇḍa-Rāja-vamśasthar āda Bilikere-Anantarājai-arasinavara prapautra Tōṭad. Dēva-  
rājai-arasinavara pantra Satyamaṅgalada Chaluvai-arasinavara putra śrīman-Mahi-  
sūra-pura-varādhiśa-śrī-Kṛishṇa-Rāja-vaḍēyaravara samṃmukhadalli bhārigātu kan-  
dāchāra savāra-kachēri (North face) yilākhe bhakshi Dēvarājai-arasinavaru śrī-  
Gōmaṭēsvara-svāmiyavara mastakābhishēka-pūjōtsavad divasa svarggasthar ādd-  
akke śrī-maṭhadinda varshaṃprati-varshadallu śrī-Gōmaṭēsvara-svāmiyavarige  
pāda-pūjē muntāda sēvārttha naḍeyuva hāge yivara putrar āda Puṭṭa-Dēvarājai-  
arasinavaru 100 varaha hākiruva puduvaṭṭina sēvege bhadraṃ bhūyād varddhatāṃ  
Jina-śāsanaṃ || śrī ||

## 224.

*On another pillar, at the same place.*

(West face).

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanaṃ  
jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ |



Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Mâgha-suddha 5 yalu Gêrasoppeya Chavuḍi-saṭiru Agaṇi-Bomnayyana maga Kambhayyanu tanna kshêtra aḍahâg iralâgi Chavuḍi-saṭiru aḍanu biḍisi koṭṭudakke vondu-taṇḍakke âhâra-dâna Tyâgada Bramhana mundana hûvina tôṭa vondu paḍi akki akshate-puṇja ishtanu âchandrârkkâ-sthâiyiyâgiznâvu naḍasi bahenu maṅgala-ma śrī śrī śrī śrī śrī ॥

### 225 (100).

*On the south face of the same pillar.*

tat-saṃvatsaradalu Gêrasoppeya Chauḍi-seṭṭirige Doḍadêvappagaḷa maga Chikaṇanu koṭṭa dharmma-sâdhana namage anumatya baralâgi nîvu navage pariharisi koṭṭudakke 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâiyiyâgi naḍasi bahevu maṅgaḷa-mahâ śrī śrī śrī śrī śrī ॥

### 226 (101).

*Below the above.*

tat-saṃvatsaradalu Gêrasoppeya Châvuḍi-seṭṭarige kavigaḷa maga Bommaṇanu koṭa dharmma-sâdhana namadhi anupatya baralâgi nîvu navage pariharisi koṭṭudakke varsha 1 kke âra-tiṅgaḷu paryyanta 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâiyiyâgi naḍasi bahevu maṅgaḷa-mahâ śrī śrī śrī śrī ॥

### 227 (102).

*On the east face of the same pillar.*

i modal a . . . . tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-saṭṭirige hûvina Chennayyanu koṭa dharmma-sâdhanada sambandha nanna kshêtravu aḍa hâkiralâgi nîvu â-kshêtravanu biḍisi ko . . . . . ॥

### 228 (103).

*At the same place, on the east face of the third pillar.*

Sakha-varusha 1432 ḍaneya Śukla-saṃvatsarada Vaiśâkh-ba 10 lû maṇḍalê-śvara Kulôttuṅga-Chaṅgāḷva-Mahadêva-mahîpâlana pradhâna-sirômaṇi Kêśava-nâtha-vara-putra kula-pavitraṇi Jina-dharmma-sahâya-pratipâlakar aha Bomyaṇa-mantri-sahôdarar aha samyaktva-chûḍamaṇi Chenna-Bommarasana Nañjarâya-paṭṭanaḍa śrâvaka-bhavya-janaṅgaḷa gôshṭi-sahâya śrī-Gummaṭa-svâmiya baḷḷivâḍava jîrnnôddhârava mâḍisidaru śrī ॥

### 229.

*At the same place, on the west face of the second pillar in the second row.*

. . . . . ka-saṃvatsara Śrâvaṇa-śu 5 . . . . .  
 . . . . .  
 . . . . .  
 si . . . . . pâla . . . . . â-grâmadalli nâ . . . . . kiya-

nâ . . ya . . grâmakke salu . . . . . dalu . . . . . katṭu . . .  
 ḍârambha-nîrârambha-sakala-suvarṇmâdâya-sakala-davasâdâya â . . . . . garu â-  
 grâma . . . . . ga 11 . . varahagaḷanu

## 230.

*On the south face of the same pillar.*

Kru . . . . . phâla . . .  
 . . . . . anubha . . . ko . . . . . ya sîmege Bekkada . .  
 . . . . . kaṇḍu ya . . . . . vûli . . . â-grâmakke . . . vanu nivê tettukoṇḍu . . . . .  
 â-grâmadalina namaga saluva pattigeyanu pautra-pârapare â-chandrârka-sthâ-  
 yiyâgi anubhavisikoṇḍu baruvadu yi . . . . . kraya-sâdhana . . . . . yî-maryyâdi  
 . . . . . kraya-sâdhana . . . . . ryyâ . . . . .  
 . . Nâga-gavudana . . . . . da sthânika . . . . .  
 . . . . . sâkshigaḷu na . . . . . haḷiya . . . . .  
 l Bâlanalle-dêvaru . . . . . Najje-gavuḍa hindala . . . . . da Kot-  
 tana-gavuḍa Basaṭṭara-gavuḍa . . . . . haḷiya timrttavana muyi maryyâ . . . . .  
 . . . . .

## 231.

*On the south face of the first pillar to the left of the same maṇṭapa.*

Paṇḍita-dêvaru mâḍittu mâhâbhishêkadoḷage hâlu-mosaroge 2 pûjârige 1 bhâgi  
 keḷasigalige kalukutigarige bhâgi 2 bhaṇḍikâraṅge 1 tappidavara kai sâsti charu  
 hariyâṇa 1

## 232.

*On the south face of the 2nd pillar, at the same place.*

śrîmatu-Vyaya-saṃvatsarada Mâga-suddha 13 neya Trayôdasiyalu Kariya-  
 Kântaṇa-seṭṭiyara makkaḷu Kariya-Birumaṇa-seṭṭiyara tamma Kariya-Gummaṇa-  
 saṭṭiyaru biḍitiyinda saṅgava kuḍikoṇḍu Beluḡaḷadalu Gummaṇa-nâthana pādada  
 munde Ratnatrayada nômpiya udyâpaneya mâḍi saṅgha-pûjeya mâḍi kîrtti-punya-  
 vanu upârjisikoṇḍaru śrî

## 233.

*On the east face of the same pillar.*

śrîmatu-Kariya-Bommaṇage Gummaṇa-nâthanê gati kaṇṇ

## 234 (85).

*On a stone to the left of the doorway of the Gômaṭêsarara temple.*

śrî-Gommaṇa-Jinanaiṇ nara-  
 nâgâmara-Ditija-khachara-pati-pûjitanaiṇ l  
 yôgâgni-hata-Smaranaiṇ

yôgi-dhyâyanan amêyanan stutiyisuvein ||  
 kramadin mey vonard ârâda kramade mâtan biṭṭu tanu iṭṭa cha-  
 kram adun niḥprabham âge siggan olaṇṇaṇ ātinâgrajaṇṇ olpu gey-  
 du mahî-râjyanan ittu pôgi tapadin karinnâri-vidhvansiy â-  
 da mahâtinan Puru-sûnu-Bâhubalivol matt âro mânônṇatar ||  
 dhṛita-jaya-bâhu-Bâhubali-kêvaḷi-rûpa-samâna-pañcha-vim-  
 śati-samupêta-pañcha-śata-châpa-samunnati-yuktam appa tat-  
 pratikṛitiyan manô-mudade mādṛisidan Bharatan jîtâkhiḷa-  
 kshitiapati-chakri Paudanapurântikadoḷ Purudêva-nandanay ||  
 chira-kâlam sale taj-Jinântika-dharitri-dêśadoḷ lôka-bhî-  
 karanay kukkuṭasarppa-saṅkuḷay asaṅkhiyay puṭṭe dal Kukkuṭê-  
 śvara-nâman tad-aghârig âdudu baḷikkay prâkṛitargg âyt agô-  
 charay ant â-mahî mantra-tantra-niyatar kkânbar ggaḍ innuṇ palay ||  
 kêlalk appudu dêva-dundubhi-ravay mât êno divyârchchanâ-  
 jâlay kâṇalum appud â-Jinana pâdôḍyan-nakha-prasphural-  
 lîlâ-darppaṇamay nirîkshisidavar kkânbar nniḷâtîta-ja-  
 nṇâlamb-âkṛitiyan mahâtisayam â-dêvaṇṇ ilâ-vîrutay ||  
 janadin taj-Jina-vîrutâtisayamay tân kêḷdu nôḷp âṭi chē-  
 taneyoḷ puṭṭire pōgal udyamise dūray durggamay tat-purâ-  
 vany end âryya-janay prabôḍhisidoḷ ant âdandu tad-dêva-kal-  
 paneyin mādṛipen endu mādṛisidan int î-dêvanay Gomaṭay ||  
 śrutamuy darśana-suddhiyuy vibhavamuy sad-vṛittamuy dānamuy  
 dhṛitiyuy tannoḷe sanda Gaṅga-kuḷa-chandray Râchamallay jagan-  
 nutan â-bhûmipay advitiya-vibhaway Châmunḍa-Râyan Manu-  
 pratimay Gommaṭan alte mādṛisidan int î-dêvanay yatnadin ||  
 ati-tuṅgâkṛitiy âdoḷ âgaḍ adaroḷ saundaryyam aunnatyamuy  
 nuta-saundaryyamuy âge matt atisayay tân âgaḍ aunnatyamuy  
 nuta-saundaryyamuy ûrjîtâtisayamuy tammalli nind irdduv êṇ  
 kshiti-sampûjyamo Gommaṭêśvara-Jina-śrî-rûpam âtmôpaṇam ||  
 pratividdham bareyal Mayay nereye nôḷal Nâkalôkâdhipay  
 stuti-geyyal Phaṇinâyakay nereyan end and anyar âr ârppur in  
 pratividdham bareyal samantu tave nôḷal baṇṇisal nissanâ-  
 kṛitiyan dakshiṇa-Kûkkuṭêśa-tanuvay sâścharyya-saundaryyamay ||  
 mareduy pâraḍu mēle pakshi-nivahay kaksha-dvayôddêśadoḷ  
 miruguttum poraṇṇamuguy surabhi-Kâśmîrârûṇa-chchhâyay î-  
 terad âścharyyanay î-tri-lôkada janay tân eyde kaṇḍ irddud âr  
 nṇerevar nṇeṭṭane Gommaṭêśvara-Jina-śrî-mûrttiyay kîrttisay ||  
 nela-gaṭṭ â-Nâgalôkay talay avani diśâ-bhitti bhitti-brajay svas-  
 tala-bhâgay muchchayanay mēgaṇa surara vimânôtkaray kûṭa-jâlay



vilasat-tāraugham antar-vvitata-maṇi-vitānaṃ samant āge nityaṃ  
 nilayaṃ śrī-Gommaṭēśaṅ enisidudu Jinōktāvalōkaṃ trilōkaṃ ||  
 anupama-rūpanē Smaran udagrane nirjjita-Chakri matt udā-  
 rane neṛe geldum ittan akhilōrvviyan aty-abhimāniyē tapas-  
 sthanuṃ eraḍ-aṅghriy itt eleyol irddapud eniban anūna-bōdhanē  
 vinihata-karma-bandhan ene Bāhubaliśan id ēn udāttanō ||  
 abhimāna-sthira-bhāvamaṃ namage māḷk aty-udgha-mānōnnataṃ  
 śubha-saubhāgyaman Aṅgajaṃ bhuja-bālāvashṭambhamaṃ chakrava-  
 rtti-bhujā-darppa-vilōpi Bāhubali trishṇā-chchēdamamaṃ mukta-rā-  
 jya-bharaṇi muktiyan āpta-nirvvṛiti-padaṃ śrī-Gommaṭēśaṃ Jinam ||  
 sphuraḍ-udyat-sita-kāntiyiṃ parisarat-saurabhyadindaṃ diśō-  
 tkaramaṃ mudrisutuṃ namēru-sumanō-varshaṃ spluṭaṃ Gommaṭē-  
 śvara-dēvōttama-chāru-divya:-śiradoḷ dēvarkkaḷind ādudaṃ  
 dharey ellaṃ neṛe kaṇḍud ā-mahimey ā-dēvaṅ ad āscharyyamē ||  
 enag āyt ikśhisal āgad āyt enage kāṇalk embavōl āyte pēl  
 vanitā-bālaka-vṛiddha-gōpa-tatiyuṃ kaṇḍ aḷkaṇind ārvvinam  
 dinav ond āvagam udgha-divya-kusumāsāraṃ mabī-lōka-lō-  
 chana-santōshadam āytu Gommaṭa-Jinādhiśōttamāṅgāgradoḷ ||  
 miṛuguva tāraka-prakaraṃ i-paramēśvara-pāda-sēveg end  
 erapude bhaktiyindam ene nirmalaṇam ghana-pushpa-vṛiṣṭi band  
 eragidud abhradiṃ dhareg adabhratarādbhuta-harsha-kōṭi kaṇ-  
 dēred ire sanda Belgulada Gommaṭa-nāthana pāda-paḍinaḍol ||  
 Bharatanan ādi-chakradharanaṃ bhuja-yuddhade gelda kāladoḷ  
 durita-mahāriyaṃ tavisi kēvaḷa-bōdhaman āḷda kāladoḷ  
 sura-tati munne māḍidudu pū-maḷey i-dorey akkum embinam  
 suridudu pushpa-vṛiṣṭi vibhu-Bāhubaliśana mēle lileyiṃ ||  
 kemmag id ēke nāḍa palav-andada nandida bindigarkkaḷam  
 niṃ maruḷāgi dēvar ivar end avaraṃ mati-geṭṭu ninnan ē-  
 k amma toḷalchidappe bhava-kānanadoḷ paramātma-rūpanam  
 Gommaṭa-dēvanam neneya niḡuve jāti-jarādi-duḷkhamam ||  
 sammadav āgal āga koleyuṃ pusiyaṃ kaḷavuṃ parāṅganā-  
 sammatiyuṃ parigrahada kāṅksheyum emb ivarindam ādoḷ en-  
 dum manujaṅ iratreya paratreya kēḍ enutuṃ mahōchchadoḷ  
 Gommaṭa-dēvan irddu sale sāruvavōl esedirddan ikśhisai ||  
 emmuman i-vasantanuman induvumaṃ nane-villum anbumam  
 kemmag anātha-yūthamane māḍi bisuṭṭu tapakke pūṇdu nind  
 im migil appud ēṃ paḍevud end ati-mugdhayar alpa nādamuṃ  
 Gommaṭa-dēva ninna kiviḡ eydave ninnavol āro niḷkṛipar ||

emman id êke nîm bisuṭey end eḷeyuṇ latikāṅgiyarkkaḷuṇ  
 tamṇaḷalinde bandu bigiy-appidar embinam aṅgadalli pu-  
 ttuṇ mūrīd otti taḷṭa latikāḷiyuṇ oppe tapô-niyôgadoḷ  
 Gommaṭa-dēvan irdd irav Ahindra-Surēndra-munindra-vanditaṇ ḷ  
 tammane pōdar enn anujar ellarum eyde tapakke nînum int  
 amina tapakke vōdoḷ enag ī-siriy oppadu bēḷ enuttum a-  
 ṇṇam manam iḷdum annu migeyuṇ bage-gollade dīkshe-gonḷe nîm  
 Gōmmaṭa-dēva ninna taṛisand-aḷav āryya-janakke gommaṭaṇ ḷ  
 nimm aḍiy enna dhātriyolag irddapuv emb idu vēḍa dhātri tām  
 nimmadum ennaduṇ bagevoḷ all adu bēṛ adu dṛishṭi-bōdha-vi-  
 ryyam mahitātma-dharmmam Abhavōktiyoḷ emba nijāgrajōktiyoṇ  
 Gommaṭa-dēva nîm manada māna-kashāyaman eyde tūḷdidai ḷ  
 tamina tapasvigalge ku-tapa-sthiti vēḷd abalāṅga-saṅgataṇ  
 tamma śārīram āge negaḷv anyatarāptar aśasta-vṛittakaṇ  
 kammariy-ōjan andame valaṇ sva-parākshaya-saukhyā-hētuvam  
 Gommaṭa-dēva nîm tapaman ānt upadēsakan ādud oppadē ḷ  
 nîm manamaṇ nijātmanol akampitam āg iḍe mōhaniya-mu-  
 khyam maṇid ōḍi biḷe ghana-ghāti-balaṇ bala-dṛik-prabōdha-sau-  
 khyam mahimānvitaṇ negaḷe varttisi mattam aghāti-ghātadiṇ  
 Gommaṭa-dēva mukti-padamam paḍedai nirapāya-saukhyamaṇ ḷ  
 kaminidav appa kāḍa posa-pūgaḷin archchisi pāda-padmamaṇ  
 sammadadinde nōḍi bhavad-ākṛitiyaṇ balagonḷu balla-pān-  
 giṇ manam oldu kīrttipavar ēṇ kṛita-kṛityaro Śakran-andadiṇ  
 Gommaṭa-dēva ninnan aṛid archchisutirppavar ēṇ kṛitārttharō ḷ  
 Kusumāstram kāma-sāmṛājyada mahimeyan ānt irddodaṇ munne tannoḷ  
 vasudhā-sāmṛājya-yuktaṇ Bharata-kara-vimuktaṇ rathāṅgāstram ugrām-  
 ṣu-saman tann udgha-dōrddandaṇ eḷasidoḷam biṭṭ avam mukti-sāmṛā-  
 jya-sukhārtthaṇ dīksheyaṇ Bāhubaḷi taḷedan emmannar ēṇ endo māṇbar ḷ  
 manadiṇ nuḍiyiṇ tanuvind  
 enasuṇ mun nerapid aghaman alaṛipen emb ī-  
 manadindam osedu Gommaṭa-  
 Jinanaṇ stutiyisidan intu Sujanōttamsaṇ ḷ  
 su-janar bbhavyare tanag avar  
 ajasram uttamsaṇ appa puruḷiṇ Boppam  
 Sujanōttamsaṇ enippaṇ  
 su-janargg uttamsaṇ emba puruḷind enisaṇ ḷ  
 ī-Jina-nuṭi-śāsanamaṇ  
 śrī-Jina-śāsana-vidaṇ vinirinmisidaṇ vi-  
 dyā-jita-vṛijinaṇ su-kavi-sa-  
 mājā-nutaṇ viśada-kīrtti Sujanōttamsaṇ ḷ

vara-saiddhântika-chakrê-  
 śvara-Nayakirtti-vratîndra-śishyaṃ nija-chit-  
 pariṇatan adhyâtma-kalâ-  
 dharan ujvaḷa-kirtti Bâlachandra-munîndraṃ ||  
 tan-muni-niyôgadin ||  
 poḍavige sanda Gommaṭa-Jinêndra-guṇa-stava-śâsanakke Ka-  
 nnaḍa-gavi-bappan end enipa Boppaṇa-paṇḍitan oldu pêld ivan  
 kaḍayisidaṃ balan Kavaḍamayyana Dêvaṇan aḷtiyinde Bâ-  
 gaḍegeya Rudran âdarade mâḍisidaṃ vilasat-pratishṭheyam ||

### 235 (86).

*On the west face of the same stone.*

svasti śrî Beḷuguḷa-tirtada Gommaṭa-dêvara sutt-âlayadoḷu vadda-byavahâri  
 Mosaleya Basavi-seṭṭiyaru tâvu mâḍisida chaturvimsati-tîrthakara ashta-vidhâr-  
 chchanegge Mosaleya nakaraṅgaḷu varisa-nibandhiyâgi koḍuva paḍi Nêmi-seṭṭi  
 Basavi-seṭṭi pa 4 Gaṅgara Mahadêva Chikka-Mâdi pa 2 Dammi-seṭṭi pa 4 Biṭṭi-  
 seṭṭi Bîchi-seṭṭi Elagi-seṭṭi pa 3 Uyama-seṭṭi Bidiyama-seṭṭi pa 4 Mahadêva-  
 seṭṭi Raṭṭe-seṭṭi pa 2 Pârisa-seṭṭi Basavi-seṭṭi Râyi-seṭṭi pa 4 Mâragûli-seṭṭi  
 Hoysala-seṭṭi pa 2 Nambidêva-seṭṭi pa 5 Chôki-seṭṭi pa 5 Jinni-seṭṭi pa 5 Bâhu-  
 bali-seṭṭi pa 5 paṭṭaṇasâmi-Anki-seṭṭi Mâli-seṭṭi pa 3 Mahadêva-seṭṭi Gôvi-seṭṭi  
 pa 2 Bammi-seṭṭi Mûki-seṭṭi pa 2 Mârâṇḍi-seṭṭi Mahadêva-seṭṭi pa 2 Bairi-seṭṭi  
 Mâri-seṭṭi pa 2 Sôvi-seṭṭi Duddi-seṭṭi pa 2 Hâruva-seṭṭi Haradi-seṭṭi pa 2 Bam-  
 mârṇḍi pa 2 Sânteya pa 1 Kûtaiyya pa 2 Masani-seṭṭi Kûti-seṭṭi Basavi-seṭṭi  
 pa 3 Chaṭṭi-seṭṭi Basavi-seṭṭi pa 1 Malli-seṭṭi 1 Mahadêva Bayira pa 2 Bam-  
 meya Masaṇa pa 2 Kâḷeya Gâḍeya pa 2 gavuḍusâmi-Madavaniga-seṭṭi pa 2 Mâli-  
 seṭṭi Pârisa-seṭṭi pa 2 Holli-seṭṭi Bôki-seṭṭi pa 2 Gaṅgi-seṭṭi Âyta-seṭṭi Dêvi-  
 seṭṭi 2 Mâli-seṭṭi Damini-seṭṭi pa 2 Mâri-seṭṭi Âytama-seṭṭi pa 2 Mârajja Hari-  
 yaṇa Kâḷeya pa 2 Mâragaunḍana-halliya Gummajja Baireya pa 1 Mâki-seṭṭi Bûvi-  
 seṭṭi pa 1 Êchi-seṭṭi pa 1 Akkaveya Mahadêva-seṭṭi Pârissa-seṭṭi pa 1 Niḍiya  
 Malli-seṭṭi pa 1.

### 236 (87).

*On the east face of the same stone.*

śrî-Basavi-seṭṭiyara tîrthakara ashta-vidhârchchanegge Mosaleya nakara  
 varisa-nibandhiyâgi Chaunḍeya Jakanna Kiriya-Chaunḍeya pa 2 Mahadêva-seṭṭi  
 Kambi-seṭṭi pa 1 Uyama-seṭṭi Pârisa-seṭṭi pa 1 Bôki-seṭṭi Bûki-seṭṭi pa 1 Mâchi-  
 seṭṭi Honni-seṭṭi Suggi-seṭṭi pa 1 Mûki-seṭṭi pa 1 Râmi-seṭṭi Hâbi-seṭṭi 1  
 Mañchi-seṭṭi Basavi-seṭṭi pa 1 Malli-seṭṭi Guḍḍi-seṭṭi Chikka-Malli-seṭṭi 2  
 Masani-seṭṭi Mâchi-seṭṭi Aminânḍdi-seṭṭi pa 2 Aḷiya-Mâri-seṭṭi Muddi-seṭṭi pa 2



Kariki-seṭṭi Chikka-Mâdi pa 2 Kariya Bammini-seṭṭi Mâri-seṭṭi pa 1 Malli-seṭṭi Ayibi-seṭṭi Kâli-seṭṭi pa 2 maṇigâra-Mâchi-seṭṭi Seṭṭiyaṇa pa 1 Teraniya Chaṇḍeya heggade-Basavaṇṇa Chandeya Râmeya Hulleya Jakkana pa 2 Mâla-gaṇḍa. Seṭṭiyaṇa Mâchaya Mâreya Chikana Goḷeya pa 1 Mâdi-gaṇḍa Gaṇḍeya Mâcheya. Bammeya Honneya Jakka-gaṇḍa pa 1.

### 237 (88).

*Below the above.*

Naḷa-saṃvatsarada uttarâyaṇa-saṅkrântiyalu śrīman-mahâ-pasâyitaṃ Vijayaṇṇanavar aliya Chikka-Madukaṇṇa śrī-Gommaṭa-dêvara nityârchchanega 20 bâsiga hûviṅge śrīman-mahâ-maṇḍalâchâryyaru Chandraprabha-dêvara kaiyalu mâru-goṇḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṃ 200 nûṛanum koṇḍu koṭṭa. datti maṅgaḷa-mahâ śrī

### 238 (89).

*Below the above.*

Kâlayukti-saṃvatsarada Kârttika su 1 Â śrī-Gommaṭa-dêvara yarchchanega huvina paḍige śrīman-mahâ-maṇḍalâchâryyaru hiriya-Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayalu Yagaḷiyada Kabi-seṭṭiya Sômeyanu gadde Paḍavala-gereya gadde ko 10 Gaṅgasamudradalli konṃa tagali ko 10 Ârbbadalu guḷeya keya. mēge gadyâṇa ondu hauna bedalu akaluna sīmeḥ

### 239.

*On the base of the left pillar in front of the same doorway.*

*(Mahâjani characters.)*

Savata 1800 Kata sada 6 Savata 1800 Paha-sa 2 Pata-Dava Panapatha Dana-chada Paravala ka bapa  
(Saṃvat 1800 Kâti suda 6 Saṃvat 1800 Pôha-su[d] 2 Pata-Dêva Pânîpa-  
tha Dâna-chanda Puravâle kâ bâpa)

### 240 (90).

*On a stone to the right of the same doorway.*

śrīmat-parama-gambhîra-syâdvâdâmôgha-lâṅchhanam ḥ  
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ḥ  
bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê ḥ  
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭṭiyasê ḥ namô'stu ḥ  
jagat-tritaya-nâthâya namô janma-pramâthinê ḥ  
naya-pramâṇa-vâg-raśmi-dhvasta--dhvântâya Śântayê ḥ  
namô Jinâya ḥ

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ<sup>1</sup> Dvâravatî-pura-  
varâdhîśvaraṃ<sup>1</sup> Yâdava-kuḷâmbara-dyumaṇi<sup>1</sup> samyaktva-chûḍâmaṇi<sup>1</sup> Malaparol-  
gaṇḍâdy-anêka-nâmâvali-samâlâṅkṛitar appa śrîman-mahâ-maṇḍalêśvaraṃ<sup>1</sup> Tri-  
bhuvana-malla Talakâḍu-goṇḍa bhujabala-Vîra-Gaṅga-Vishṇuvarddhana-Hoysa-  
la-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânânam â-chandrârka-  
târaṃ saluttam ire tat-pâda-padinôpajivi ||

vṛitta ||

janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundari-  
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên-endapai  
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharma-prayu-  
kta-nikâmâtta-charitre tây enal id ên Êchaṃ mahâ-dhanyanô ||

kanda ||

vitasta-maḷaṃ budha-jana-  
mitraṃ dvija-kuḷa-pavitraṃ Êchaṃ jagadoḷ  
pâtraṃ ripu-kuḷa-kanda-kha-  
nitraṃ Kaṇḍinya-gôtraṃ amaḷa-charitraṃ ||  
Manu-charitan Êchigâṅkana  
maneyoḷ muni-jana-samûhamuṃ budha-janamun  
Jina-pûjane Jina-vandane  
Jina-mâhimegaḷ âva-kâlamuṃ sôbhisuguṃ ||  
uttama-guṇa-tati vanitâ-  
vṛittiyan olaḱoṇḍud endu jagam ellaṃ kayy-  
ettuvinaṃ amaḷa-guṇa-sam-  
pattige jagadoḷage Pôchikabbeye nôntaḷ ||

vachana || ant enisida Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-  
dêva-parama-charitâkarṇnanôḍirṇna-vipuḷa-puḷaka-parikaḷita-vârabâṇanuṃ asama-  
samara-rasa-rasika-ripu-nṛipa-kalâpâvalêpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaisha-  
jya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-sôkâpanôdanuṃ ||

vṛitta ||

vajraṃ Vajrabhṛitô haḷaṃ Hêlabhṛitaś chakraṃ tathâ Chakriṇaś  
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍiva-kôḍaṇḍinaḷ |  
yas tadvad vitanôti Vishṇu-nṛipatêḷ kâryyaṃ kathaṃ mādriśair  
gGaṅgô Gâṅga-taraṅga-raṅjita-yaśô-râsis sa varṇnyô bhavêt ||

vachana || ant enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa Gaṅga-  
Râja Chôḷana sâmantan Adiyamaṃ ghaṭṭadiṃ mêlâda Gaṅgavâḍi-nâḍa gaḍiya Tala-  
kâḍa biḍinoḷ paḍiy ippant irddu Chôḷaṃ koṭṭa nâḍaṃ koḍade kâdi kolḷim ene vijigi-  
shu-vṛittiyaṇḍam etti baḷaṃ eraḍuṃ sârchchidalli ||

Ins.

vṛitta ||

ittana bhūmi-bhāgadoḥ adhanyar ad ēke bhavat-pratāpa-sam-  
pattiya varṇanā-vidhige Gaṅga-chamūpa jigīṣhu-vṛittiyind  
ettida ninna kayya niśitāsiya tau-mone benna bāran e-  
ttuttire pōgi Kañchi gurīy appinam ôḍida Dāman eydanê ||  
kadanadoḥ andu ninna taravāriya bārige meyyan oḍḍalā-  
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-  
bida sudatī-kadambad erde pavane vōgire pulle-vechchu-ve-  
chchidapan aharnniśam Tigula-Dāman aranya-śaranya-vṛittiyim ||  
enitānum bavaraṅgaḷoḥ palataram beṅkoṇḍa gaṇḍindam ôv-  
enisuttam Taḷakāḍoḥ innevaram irdd iḅaḷ karam Gaṅga-Rā-  
jana khaḷgāhatig alki yuddha-vidhiyoḥ benn-ittu nāy unnad ô-  
ḍinal unḍ irddapan atta Śaiva-śānivola sāmanta-Dāmōdaram ||

vachana || embinam onde meyyoḥ avayavadin eydi mūdalisi dhṛiti-giḍisi beṅkoṇḍu-  
mattam Narasiṅga-varṇnam modalāge ghaṭṭadin mēlāda Chōḷana sāmantar ella-  
ram beṅkoṇḍu nāḍ-ādud ellaman ēka-chchhatrad unḍige-sādhyam māḍi kuḍe  
kṛitajñam Viṣṇu-nṛipati mechchi mechchidem bēdikollim ene ||

kanda ||

avanipan enag ittapan end  
avar-ivaravola ulida vastuvam bēḍade bhū-  
bhuvanam baṇnise Gōvin-  
dāvadīyam bēḍidam Jinārechhana-lubdham ||  
gomnātam ene muni-samudā-  
yam manadoḥ mechchi mechchi bichchalisuttam  
Gomnāṭa-dēvara pūjeg a-  
dam mudadin biṭṭan alte dhīrōdāttam ||

akkara ||

ādiyāg irppud Ārhata-samayakke Mūlasaṅgham Koṇḍakundānvayam  
bādu vēḍ adam baḷeyipud alliya Dēsīgaganada Pustakagachchhāda  
bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śishyar enipa pemping  
ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-  
pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tāu eyde posayisidam  
Gaṅgavāḍiya Gomnāṭa-dēvargge sutt-ālayaman eyde māḍisidam  
Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi koṭṭam |  
Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgam nūrmnāḍi dhanyan altē ||  
dharmaṁsyaiva baḷāl lōkō jayaty akhila-vidvishah |  
ārōpayatu tatraiva sarvō'pi guṇam uttamam ||  
śrīmaj-Jaina-vachō'bdhi-varddhana-vidhus sāhitya-vidyā-nidhis



sarppad-Darpaka-hasti-mastaka-luṭhat-prôtkanṭha-kanṭhîravaḥ  
 sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvanis  
 sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||  
 kṛita-dig-jaitrav idaṁ barutte Narasiṁha-kshôṇipaiṁ kaṇḍu san-  
 matiyiṁ Gommaṭa-Pârśvanâtha-Jinaraṁ matt i-chaturvviṁśati-  
 pratimâ-gêhaman int ivarkke vinutaṁ prôtsâhadiṁ biṭṭan a-  
 prati-mallaṁ Savaṇêra-Bekka-Kaggereyunaṁ kalpântaraṁ salvinanṁ ||  
 Narasiṁha-Himâdri-tad-uddhrita-kaḷaśa-hradaka-Huḷḷa-kara-jihvikeyâ  
 nata-dhârâ-Gaṅgâmbuni Nayakîrtti-muniśa-pâda-sarasî-madhyê ||  
 lalanâ-lilege munnavaṁ entu Kusumâstraṁ puṭṭidom Vishṇugaṁ  
 lalita-Śrî-vadhuvîṅgavaṁ ante Narasiṁha-kshôṇipâlaṅgavaṁ Ê-  
 chala-dêvî-vadhugaṁ parârtha-charitaṁ puṇyâdhikaṁ puṭṭidom  
 balavad-vairi-kuḷântakaṁ jaya-bhujaiṁ Ballâḷa-bhûpâḷakaṁ ||  
 chira-kâḷaṁ ripugalga asâdhyam enisirdḍ Uchchaṅgiyaṁ mutti  
 durddhara-têjô-nidhi dhûḷi-gôṭeyane koṇḍ â-Kâma-dêvâvanî-  
 śvaranaṁ sand Oḍeya-kshitiśvaranan â-bhaṇḍâramam striyaram  
 turaga-brâtamumaṁ samantaṁ piḍidaṁ Ballâḷa-bhûpâḷakaṁ ||

svasti śrîman-Nayakîrtti-siddhânta-chakravarttigala guḍḍaṁ śrîman-mahâ-  
 pradhânaṁ sarvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷu śrîmat-prâtâpa-chakra-  
 varti Vîra-Ballâḷa-Dêvara kayyala Gommaṭa-dêvara Pârśva-dêvara chaturvviṁśati-  
 tîrtthakarara aṣṭa-vidhârchchanegaṁ rishiyar âhâra-dânakkaṁ bêḍikoṇḍu Savaṇê-  
 ra-Bekka-Kaggereya biṭṭa datti ||

paramâgama-vâridhi-hima-  
 kiraṇaṁ râddhânta-chakri Nayakîrtti-yamî-  
 śvara-śiṣhyan amaḷa-nija-chit-  
 pariṇatan Adhyâtini-Bâḷachandra-munîndraṁ ||  
 Kantu-kuḷânta-kâḷa-Yaman ûrjijita-śâsanamaṁ niśidhikâ-  
 santatiyaṁ taṭâka-sarasî-kuḷamaṁ Nayakîrtti-dêva-sai-  
 ddhântikarôḷ parôksha-vinayaṅgaḷan i-teradinda mâḷpar âr  
 int ire nôntar âr enisidaṁ Nayakîrttin ilâ-vibhâgadoḷ ||

241 (91).

*Below the above.*

svasti samasta-guṇa-sampannar appa śrî-Belugula-tîrtthada samasta-mâṇikya-  
 nakharaṅgaḷu śrî-Gommaṭa-dêvara Pârśva-dêvarige varsha-nibandhiyâgi hûvina  
 paḍige jâti-havalakke tolege tâ 1 karidakke vîsa 1 yida â-chandrârkka-târaṁ-baraṁ  
 salisuvaru maṅgaḷa-mahâ śrî śrî ||

242 (92).

*In continuation of the above.*

svasti śrî Belugula-tîrtthada Gumi-seṭṭiya Dasaiya Bikaiveya Kêtayya Koṇana

Mari-seṭṭiya inaga Lakhaṇṇa Lōkeya-sahaṇiya magāḷu Sōmauve Melamelada samasta-nakharāṅgaḷu Gommaṭa-dēvara huvina paḍage Gaṅgasamudrada hinde gade sa 1 ā-Gominaṭapurada bhūmiyoḷage ondu-honna beddale guḷaya-keyya samudāyaṅgaḷa kayyalu māru-gonḍu mā(ma)legārage ā-chandrārka-tāraṁ-baraṁ saluvantāgi baradu koṭṭa śāsana ||

**243 (93).**

*On the left side of the same stone.*

svasti śrī Bhāva-saṁvatsarada Bhādrapada Śukra-vāradandu śrī-Gommaṭa-dēvarigevu tīrtthakarigevu huvina paḍige Channi-seṭṭiya maga Chandrakīrtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya-bhaṇḍāravāgi koṭṭa ga 1 pa 2½ yi-mariyādeyalu kundade 6 bāsiga-huvvan ikkuvaru maṅgaḷa-mahā śrī śrī ||

**244 (94).**

*Below the above.*

svasti śrī Bhāva-saṁvatsarada Puṣya-suddha 5 Bri<sup>1</sup> śrī-Gommaṭa-dēvaranityābhisēkake śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Bārakanūra Mēdhāvi-seṭṭige parōksha-vineyakke akshaya-bhaṇḍārakke koṭṭa gadyāṇa nālku yahonniṅge amṛita-paḍige ā-chandrārka nitya-paḍi 3 ya māna hāla naḍasuvadu yidharminava māṇika-nakaraṅgaḷuṁ eḷayigaḷuṁ āraivaru<sup>1</sup> maṅgaḷa-mahā śrī śrī ||

**245 (95).**

*Below the above.*

Halasūra Sōyi-seṭṭiya maga Kēti-seṭṭiyaru Gommaṭa-dēvarige nitya-paḍi mūru-māna hālanu abhisēkakke koṭṭa ga 3 kka honna baḍige hāla naḍayisuvuru māṇika-nakhara naḍeyisuvuru ā-chandrārkkav uḷḷanaka maṅgaḷa-mahā śrī ||

**246 (96).**

*On the right side of the same stone.*

śrīmat-parama-gambhīra-syādvādānōgha-lāñchhanam  
jiyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||

śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-Vīra-Nārasimha-Dēv-arasarū śrīmad-rājadhāni-Dōrasamudradalu sukha-saṅkathā-vinōdadiṇ rājyaṁ-geyvuttam ire Śaka-varusha 1196 neya Śrīmukha-saṁvatsarada Śrāvaṇa-śu 15 Ādivāradalu śrīmanmahā-maṇḍalāchāryyaru Nayakīrtti-dēvara śishyaru Chandraprabha-dēvara kayyalu Honnachageṇya Mādayyana maga Sambhu-dēvanu Saṅgi-seṭṭiyara inaga Bommaṇṇa Aggappa-seṭṭiyara makkaḷu Dōraya Chavudayyanavarū śrī-Gommaṭa-dēvara amṛita-paḍige Mattiyakeṇya naṭṭa kalla sīmā-maryyādey-ōlagāda gadde suttālayada chatur-vviṁśati-tīrtthakara amṛita-paḍige koṭṭa modal-ēriya gadde salage vondu-sahita sarvva-bādhā-parihāravāgi dhārā-pūrvvakam māḍikoṇḍu ā-chandrārka-tāraṁ-baraṁ salvantāgi koṭṭa datti<sup>1</sup> maṅgaḷa-mahā śrī śrī śrī ||

## 247 (97).

*Below the above.*

svasti śrī Bhāva-saṁvatsarada Bhādrapada-suddha 5 Ādivāradalu śrī-Gomaṭa-dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Gērasapeya Gōvinda-seṭṭiya maga Ādiyaṇṇa akshaya-bhaṇḍāravāgi irisida gadyāṇa nālku tiṅgaṇṇe hoṇṇe hāga baḍi ā-baḍiyali nityābhishēkakke vabbaḷa hāla naḍasuvaru i-honniṇṇe māṇikya-nakara eḷame oḍeyaru ḷ ā-chandrārkkā-tāraṇ-baraṇ salvantāgi naḍasuvaru maṅgaḷa-mahā śrī śrī śrī

## 248.

*On the base of the right pillar in front of the same doorway.*

*(Mahājani characters).*

Saba 1800 mata Paha sada 8 Magala-vara Kaṭa-rai va Garadhara-lala Vajamalaka baṭa va Magata-rayā Kaṭa-rayaka baṭa Baṇamala Gaṇaṭa samaka jata kara

(Saṁvat 1800 miti Pōha suda 8 Maṅgala-vāra Kaṭa-rāya va Giridhara-lāla Vijaimalakā bēṭa va Maṅgata-rāya Kaṭa-rāyakā bēṭa Beṇumala Gōmaṭa-sāmiki jātrā kari)

## 249 (83).

*On the west face of a pillar in the western maṇṭapa of the temple enclosure.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam ḷ

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ḥ

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varsha 1621 ne saluva Śōbhakṛitu-saṁvatsarada Kārtika-ba 13 Guru-vāradallu śrīman-mahā-rājādhirāja rāja-paramēśvara Karnnāṭaka-rājyābhishavaṇa-paritripta-paramāhlāda-parama-maṅgalibhūta shaḍ-darśana-saṁrakshaṇa-vichakshaṇopāya vidvad-garishṭha duṣṭa-dupta-jana-mada-vibhañjana Mahiśūra-dharādhināthar appa Doḍa-Krishṇa-Rāja-Vaḍeyaraiyanavarū ḥ mattam ḥ

vṛitta ḥ

janatādhāraṇ udāra-satya-sadayam sat-kīrti-kāntā-jayam

vinayam dharmma-sad-āśrayam sukha-chayam tējaḷ-pratāpodayam

jana-nātham vara-Kṛishṇa-bhūvara lasat-prakhyāta-chandrōdayam

ghana-puṇyānvita-kshatriyāṇṇa paḍedaṁ sad-dharmma-sampattiyam ḥ

kanda ḥ

śrīmad-Belguḷad achaladi

sōmārkkara jariva dēva-Gōmaṭa-Jinapana

śrī-mukhav avalōkisal oḍan

āmōdavu puṭṭi harusha-bhājanan usurdaṁ ḥ

Ins.



vachana ||

pârtthiva-kula-pavitranuṁ Kṛishṇa-Râja-puṅgavanuṁ Beḷuḡuḷada Jina-dhar-  
ṁmakke biṭantha grâṁâdhigrâma-bhûmigaḷ || Ârhanahalliyuṁ | Hosahalliyuṁ |  
Jinanâthapuram | Vastiya-grâmamun | Râchanahalliyuṁ Uttanahalliyuṁ | Jina-  
nahalliyuṁ | koppalugaḷ verasu kasabe-Beḷuḡuḷa-samêtam | sapta-samudram ullān-  
nevara sapta-parama-sthânâdhipatiy appa Gommaṭa-śvâmiyavara pûjôtsavaṅgaḷa  
puṇya-samṛiddhi-samprâptya-nimityartthavâgiyuṁ | abjâbjamitrar sâkshi-pûrvva-  
kam sarvva-inânyavâgi dayapâlisiyu mattam ||

kanda ||

Chiga-Dêva-Râja-kalyâ-  
ṇiya bhâgadoḷ irppa anna-chhatrâdigalige  
su-guṇiyu Kabâḷe-grâṁava  
jagad-ereyanu Kṛishṇa-Râja-śêkharan ittam ||  
int i-Beḷuḡuḷa-dharminavu  
antarisade chandra-sûryyar ullannevaram  
santasadind emmaya bhû-  
kântaru rakshisali dharmma-vṛiddhiya beḷeyam ||

yi-dharmmainam paripâlisidavar dharmmârtha-kâma-môkshaṅgaḷam parampa-  
reyin paḍeyuvar ||

vṛi ||

priyadind i-Jina-dharmmainam naḍeyiparg âyuṁ mahâ-śrîyuṁ a-  
kkey idam kâyada nîcha-pâpige Kurukshêtrôrviyoḷ Bâṇarâ-  
śiyoḷ êḷ-kôṭi-inunîndrarām kapileyam vêdâdhyaram kondud ond  
ayasam sârgum id endu Kṛishṇa-nṛipa-śailâkshâragaḷ nêmisal ||  
iti maṅgaḷam bhavatu || śrî śrî śrî ||

## 250 (84).

*On the south face of the same pillar.*

śrî-Śâlivâhana-śaka-varusha 1556 neya Bhâva-saṁvatsarada Âshâḍa-śu 13  
Sthira-vâra Brahma-yôgadalū śrîman-mahâ-râjâdhirâja râja-paramêśvara Maisûra-  
paṭṭaṇâd hîśvara shad-daruśana-dharmma-sthâpanâchâryyar âda Châma-Râja-Voḍe-  
yaru-ayyanavarū Beḷuḡuḷada sthânadavara kshêtravu bahu-dina aḍavu âgiralâgi â-  
Châma-Râja-Voḍeyaru-ayyanavarū yi-kshêtrava aḍava-hiḍidantâvarū Hosavolâla  
Kempappana maga Channaṇna Beḷuḡuḷada Pâyi-seṭṭiyara makkaḷu Chikkaṇna  
Chiga-Pâya-seṭṭi yivarū muntâda aḍava-hiḍidantâvara karasi nimina aḍavina sâla-  
vanu tîrisênu yannalâgi Channaṇna Chikkaṇna Chiga-Pâyi-seṭṭi Muddaṇna Ajjaṇna-  
na Padumappana maga Paṇḍeṇna Padumarasaiyya Doddaṇna Pañchabâṇa-kavigaḷa  
maga Baminappa Bommaṇa-kavi Vijeyanna Gummaṇna Chârūkîrtti Nâgappa Beḍ-  
adaiyya Bomini-seṭṭi Hosahaliya Râyanna Pariyanna-gauḍa Baira-seṭṭi Bairanna

Virayya ivaru muntâda samastaru tanîma tande-tâyigalige puṇyev âgaliy endu  
Gommaṭa-śvâmiya sannidhiyali tanîma guru Chârukîrtti-paṇḍita-dêvara munde  
dhârâ-dattavâgi yî-aḍahina patra-sâlavanu yî-aḍava koṭṭa sthânadavarige yî-vartta-  
karu gauḍugaḷu yî-sâlavanu dhârâ-pûrvvakavâgi koṭṭevu yî-biṭṭanta patra-sâl-  
avanu âvanâdaru aḷupidare Kâśi-Râmêśvaradalli sâhasra-kapileyanu Brâhmaṇaranu  
konda pâpakke hôguvaru yendu bareda śilâ-śâsana śrî śrî

## 251.

*On a stone to the west of Brahmadêva-maṇṭapa.*

śrîmat-parama-gambhîra-svâdvâdâmôgha-lâñchhanam  
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
bhadam astu Jina-śâsanâya sampadyatâm pratividhâna-hêtavê  
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||  
jagat-tritaya-nâthâya namô jamna-pramâthinê  
naya-pramâṇa-vâg-rasmi-dhvasta-dhvântâya Śântayê ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvâravati-pura-  
varâdhiśvaram Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Maleparol-  
gaṇḍâdy-anêka-nâmâvali-samâlânikritar appa śrîman-mahâ-maṇḍalêśvaram Tribhuva-  
na-malla Talakâḍu-gonḍa bhuja-bala-Vîra-Gaṅga-Vishṇuvarddhana-Hoysala-Dêva-  
ra vijaya-râjyam uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârkkâ-târam-  
baram saluttam ire tat-pâda-padmôpajîvi ||

vṛitta ||

janatâdhâran udâran anya-vanîtâ-dûram Vachas-sundari-  
ghana-vṛitta-stana-hâran ugra-raṇa-dhîram Mâran ên-endapai  
janakam tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu-  
kta-nikâmâtta-charitre tây enal id ên Êcham mahâ-dhanyanô ||

kanda ||

vitasta-maḷam budha-jana-  
mitram dvîja-kuḷa-pavitrân Êcham jagadoḷu  
pâtram ripu-kula-kanda-gha-  
nitram Kauṇḍinya-gôtran amaḷa-charitram ||  
Manu-charitan Êchigâṅkana  
maneyolu muni-jana-samûhamum budha-janamum  
Jina-pûjane Jina-vandane  
Jina-mahimegaḷ âva-kâlamum sôbhisugum ||  
uttama-guṇa-tati vanîtâ- |  
vṛittiyan olaḱondud endu jagam ellam kaiy-  
ettuvinaṃ amaḷa-guṇa-sam-  
pattige jagadoḷage Pôchikabbeye nôntaḷu ||

vacha ||

ant enisid Êchi-Râjana Pôchikabbeya putran akhila-tîrtthakara-parama-dêva-  
parama-charitâkarnnanôdiruna-vipuḷa-pulaka-parikaḷita-vârabâṇanum vishama-sam-  
ara-rasa-rasika-ripu-nripa-kaḷâpâvalêpa-lôlupa-kripâṇanuv âhârâbhaya-bhaiśajya-  
śâstra-dâna-vinôdanum sakala-lôka-sôkâpanôdanum ||

vṛitta ||

vajram Vajrabhritô haḷam Haḷabhṛitaś chakram tathâ Chakriṇaś  
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍiva-kôdaṇḍinal  
yas tadvad vitanôti Vishṇu-nripatêsh kâryyam katham mâdṛisair  
gGaṅgô Gâṅga-taraṅga-rañjita-yaśô-râsis sa varuṇyô bhavêt ||

vachana ||

ant enipa śrīman-mahâ-pradhânam daṇḍanâyakam drôha-gharaṭṭa Gaṅga-  
Râjam Chôḷana sâmantan Adiyamam ghaṭṭadiṁ mēlâda Gaṅgavâḍi-nâḍa gaḍiya  
Taḷekâḍa biḍinol paḍiy irppant ilḍu Chôḷam koṭṭa nâḍam kuḍade kâdi kollim ene  
vijigishu-vṛittiyindam etti baḷam eraḍum sârchchidalli ||

vṛitta ||

ittana bhûmi-bhâgadoḷ adhanyar ad êke bhavat-pratâpa-sam-  
pattiya varuṇanâ-vidhige Gaṅgachamûpa jigishu-vṛittiyind  
ettida ninna kaiyya niśitâsiya tau-mone benna bâran e-  
ttuttire pôgi Kañchi gurīy appinam ôḍida Daman eydanê ||  
kadanadoḷ andu ninna taravâriya bârige meyyan oḍḍalâ-  
rade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-  
bida sudatî-kadambad elḍe pauvane vôgire pulle-vechchu-ve  
chchidapan ahar-ṇiśam Tiguḷa-Dâman aranya-saranya-vṛittiyim ||  
enitânum bavaraṅgaḷolu palabaram beṅkoṇḍa gaṇḍindam ôv-  
enisuttam Taḷakâḍol innevaram irdd iḡaḷu karam Gaṅga-Râ-  
jana khaḷgâhatig alki yuddha-vidhiyol benn-ittu nây unṇad ô-  
ḍinal unḍirddapan atta Śayva-sâmiyol sâmanta-Dâmôdaram ||

enbinam onde meyyol avayavadin eydi mûḍalisi dhṛiti-giḍisi beṅkoṇḍu mattam  
Narasiṅga-varmmam modalâge ghaṭṭadiṁ mēlâda Chôḷana sâmantar ellaram  
beṅkoṇḍu nâḍ-âḍud ellaman êka-chchhatrad unḍige-sâdhyaṁ mâḍi kuḍe kṛitajñam  
Vishṇu-nripati mechchi mechchidem bêḍi . . . . .

kanda ||

avanipan enag ittapam end  
avar-ivaravol uḷida vastuvam bêḍade bhû  
bhuvanam . . . . .  
. . . . .yam bêḍidam Jinârchchana-lubdha ||  
gominaṭam ene muni-samudâ-  
yam manadoḷu mechchi . . . . .suttam



Gommata-dêvara pûjeg a-  
dam mudadiṃ biṭṭan alte dhirôdâttaṃ ||  
akkara ||

âdiyâg irppa . . . ta-samayakke Mûlasaṅghaṃ Koṇḍakundânvayaṃ  
bâdu vêḍ adam baḷeyipud alliya Dêsigagaṇada Pn . . . . .  
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa pemping  
âdam esed irppa Śubhachandra-siddhânta-dê . . . . .ḍḍam Gaṅga-chamû-  
pati ||

Gaṅgavâḍiya basadigaḷ enit olaṃ anitumaṃ tân eyde posayisidaṃ  
Gaṅgavâḍiya Go . . . . . vargge sutt-âlayamaṃ eyde mādhisidaṃ  
Gaṅgavâḍiya Tigulâra beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭam  
. . . . rājan â-munnina Gaṅgara Rāyaṅga nûrinnadi dhanyan altê ||

## 252.

*On the back of the same stone.*

svasti śrīmatu vaddavyavahâri Mosaleya . . . . vi-seṭṭiyaru tâvu mādhisida cha-  
visa-tīrtthakara aṣṭa-vidhârchchanegē varisha-nibandhiyâgi mânīkya-nakara . . . .  
śasa-nakaraṅgaḷu koṭṭa paḍi pa . . . . ge hâga || . . ma mânī . . . . kya bi . . nakaraṅ-  
gaḷu ra . . . . ge hâga . . du || (*Beside the above*) . . . . va-seṭṭi Bâchi-seṭṭi Chikka-Bâchi-  
seṭṭi pa 2 Ammeḷeya Kêti-seṭṭi Chandi-seṭṭi Gummi-seṭṭi Chikkatamma pa 2 Âdi-seṭṭi  
Chaūḍi-seṭṭi 1 Bâchi-seṭṭi Ayibi-seṭṭi Jakkave-maiduna Boddi-seṭṭi Bâchi-seṭṭi Mâri-  
seṭṭi Vâmi-seṭṭi pa 2 Mâchi-seṭṭi Nambi-seṭṭi Masaṇi-seṭṭi Kêti-seṭṭi pa 2 Kêti-seṭṭi  
Rêvi-seṭṭi Hariyama-seṭṭi Kommi-seṭṭi Âdi-seṭṭi Chikka-Kêti-seṭṭi pa 2 paṭṭaṇasvâmi  
Chande-seṭṭi Sôma-seṭṭi Kêti-seṭṭi pa 2 Soḍalise-seṭṭi Bâkavechaṭṭi . . . . . Kemi-  
seṭṭi pa 1 (*Beside the above*) . . . . da . . . . . Chikka . . heggaḍiti paṭṭaṇasvâmi  
Mali-seṭṭi Kâmaṇe pa 2 Bammeṇa-nâyaka Dôchave-nâyikitti chikka-paṭṭaṇasvâmi  
pa 2 Bâhubali-seṭṭi Pârisha-seṭṭi Basavi-seṭṭi Barata Bâhubali pa 2 Saṅka-seṭṭi Êchi-  
seṭṭi Chaūḍi-seṭṭi Bâchi-seṭṭi Sakki-seṭṭi pa 2 Nâgi-seṭṭi Kariyaśānti-seṭṭi Bavaṇa-  
seṭṭi Boppa-seṭṭi pa 2 Maili-seṭṭi Mahadêva-seṭṭi Hârūva-seṭṭi pa 1 Kâvi-seṭṭiya  
Pârisha-seṭṭi Âdi-seṭṭi pa 1 Oḍeyachcha-seṭṭi Jakki-seṭṭi pa 1 Tippa-seṭṭiya Basavi-  
seṭṭi Chikka-Tippi-seṭṭi pa 1 . . . . . ya Padumanasâmi-seṭṭi Bamachchi Paduma  
pa 1 Dêsi-seṭṭi Kali-seṭṭi Kêti-seṭṭi Bammi-seṭṭi pa 1 (*Beside the above*) . . yaṭada  
Râchamalla-seṭṭiyaru paṭṭaṇasvâmi-Jakkarasaru Hoysala-seṭṭi Biba-seṭṭi paṭṭaṇa-  
svâmi-Mali-seṭṭi Châki-seṭṭi Dâsi-seṭṭi pa 3 Nêmi-seṭṭiyaru pa 2 Nâbi-seṭṭi Dêvi-  
seṭṭi Chaṭṭi-seṭṭi Kêtaṇe-seṭṭi pa 2 paṭṭaṇasvâmi-Boppi-seṭṭi Bôki-seṭṭi tamma Boppi-  
seṭṭi Basavi-seṭṭi Bâhubali-seṭṭi Jakkave Attiyakka pa 2 aṅgarika Kâli-seṭṭi Sômi-  
seṭṭi Chandi-seṭṭi Dêvi-seṭṭi Chikka-Kâli-seṭṭi pa 2 Sôvi-seṭṭi Chaṅgi-seṭṭi Bammi-  
seṭṭi pa 1 Honni-seṭṭi Pârisha-seṭṭi Kuppave pa 2 Mâchi-seṭṭi Chaṭṭi-seṭṭi Gaṅgi-  
seṭṭi Kâli-seṭṭi Mâri-seṭṭi pa 2 Maṅgi-seṭṭi Varddhamâna-seṭṭi Pârisha-seṭṭi pa 2

Kâvi-setṭi Dêvi-setṭi Bamma-setṭi pa 1 Gummi-setṭi Mâki-setṭi Gommaṭa-setṭi Mâchi-setṭi pa 1 Masaṇi-setṭi Lakumi-setṭi pa 1 Bahaṇigeya Bammaveya Kêti-setṭi pa 1 (*Beside the above.*) Dana-setṭiya ma . . ve-setṭi Dêmi-setṭi Châmave pa 2 Bâchikaveya Bammi-setṭi Pârisha-setṭi Chikka-Pârisha-setṭi Bêli-setṭi Sômi-setṭi Gommaṭa-setṭi Kêti-setṭi pa 2 Sahadêva-setṭiya Chatṭi-setṭi Râmi-setṭi Chatṭi-setṭi pa 2 Padumi-setṭi Holle-setṭi Gommaṭa-setṭi Lakumi-setṭi Pôchamma Nâki-setṭi Mahadêva-setṭi pa 2 Nâgara-navileya Kêti-setṭiya maga Bammi-setṭi Gujjave pa 2 Seladi-setṭi Masaṇi-setṭi Mahâdêva-setṭi pa 1 Vâsudêva-nâyaka Râmachandra-paṇḍita Chikka-Vâsudêva pa 2 sênabôva-Tibba-setṭi pa 1 Jayapi-setṭi Bamini-setṭi Padumi-setṭi Chikka-Jayapi-setṭi pa 2 Aṅgaḍiya Mahadêva-setṭi Gommaṭa-setṭi Mahadêvi Sômakka pa 2 Kêti-setṭiya Âdi-setṭi pa 1 (*Beside the above*) . . . . yya . . . . maga Allâdippa paḍi . . hoṅge gadyâṇa nâlka koḍuvaru 4 Varddhamâna-heggaḍe Nâgave-heggaḍiti Bâhubali Kalave pa 2 Kêdâra-veggade Kannave-heggaḍitti Jakkanna huriya-kaḍaleya Kêti-setṭi Jakki-setṭi pa 2 Kâli-setṭi Marudêvi Châgave-heggaḍitti Bôkave-heggaḍitti pa 2

## 253 (82).

*On a pillar in the same maṇṭapa.*

(*South face.*)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanaṁ  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
śrī-Bukka-Rāyasya babhūva mantrī śrī-Baicha-daṇḍēsvara-nāmadhēyaḥ |  
nītir yadiyā nikhilābhinandya niśśēshayāmāsa vipaksha-lōkam ||  
dānam chēt kathayāmi lubdha-padaviṁ gāhēta santānakō  
vaidagdhim yadi sâ Bṛihaspati-kathā kutrāpi samliyatē |  
kshāntim chēd anapāyiniṁ jaḍatayā sprīṣyēta sarvvamśaḥ  
stōtram Baichapa-daṇḍanētur avanau śakyaṁ kavīnām katham ||  
tasmād ajāyanta jagad-jayantaḥ putrās trayō bhūshita-chāru-śīlāḥ |  
yair bbbhūshitō'jāyata madhya-lōkō ratnais tribhir jJaina ivāpavarggaḥ ||  
Irugapa-daṇḍanātham atha Bukkaṇām apy anujau  
sva-mahima-sampadā virachayan sutarām prathitau |  
prati-bhaṭa-kāminī-prithu-payōdhara-hāra-harō  
mahita-guṇō'bhavad jagati Maṅgapa-daṇḍapatiḥ ||  
dākshīnya-prathamāspadam su-charitasyaikāśrayas satya-vāg-  
ādhāras satatam vadānya-padavi-saṁchāra-jaṅghālakaḥ  
dharṇmōpaghna-taruḥ kshamā-kula-grīham saujanya-saṅkēta-bhūḥ  
kīrtim Maṅgapa-daṇḍapō'yam atanōj Jaināgamānuvratāḥ ||  
Jānakīty abhavad asya gēhini chāru-śīla-guṇa-bhūshanōjvalā |  
Jānakīva tanu-vṛitta-madhyamā Rāghavasya ramaṇiya-tējasah ||

âstâṃ tayôr astamitâri-varggau putrau pavitrikṛita-dharmma-mârggau ᳚  
 jāyân abhût tatra jagad-vijêtâ bhavyâgrâṇir bBaichapa-daṇḍanâthaḥ ᳚  
 Irugapa-daṇḍâdhipatis tasyâvarajas samasta-guṇa-śâli ᳚  
 yasya yaśaś-chandrikayâ milanti divâpy arâti-mukha-padmaḥ ᳚

vri᳚

Brahman bhâḷa-lipim pramâṛjjaya na chêd brahmatva-hânir bbhavêd  
 anyâṃ kalpayâ Kâla-râja-nagarim tad-vâiri-prithvibhritam ᳚  
 vêtâla-vraja varddhayôdara-tatim pânâya navyâsrijâm  
 yuddhâyôddhata-śâtravair Irugapa-kshmâpaḥ prakôpô'bhavat ᳚  
 yâtrâyâṃ dhvajinî-patêr Irugapa-kshmâpasya dhâṭi-dhaṭad-  
 ghôṭi-ghôra-khura-prahâra-tatibhiḥ prôddhûta-dhûli-vrajaiḥ  
 ruddhê bhânu-karê'gama (*West face*) d ripu-karâmbhôjam cha saṅkôcha-  
 nam

prâpat kirtti-kumudvatî vikasanam dîptaḥ pratâpânalaḥ ᳚  
 yâtrâyâṃ Irugêśvarêṇa sahasâ śūnyâri-saudhângana-  
 prôllâsad-vidhukânta-kânta-śakalê gachchhad-vanêbhâdhipaḥ ᳚  
 hatvâ sva-pratinim prati-dvipam iti chhinnaika-dantas tadâ  
 trâhi trâhi Gajânanêti bahudhâ vêtâḷa-vṛindais stutaḥ ᳚  
 kô Dhâtrâ likhitam lalâṭa-phalakê varnam pramârshṭum kshamô  
 vârttam dhûrtta-vachô-mayim iti vayam vârttân na manyâmahê ᳚  
 yad dhâtryâm Irugêndra-daṇḍa-nṛipatau sañjâta-mâtrê priyô  
 niśśrîr apy adhika-śriyâghaṭi ripus saśrîr apaśrî-kṛitaḥ ᳚  
 yad bâhâv Irugêndra-daṇḍa-nṛipatêr bbibhraty anantâ-dhuram  
 śêśhâdhîśa-phaṇa-gaṇê niyamitam sa svâṅganâyâs sadâ ᳚  
 gâḍhâlingana-sândra-sambhava-sukha-prôdbhûta-rômâvaliḥ  
 sāhasrim rasanâm adhât tava guṇân stôtum kṛitârtthaḥ phaṇi ᳚  
 âhâra-sampad-abhayârppanam aushadham cha śâstram cha tasya samajâ-  
 yata nitya-dânam ᳚

himśânṛitânya-vanitâ-vyasanam sa-chauryam mûrchchhâ cha dêśa-vaśatô  
 'sya babhûva dûrê ᳚

dânam châśya su-pâtra êva karuṇâ dînêshu dṛiṣṭir jJinê  
 bhaktir ddharmma-pathê Jinêndra-yaśasâm âkarnnanêshu śruti᳚  
 jihvâ tad-guṇa-kirttanêshu vapushas saukhyaṃ cha tad-vandanê  
 ghrâṇam tach-charaṇâbja-saurabha-bharê sarvvaṃ cha tat-sêvanê ᳚  
 Yirugapa-daṇḍanâtha-yaśasâ dhavalê bhuvanê  
 malinima-saustavaḥ param adhîra-dṛiṣâm chikurê  
 vahati cha tasya bâhu-parighê dharaṇi-valayam  
 param itaritarâkrâma-kathâpi cha tat-kuchayôḥ ᳚  
 karṇanair vvisinṛita-kunḍalair a-tilakâsaṅgair lalâṭa-sthalair



âkîrnnair alakaiḥ payôdhara-taṭair aspriṣṭha-muktâ-guṇaiḥ ḥ  
 bimbôṣṭḥair api vairi-râja-sadriśas tâmbûla-râgôjjhitair  
 yyasya sphârataram pratâpam asakṛid vyâkurvvatê sarvvataḥ ḥ

(East face.)

yat-kîrttibhis Suradhunî-parilaṅghinîbhir dhautê chirâya nija-binba-gatê  
 kaḷaṅkê ḥ

svachchhâtīnakas tuhina-dīdhitir aṅganānām avyâjam ānana-ruchiḥ kaba-  
 likarōti ḥ

yat-pādâbja-rajah-kaṇâ prasuvatê bhaktyâ natânām bhuvam

yat-kârūṇya-katâksha-kānti-laharī prakshâlayaty âśayam ḥ

môhâhaṅkaraṇam kṣhiṇōti vimalâ yad-vaikhari-maukharī

vandyaḥ kasya na mânaniya-mahimâ śrī-Paṇḍitâryyô yatīḥ ḥ

mandâra-druma-mañjarī-madhu-jharī-mañju-sphuran-mâdhuri-

praudhâhaṅkṛiti-rûḍhi-pâṭava-paripâṭi-kṛikâṭi-bhaṭaḥ ḥ

nṛityad-Rudra-kapardda-gartta-viluṭhat-Svarllôkakallôlini-

sallâpī khalu Paṇḍitâryya-yaminô vyâkhyâna-kôḷâhalaḥ ḥ

kârūṇya-prathamâvatâra-saraṇiś śântêr nniśântam sthiram

vaidushyasya tapah-phalam sujanatâ-saubhâgya-bhâgyôdayaḥ ḥ

Kandarppa-dviradēndra-pañchavadanaḥ kâvyâmrītânām khanir

jJainâdhvâmbara-bhâskaraś Śrutamunir jJâgartti nainrârṭti-jit ḥ

yukty-âgamârnṇava-vilôlana-Mandarâdriś śabdâgamâmburuha-kânana-bâ-  
 la-sûryaḥ ḥ

śuddhâśayaḥ prati-dinam paramâgamēna samvarddhatê Śrutamunir yyati-  
 sârvvabhaumaḥ ḥ

tat-sannidhau Beḷugulê jagad-agrya-tīrtthê śrīmān asāv Irugapâhvaya-  
 daṇḍanâthaḥ ḥ

śrī-Guṇmatêśvara-sanâtana-bhôga-hêtôr ggrâmôttamam Beḷugulâkhyam  
 adatta dhiraḥ ḥ

Śubhakṛiti vatsarê jayati Kârttika-mâsi tithau

Muramathanasya pusṭim upajagmushi śita-ruchauḥ

sad-upavanam sva-nirṇmita-navina-taṭâka-yutam

sachiva-kulâgraṇir adita tīrttha-varam inuditaḥ ḥ

Irugapa-daṇḍâdhiśvara-vimala-yaśaḥ-kalama-varddhana-kshêtram ḥ

â-chandra-târakam idam Beḷugula-tīrttham prakâśatām atulam ḥ

dâna-pâlanayôr mmadhyê dânatê śrêyô'nupâlanam ḥ

dânatê svarggam avâpnōti pâlanâd achyutam padam ḥ

sva-dattam para-dattam vâ yô harêch cha vasundharam ḥ

shashṭir vvarsha-sahasraṇi viṣṭâyām jâyatê krimiḥ ḥ

maṅgala-mahâ śrī śrī śrī śrī ḥ

## 254 (105).

*On the right pillar in Siddhara basti.*

(West face)

śrīmat-parama gambhīra-syādvādāmôgha-lañchhanam  
 jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam ||  
 śrī-Nābhēyô'jitaś Śambhava-Namī-Vimalās Suvratānanta-Dharmmās  
 Chandrāṅkaś Śānti-Kunthū sa-Sunati-Suvidhiś Śītalô Vāsupūjyaḥ  
 Malliś Śrēyas-Supārśvau Jalajaruehir Arô Nandanah Pārśva-Nēmi  
 śrī-Viraś chēti dēva bhuvi dadatu chatur-vvinṣatir mmaṅga āni ||  
 Virô viśiṣṭam vinatāya rātīm iti tri-lôkair abhivarnnyatē yah  
 nirasta-karmmā nikhilārttha-vēdi pāyād asau paśchima-tīrtthanāthah ||  
 tasyābhavan sadasi Vira-Jinasya siddha-saptarddhayô gaṇadharāḥ kila  
 Rudra-saṅkhyāḥ  
 yē dhārayanti śubha-darśana-bôdha-vṛittē mithyā-trayād api gaṇān vini-  
 varttya viśvān ||  
 Indrāgnibhūti api Vāyubhūtir Akampanô Maurya-Sudharmma-Putrāḥ |  
 Maitrēya-Maundyaḥ punar Andhavēlah Prabhāsakaś chēti tadīya-saṁj-  
 nāḥ ||  
 pūrvvajñān iha vādinô'vadhi-jushô dhi-paryyaya-jñāninaḥ |  
 sēvē vaikriyikāṁś cha śikshaka-yatīn kaivalya-bhājô'py amūn |  
 ity agny-ambunidhi-trayôttara-niśānāthāstikāyais śatai  
 Rudrōnaika-sātāchalair api mitān saptaiva nityam gaṇān ||  
 siddhim gatē Vira-Jinē'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ |  
 śrī-Gautamas tau cha Sudharmma-Jambū yaiḥ kēvalivaitad ihānubad-  
 dham ||  
 jānanti Vishṇur Aparājita-Nandimitrau Gôvarddhanēna guruṇā saha  
 Bhadrabāhuḥ |  
 yē pañcha kēvalivad apy akhilaṁ śrutēna śuddhā tatô'stu mama dhiś  
 śrutakēvalibhyaḥ ||  
 vidyānuvāda-paṭhanē svayam āgatābhir vvidyābhir ātma-charitād amalād  
 abhinnāḥ |  
 pūrvvārī yē daśa puruṇy api dhārayanti tām naumy abhinna-daśapūrv-  
 vadharān samastān ||  
 tē Kshatriyaḥ Prōshṭhila-Gaṅgadēvau Jayas Sudharmma Vijayô Viśā-  
 khaḥ |  
 śrī-Buddhilô'nyau Dhṛtiśhēṇa-Nāgau Siddhārtthakaś chēty abhidhāna-  
 bhājāḥ ||  
 Nakshatra-Pāṇḍū Jayapāla-Kaṁśachāryyāv api śrī-Drumashēṇakaś cha

ékādaśāṅgī-dharaṇēna rūḍhā yē pañcha tē'mī hṛidi mē vasantu ||  
 āchāra-saṃjñāṅga-bhṛitō'bhavaṃs tē Lōhas Subhadrō Jaya-pūrvva-bhadraḥ  
 tathā Yaśōbāhur amī hi mūla-stambhā Jinēndrāgama-ratna-harmmyē ||  
 śrīnān Kumbhō Vinītō Haladhara-Vasudēvāchalā Mērudhīraḥ |  
 Sarvvajñas Sarvvaguptō Mahidhara-Dhanapālau Mahāvīra-Vīrau  
 ity ādyānēka-sūrishv atha supadam upētēshu divyat-tapasyā-  
 śāstrādhārēshu puṇyād ajani sa jagatām Koṇḍakundō yatīndrah ||  
 rajōbbhir asprīṣṭatamatvam antar bbāhyē'pi saṃvyañjayitum yatīśaḥ |  
 rajaḥ-padam bhūmitaḥ vihāya chachāra manyē chatur-angulam saḥ ||  
 śrīmān Umāsvātir ayam yatīśas Tatvārthasūtram prakāṣhchakāra |  
 yan mukti-mārggācharaṇōdyatānām pāthēyam argghyam bhavati prajā-  
 nām ||

tasyaiva śishyō'jani Griddhapiñchha-dvitiya-saṃjñasya Balākapiñchhaḥ |  
 yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganā-mōhana-maṇḍanāni ||  
 Samantabhadras sa chirāya jīyād vādībha-vajrāṅkuṣa-sūkti-jālaḥ |  
 yasya prabhāvāt sakalāvanīyam vandhyāsa durvvāduka-vārttayāpi ||  
 syātkāra-mudrita-samasta-padārthha-pūrṇnam  
 trailōkya-harmmyam akhilam sa khalu vyanakti  
 durvvādukōkti-tamasā pihitāntarālam  
 Sāmantabhadra-vachana-sphuṭa-ratna-dīpaḥ ||  
 tasyaiva śishyaś Śivakōṭi-sūris tapō-latālabhāna-dēha-yashṭih |  
 saṃsāra-vārākara-pōtam ētat Tatvārthasūtram tad alaṅchakāra ||  
 prāg abhyadhāyi gurunā kila Dēvanandī buddhyā punar vvipulayā sa Jinē-  
 ndrabbuddhiḥ |  
 śrī-Pūjyapāda iti chaisha budhaiḥ prachakhyē yat pūjitaḥ pada-yugē vana-  
 dēvatābhiḥ ||

Bhaṭṭākalaṅkō'kṛita Saugatādi-durvvākya-paṅkais sa-kalaṅka-bhūtam  
 jagat sva-nāmēva vidhātum uchchaiḥ sārththam samantād akalaṅkam ēva ||  
 jīyāj jagatyām Jinasēna-sūrir yyasyōpadēśōjvala-darppaṇēna  
 vyaktikṛitam sarvvam idam vinēyāḥ puṇnyam purāṇam purushā vidanti ||  
 vinaya-bharaṇa-pātram bhavya-lōkaika-mitram  
 vibudha-nuta-charitram tad-gaṇēndrāgra-putram |  
 vihita-bhuvana-bhadram vīta-mōhōru-nidram  
 vinamata Guṇabhadram tīrṇa-vidyā-sainudram ||  
 sad-vyañjana-svara-nabhas-tanu-lakṣhaṇāṅga-  
 chehhinnāṅga-bhauma-śakunāṅga-nimittakair yyah |  
 kāla-trayē'pi sukha-duḥkha-jayājayādyam  
 tat sākshivat punar avaiti samastam ēva ||  
 yah Pushpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvitayēna rējē



phala-pradânâya jagaj-janânâṃ prâptô'ṅkurâbhyâm iva kalpabhûjaḥ ḥ  
Arhadbalis saṅgha-chatur-vvidhaṃ sa śrī-Koṇḍakundânvaya-Mûlasaṅgh-  
aṃ ḥ

kâla-svabhâvâd iha jâyamâna-dvêshêtarâlpikaraṇâya chakrê ḥ  
sitâmbarâdau viparîta-rûpê khilê visaṅghê vitanôtu bhêdaṃ  
tat Sêna-Nandi-Tridivêsa-Siṃha-saṅghêshu yas tam manutê ku-drik saḥ ḥ  
saṅghêshu tatra gaṇa-gachchha-vali-trayêṇa lôkasya chakshushi bhidâ-  
jushi Nandisaṅghê ḥ

Dêśigaṇê dhṛita-guṇê'nvita-Pustakâchchha-gachchhêṅguḷêśvara-valir jja-  
yati prabhûtâ ḥ

tatrâsan Nâga-Dêvôdaya-Ravi-Jina-Mêgha-Prabhâ-Bâla-chandrâ  
Dêva-śrī-Bhânu-Chandra-Śruta-Naya-Guṇa-Dharmmâdayaḥ kirtti-dêvaḥ  
Dêsa-śrī-Chandra-Dharmmêndra-Kula-Guṇa-Tapô-bhûshaṇâs sūrayô'nyê  
Vidyâ-Dâmên (*North face.*) dra-Padmâmara-Vasu-Guṇa-Mâṇikka-nandy-  
âhvayâś cha ḥ

vihita-durita-bhaṅgâ bhinna-vâdibha-śrîṅgâ vitata-vividha-maṅgaḥ viśva-  
vidyâbja-bhṛîṅgaḥ ḥ

vijita-jagad-Anaṅgâvêśa-dûrôjvalâṅgâ viśada-charaṇa-tuṅgâ viśrutâstê'sta-  
saṅgaḥ ḥ

jîyâch chhri-Nêmichandraḥ kuvalaya-laya-kṛit kûṭa-kôṭiddha-gôtrô  
nityôdyan drishṭi-bâdhâ-virachana-kuśalas tat-prabhâkṛit-pratâpaḥ ḥ

chandrasyeva pradattâmṛita-vachana-ruchâ niyatê yasya śântim  
dharmma-vyâjasya nêtus svam abhinata-padam yaś cha nêmi rathasya ḥ

śrī-Mâghanandî vibudhō jagatyâm anvartham êvâtanutâtma-nâma  
samullasat-saṃvara-nirjjarêṇa na yêna pâpâny abhinanditâni ḥ

tuṅgê tadiyê dhṛita-vâdi-siṃhê guru-pravâhônata-vaiṇśa-gôtrê  
athôdito'bhûn nija-pâda-sêvâ-pramôdi-lôkô'bhayachandra-dêvaḥ ḥ

jayati jita-tamô'ris tyakta-dôshânushaṅgaḥ padam akhila-kalânâṃ pâtram  
Ambhōruhâyâḥ

anugata-jaya-pakshaś châtta-mitrânukûlyas satatam Abhayachandras sat-  
sabhâ-ratna-dîpaḥ ḥ

tadiya-tanujaś Śrutamunir ggani-padêśas tapô-bhara-niyantrita-tanus stu-  
ta-Jinêśaḥ

tatô'jani Jinêndra-vachanâsta-vishayâśas tata-sva-yaśasâ bhṛita-samasta-  
vasudhâśaḥ ḥ

bhava-vipina-kṛiśânur bbhavya-paṅkêja-bhânus sa vitata-namasô nus sam-  
padê kâmadhênuḥ

bhuvi durita-tamô'ri prôthta-santâpa-vâri Śrutamuni-vara-sûriś śuddha-  
śilô'sta-nâriḥ ḥ

chaṇḍôḍḍaṇḍa-tri-daṇḍaṇḍa parama-sukha-padaṇḍa pāpa-bijaṇḍa parāgô-  
 vārāgārôrukāra-trividhaṇḍa adhikṛitāgaṇḍa guravaṇḍa gāraṇḍa cha  
 tulyaṇḍa bhallaṇḍa-śalya-trayaṇḍa atula vapuṣ-śarmaṇḍa-inarmaṇḍa-chehhiḍa anphô  
 bhāshônṇēshi tri-dôshaṇḍa Śrutamuni-muniṇḍa nirmumôchaika ēva ḥ  
 praśishya-bha-gaṇḍa'ṇga-mahasâ bhuvi tadyē pravarddhayati pūrṇa-kala  
 indur iva yas sma  
 anādi-nidhanādi-paramāgama-payôdhim abhūd Abhinava-Śrutamunir gga-  
 ṇḍi-padē saḥ ḥ  
 mārḡgē durggē nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi  
 śravye kāvyē'tinavyē mṛidu-madhura-padaḥ śarmadair marmmadaiṣ  
 cha  
 mantrē tantrē'pi yantrē nuta-sakala-kalāyāṇḍa cha śabdārṇṇavē vā  
 kô vānyaḥ kôvidô'sti Śrutamuni-munivād viśva-vidyā-vinôḍaḥ ḥ  
 śabdē śrī-Pūjyapāḍaḥ sakala-vimata-jit tarkka-tantrēshu Dēvaḥ  
 siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ Koṇḍakundaḥ ḥ  
 adhyātmē Varddhamānô Manasija-mathanē vāri-mug duḥkha-vanhāv  
 ity ēvaṇḍa kīrtti-pātraṇḍa Śrutamunivād abhūd bhū-trayē kô'tra kāsḥit ḥ  
 śraddhāṇḍa śuddhāṇḍa pravṛiddhāṇḍa dadhatam adhikṛitāṇḍa Jaina-mārḡgē  
 su-sarggē  
 siddhiṇḍa buddhēr mmaharddhēr bbudha-vara-nivahair adbhutām arttiam-  
 ānām  
 mitraṇḍa chitraṇḍa charitraṇḍa bhava-chaya-bhayadaṇḍa bhavya-navyāmbujā-  
 nām  
 apy ēnô-vyūnam ēnaṇḍa Śrutamuni-muniṇḍa chandram ārādhayadhvaṇḍa ḥ  
 śrīmānitô'syābhayachandra-sûrēs tasyānujāta Śrutakīrtti-dēvaḥ  
 abhūj Jinēndrôḍita-lakshaṇānām āpūrṇa-lakshikṛita-chāru-vṛittaḥ ḥ  
 vidita-sakala-vēdē vita-chētô-vishādē vijita-nikhila-vādē viśvā-vidyā-vinô-  
 ḍē  
 vitata-charita-môḍē visphurach-chit-prasādē vinuta-Jinapa-pādē viśva-  
 rakshāṇḍa prapēdē ḥ  
 sa śrīmāṇṣ tat-tanūjas tadānu gaṇi-padē sanniyadhāch Chārukīrttiḥ  
 kīrtty-ākīrṇa-trilōkyā muhur ayati vidhuḥ kārṣyam adyāpy atu (*East  
 face*) lyah  
 yasyôpanyāsa-vanya-dvipa-paṭu-ghaṭayôtpâtītās chāṭu-vāchaḥ  
 Padmā-sadumātta-mitrôjvalatara-ruchayô'py utthitā vādi-padmāḥ ḥ  
 chāru-śrīs Chārukīrttiḥ pada-nata-vasudhādhiśvarô dhiśvarô'yaṇḍa  
 garvvaṇḍa kurvantaṇḍa urvviśvara-sadasi mahā-vādināṇḍa vāda-vandhyaṇḍa  
 chakrē dik-kṛīḍad-agrēsara-sarasa-vachāḥ sādhitâśēsha-sādhyô  
 'vēdyāvēdyādy-avidyā-vyapagama-vilasad-viśva-vidyā-vinôḍaḥ ḥ

Ballâla-kshônîpâlam valita-Bali-balam vâjibhir vvêjitâjim  
 rôgâvêgâd gatâsu-sthitim api sahasôllâghatâm âninâya  
 âtiryyaiva svayam sô'khilavid Abhayasûrês tathâtârayat tan  
 nissimâsêsha-âstrâmbunidhim Abhayasûrim param Simhanâryyam ||  
 âsishtô dushâtâgha-pishtî-karaṇa-nipuṇa-sûtrasya tasyôpadêshṭuṣ  
 âshyaḥ piyûsha-nishyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitâghaḥ  
 sûris sûrô vinêyâmburua-vikasanê sarvva-dig-vyâpi-dhâmâ  
 ârîmân asthât kṛitâsthô Belugula-nagarê tatra dharimâbhivṛidhyai ||  
 yasiniṃs Châmuṇḍa-Râjô Bhujabalinam inam Guṇmatam karunathâjñ-

am

bhakyâ âktyâ cha muktyai jita-Sura-nagarê sthâpayad bhadram adrau  
 tadvat kâla-trayôttthôjvala-tanu-Jina-bimbâni mânyâni chânyaḥ  
 Kailâsê âila-ââlî tri-bhuvana-vilasat-kirtti-chakriva chakrê ||  
 sthânê tat sthâna-mantrôjvalataram atulam Paṇḍitô'laṅkarôtu  
 ârîmân êshô'rkkakirttir mṛipa iva vilasat-âla-sôpânakâdyaiḥ  
 chitraṃ ârîshê'bhishichya tri-bhuvana-tilakam tam punas sapta-vârân  
 paṅkômmuktaṃ vidhâyâkhila-jagad-uru-puṇyais tathâlañchakâra ||  
 kim vâ kshirâbhishêkâd uta nija-yaśasô nirmalâch chhaṅkarâdrin  
 gôtrâdrin sphâṭikim cha kshitim amara-gajân dig-gajân êsha dhîraḥ |  
 kshirôdân sapta-sindhûn udari-jaladharân âradân Nâga-lôkam  
 Êshâkirmnam vidîrmâmrîta-kalâsam api Svar vvitênê na vidmaḥ ||  
 Mêrau janmâbhishêkan Sura-patir iva tat tathaivâtra âilê  
 dēvasyâdarśayan nô param akhila-janasyaisha sûrir vvidhâya  
 san-mârggaṃ châdhunainam pihitam api chiraṃ vâmadrîg-vâk-tamôbhir  
 mniśśêshaṃ tâni pûrvvam Purur iva punar atrâkalâṅkô'paniya ||  
 rê rê Kâṇâda kôṇam âraṇam adhivasa kshudra-nidrâ-nivâsam  
 maimâmsêchham atuchehham tyaja nija-paṭu-vâdêshu kriechhhrâsu  
 gachchha

Bauddhâbuddhê vimugdhô'sy apasara sahasâ Sâṅkhyâ mâ raṅkha saṅkhyê  
 ârîmân mathnâti vâdîndra-gajam Abhayasûriḥ param vâdi-simhaḥ ||  
 aîsvaryyam vahataṣ cha ââsvata-mukhê dhattas cha sarvvajñatam  
 bibhrâtê cha girîsatam âivatayâ ârî-Chârukirttiâvarau  
 tatrayam Jina-bhâg asâv ajina-bhâg dhîmân ayam mâruggaṇê  
 Hêmâdrim samadhatta mâruggaṇam uru-sthêmâ sa Hêmâchalê |  
 sphûrjjad-Dhûrjjaṭi-bhâla-lôchana-âikhi-jvâlâvaliḍhasya tê  
 ham hô Mannatha jivanaushadhir abhûd êshâ purâ âailajâ  
 sarvvajñôttama-Chârukirtti-su-mnês samyak-tapô-valmînâ  
 nirddagdhasya charitra-chaṇḍa-marutôddhûtasya kâ tê gatiḥ ||  
 Pitâmaha-parishvaṅga-saṅgatainaḥ-prâsântayê



Chârukîrtti-vachô-Gaṅgâlingitāṅgi Sarasvatî ||

âsyaṃ Vāṇi-nivâsyaṃ hṛdayaṃ uru-dayaṃ svaṃ charitraṃ pavitraṃ  
dêhaṃ śântyaika-gêhaṃ sakala-sujanatâ-gaṇyam udbhûta-punyaṃ  
śravyâ bhavyâ guṇâlir nnikhila-budha-tatêr yyasya so'yaṃ jagatyâni  
atyârûdha-prasâdô jayatu chiram ayaṃ Chârukîrtti-vratîndrah ||  
mûdhaṃ praudhaṃ daridraṃ dhana-patim adhamāṃ mânavaṃ mâna-  
vantaṃ

dushtaṃ śishtaṃ cha duḥkhânvitam api sukhinaṃ durmmadaṃ dharm-  
ma-śilaṃ

kurvvan Sâmantabhadrāṃ(South face)charitam anusaran namra sâmantā-  
bhadrāṃ

tanvan śrî-Chârukîrttir j jagati vijayatê chandrikâ-châru-kîrttiḥ ||

rê rê Chârvvâka garvvaṃ parihara birudâḥiṇi puraiva pramuṇcha

Sâṅkhyâsaṅkhyêya-râjat-parikara-nikarâd âpta-ghaṭṭô'si Bhâṭṭa

pûrṇaṃ Kâṇâda tûrṇaṃ tyaja nijam anîsaṃ mânāṃ âpan-nidānaṃ

himsan puṇsô'bhisāṃsyô vrajati yad aparāṇ vâdinaḥ Siṃhaṇâryyaḥ ||

tat-panḍitāṅghry-anuratau tad-ilâdinâthau samyaktva-bôdha-charaṇôn-  
nata-dâna-nishṭhau

jâtāv ubhau Hariyaṇô haripaṇka-chârur mMâṇikka-dêva iti chârjjuna-  
dêva-kalpaḥ ||

dhanyâ manyê na sanyâsa-parama-vidhinâ nêtum êva svayaṃ svaṃ

dharmmaṃ karmmâri-marmma-chchhidam uru-sukhadaṃ durlabhaṃ  
vallabhaṃ cha

śântâś śântêr mniśântikṛita-sakala-janâḥ sûkti-pîyûsha-pûrais

tê'mî sarvve'sta-dêhâs sura-padam agaman dhyâta-Jainendra-pâdâḥ ||

tatra trayôdaśa-śataiś cha daśa-dvayêna Śâkê'bdakê parimitê'bhavād Îś-  
varâkhyê

Mâghê chaturddaśa-tithau sitabhâji vâre Svâtau Śanês sura-padaṃ Puru-  
panḍitasya ||

âsîd athâbhinava-Paṇḍita-dêva-sûrir âśânanâchchha-mukurikṛita-kîrttir  
êshaḥ |

śishyê nidhâya nija-dharmma-dhurîṇa-bhâvaṃ yatrâtma-samskṛiti-padê-  
'jani Paṇḍitâryyaḥ ||

tathyaṃ mithyâ-kadambaṃ satatam api vidhitsur vvrithâ tâmyasîdam

tatvaṃ Tâthâgata tvaṃ taraḷa-jana-śirô-ratna tâvat pradhâva

jîvan bhadraṇi paśyaty uru-jagad-uditât tyakta-vâdâbhilâshô

yasmâd bhasmîkarôty agnir iva bhuvi tarûn vâdinaḥ Paṇḍitâryyaḥ ||

sauśârâpâra-vârâkara-dhara-lahari-tulya-śalyôṭtha-dêha-

vyûhê muhyaj-janânâṃ asukha-jala-charair ardditânâṃ anîshâm

pôtô nitô vinitô'dbhuta-tati-gatavan-navya-bhavyârchchitâṅghrir

bbhadrônnidras su-mudras satatam Abhinavô râjatê Paṇḍitâryyaḥ ḥ  
 ayam atha gurn-bhaktyâkârayat tan-nishadyâm  
 apara-gaṇibhir nechhair ggêhibhis tais sahaiva  
 śubha-dina-su-muhûrttê pûritôdghâkhlîṣaṃ  
 yugapad akhila-vâdya-dhivâna-ratna-pradânaiḥ ḥ  
 ity âtma-śaktyâ nija-muktayê'rhad-dâsôditam śâsanam êtad urvvyâm  
 śâstrangha-kartri-traya-śaṇṣanâṅgam â-chandra-târâ-ravi-Mêru jiyât ḥ

### 255 (106).

*Below the above.*

śrîmat-Karmâṭa-dêśê jayati pura-varaṃ Gaṅgavaty-âkhyam êtat  
 sad-dṛik dânopavâsa-vrata-ruchir abhavat tatra Mânîkya-dêvaḥ  
 Bâchâyî dharîma-patnî guṇa-gaṇa-vasatis tasya sîmus tayôs cha  
 śrîmân Mâyanna-nâmâjani guṇa-maṇi-bhâk Chandrakîrttêś cha śishyaḥ ḥ  
 samyaktva-chûḍâmaṇiy enisida â-bhavyôttamanu svasti śrî Śaka-varusha 1331  
 neya Virôdhi-saṇivatsarada Chaitra-ba 5 Gu śrî-Gummaṭa-nâthana madhyâhnada  
 ashṭa-vidhârchchanâ-nimittavâgi Belṅuḷada Gaṅgasamudrâda kereya keḷage dâna-  
 śâleya gadde kha 2 gavanû Belṅuḷada mânîkya-nakharada Hariya-gauḍana maga  
 Gummaṭa-dêva Mânîkya-dêvana maga Bommanṇan olaḡâda gauḍuḡaḷa samaksha-  
 dali dêvarige pâda-pûjeya mâḍi krayavâgi koṇḍu koṭṭu asâdhâraṇav ahanta kîrtti-  
 yanû puṇyavanû upârjjisi koṇḍanu ḥ maṅgaḷa mahâ śrî śrî śrî

### 256 (107).

*Below the above.*

śîladi Chandramauli-vibhuv Âchala-dêvi nijôdgha-kântey â-  
 lôla-mṛigâkshi Belṅuḷada Gummaṭa-nâthana pâdad ar-  
 chchâḷige bêḍe Bekkana śîneyan ittan udâra-Vira-Ba-  
 llâḷa-nṛipâḷakan urviyûm abdhiyûm ullînam eyde salvinaṃ ḥ  
 antu dhârâ-pûrvvakavaṃ mâḍi koṭanta grâma-sîme ḥ mûḍa Honnênahallî teṅka  
 Bastihallî Dêvarahallî paḍuva Chôlênahallî Hâḍônahallî (At the bottom of the east  
 face) baḍaga Mañchênahallîya biṭṭu koṭa grâmaî âchandrârkkâ-sthâyiyâgi saluge  
 maṅgaḷa mahâ śrî śrî śrî

### 257.

*At the bottom of the west face of the same pillar.*

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam  
 jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ḥ

svasti śrī Śaka-varsha 1371 neya Yuva-saṃvatsarada Vaiśākha-śuddha 10 Gu  
svasti śrīmatu Chârukîrtti-panḍita-dēvarugaḷu avara śishyaru Abhinava-Paṇḍita-  
dēvarugaḷu Beṅguḷada nâda gavṇḍugaḷu māṇikyā-nakharada halaru paṇḍitu sthā-  
nikaru vaidyaru . . . . . varu

## 258 (108).

*On the left pillar in the same basti.*

*(North face)*

śrī jayaty ajayya-māhātmyaṃ viśāsita-ku-śāsanaṃ  
śāsanaṃ Jainam ubbhāsi mukti-lakshmyaika-śāsanaṃ ॥  
aparimita-sukham analpāvagamamayaṃ prabala-bala-hṛitātankaṃ  
nikhilāvalōka-vibhavaṃ prasaratu hṛidayē paraṃ jyōtiḥ ॥  
ndīptākḥila-ratnaṃ uddhṛita-jaḍaṃ nānā-nayāntargrihaṃ  
sa-syātkāra-sudhābhilipti janibhṛit-kāruṇya-kūpōchehhritaṃ  
ārōpya śrūta-yānapātraṃ amṛita-dvīpaṃ nayantaḥ parāṃ  
ētē tīrthakṛitō madīya-hṛidayē madhyē-bhavābdhy āsatāṃ ॥  
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ  
śrī-Varddhamaṇa-munir antima-tīrthanāthaḥ  
yad-dēha-dīptir api sannihitākḥilānām  
pūrvvōttarāśrita-bhavān viśadī-chakāra ॥  
tasyābhavach charama-chij-jagad-īśvarasya yō yauvvarājya-pada-saṃśra-  
yataḥ prabhūtaḥ  
śrī-Gautamō gaṇa-patir bbhagavān varishṭhaḥ śrēṣṭhair anushṭhita-nutir-  
munnibhis sa jīyāt ॥  
tad-anvayē śuddhimati pratitē samagra-silāmala-ratna-jālē  
abhūd yatīndrō bhuvī Bhadrabāhuḥ payaḥ-payōdhāv iva pūrṇa-  
chandraḥ ॥  
Bhadrabāhur agrimas samagra-buddhi-sampadā  
śuddha-siddha-śāsanaṃ su-śabda-bandha-sundaraṃ  
iddha-vṛitta-siddhir atra baddha-karma-bhit tapō-  
vṛiddhi-varddhita-prakīrttir uddadhē maharddhikaḥ ॥  
yō Bhadrabāhuḥ śrutakēvalānām muniśvarāṇām iha paścimō'pi  
apaścimō'bhūd vidushām vinētā sarvva-śrutārtha-pratipādanēna ॥  
tadīya-śishyō'jani Chandraguptaḥ samagra-silānata-dēva-vṛiddhaḥ  
vivēṣa yat-tīvra-tapaḥ-prabhāva-prabhūta-kīrttir bbhuvanāntarāṇi ॥  
tadīya-vaṃśākarataḥ prasiddhād abhūd adōśhā yati-ratna-mālā  
babhau yad-antar-immaṇivan munnīndras sa Kuṇḍakundō dita-chaṇḍa-da-  
ṇḍaḥ ॥  
abhūd Umāsvāti-muniḥ pavitrē vaṃśē tadīyē sakalārtha-vēdī



sûtrikṛitaṃ yēna Jina-praṇītaṃ śāstrārthta-jātaṃ muni-puṅgavēna ॥  
sa prāṇi-saṃrakṣhaṇa-sāvadhānō babhāra yōgī kila griddha-pakshāṇ  
tadā prabhṛity ēva budhā yaṃ āhur āchāryya-śabdōttara-Griddhapiñch-  
chhaṃ ॥

tasmād abhūt yōgi-kula-pradīpō Balākapiñchchhaḥ sa tapē-maharddhiḥ  
yad-aṅga-saṃsparśana-mātratō'pi vāyur vviśhādīn amṛitī-chakāra ॥  
Samantabhadrō'jani bhadra-mūrttis tataḥ praṇētā Jina-śāsanasya  
yadiya-vāg-vajra-kathōra-pātaś chūrṇī-chakāra prativādi-śailān ॥  
śrī-Pūjyapādō dhṛita-dharmma-rājyas tatō surādhiśvara-pūjya-pādah  
yadiya-vaidushya-guṇān idānīṃ vadanti śāstrāṇi tad-uddhṛitāni ॥  
dhṛita-viśva-buddhir ayam atra yōgibhiḥ kṛita-kṛitya-bhāvaṃ anubibhṛad  
uchchakaiḥ

Jinavad babhūva yad Anaṅga-chāpahṛit sa Jinēndrabuddhir iti sādhu-  
varṇnitaḥ ॥

śrī-Pūjyapāda-munir apratimaushadharddhir jīyād Vidēha-Jina-darśana-  
pūta-gātraḥ  
yat-pāda-dhauta-jala-saṃsparśah prabhāvāt kâlāyasaṃ kila tadā kanakī-  
chakāra

tataḥ param śāstra-vidāṃ muninām agrēsarō'bhūt Akalāṅka-sūriḥ  
mithyāndhakāra-sthagitākhlīrthtāḥ prakāśitā yasya vachō-mayūkhaiḥ ॥  
tasmin gatē Svargga-bhuvam maharshau divah-patīn narttum iva pra-  
kṛiṣṭān

tad-anvayōdbhūta-munīśvarāṇām babhūvur itthaṃ bhuvi saṅgha-bhēdāḥ ॥  
sa yōgi-saṅghas chaturaḥ prabhēdān āsādyā bhūyān aviruddha-vṛittān  
babhāv ayam śrī-bhagavān Jinēndras chatur-mukhānīva mithas samāni ॥  
Dēva-Nandi-Siṃha-Sēna-saṅgha-bhēda-varttinām  
dēsa-bhēdataḥ prabōdha-bhāji dēva-yōginām

vṛittatas samastatō'viruddha-dharmma-sēvinām  
madhyataḥ prasiddha ēsha Nandisaṅgha ity abhūt ॥

Nandisaṅghē sa Dēśiyaganē gachchhē cha Pustakē  
Inḡulēsa-balir jīyān maṅgalī-kṛita-bhūtalaḥ ॥

tatra sarvva-śarīri-rakshā-kṛita-matir vviḡitēndriyas  
siddha-śāsana-varddhana-pratilabdha-kīrti-kalāpakah  
viśruta-Srutakīrtti-bhaṭṭāraka-yatis samajāyata

prasphurad-vachanāmṛitāṃsu-vināsitākhlila-hṛit-tamāḥ ॥

kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhāram uchchaiḥ  
sva-dēha-bhāraṃ cha bhuvi prasāntas samādhi-bhēdēna divam sa bhējē ॥  
gatē gagana-vāsasi tridivam atra yasyōchchhri (*East face*) tā

Ins.

na vṛitta-guṇa-saṁhatir vvasati kēvalaṁ tad-yaśaḥ  
 amanda-māda-Manmatha-praṇamad-ugra-chāpôchchalat-  
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdham bhuvi ॥  
 śrī-Chārukīrtti-munir apratīna-prabhāvas tasmād abhūn nija-yaśô-dhava-  
 li-kṛitāśaḥ  
 yasyābhavat tapasi nishṭhuratôpaśāntiś chittē guṇē cha gurutā kṛiṣatā  
 śarirē ॥  
 yas tapô-vallibhir vvellitāgha-drumô varttayāmāsa Sāra-trayaṁ bhūtalē  
 yukti-śāstrādikam cha prakṛiṣṭāśayaś śabda-vidyāmbudhēr vṛiddhikṛich-  
 chandramāḥ ॥  
 yasya yôgīśinaḥ pādayôs sarvvadā saṁginīm Indirāṁ paśyataś Śārṅgiṇaḥ  
 chintayēvābhavat kṛiṣṇatā varshmaṇaḥ sānyathā nīlatā kin bhavēt tat-  
 tanôḥ ॥  
 yēśhām śarirāśrayatô'pi vātô rujaḥ praśāntiṁ vitatāna tēśhām  
 Ballāḷa-Rājôṭthita-rôga-śāntir āsit kilaitat kimu bhēśhajēna ॥  
 munir mmanīśhā-balatô vichāritam samādhi-bhēdam samavāpya satta  
 mah  
 vihāya dēham vividhāpadām padaṁ vivēsa divyam vapur iddha-vaibha-  
 vam ॥  
 astam āyāti tasmin kṛitini yaryyamṇi nābhavishyat tadā Paṇḍita-yatis  
 sômaḥ  
 vastu mithyā-tama-stôma-pihitam sarvvam uttamair ity ayaṁ vaktribhir  
 upāghôshi ॥  
 vibudha-jana-pālakam ku-budha-mata-hārakam  
 vijita-sakalēndriyam bhajata tam alāṁ budhāḥ ॥  
 Dhavalasarôvara-nagara-Jināspadam asadṛiṣam ākṛita tad-uru-tapô-  
 mahāḥ ॥  
 yat-pāda-dvayam ēva bhūpati-tatiś chakrē śirô-bhūshaṇam  
 yad-vākyāmṛitam ēva kôvida-kulam pītvā jījivāniśam  
 yat-kīrttyā vimalam babhūva bhuvanam ratnākarēṇāvṛitam  
 yad-vidyā viśadīchakāra bhuvanē śāstrārṭtha-jātam mahat ॥  
 kṛitvā tapas tīvram analpa-mēdhās sampādya puṇyāny anupaplutāni  
 tēśhām phalasyānubhavāya datta-chētā ivāpa tridivam sa yôgī ॥  
 tasmin jātô bhūmni Siddhānta-yôgī prôdyad-vāchā varddhayan siddha-  
 śāstram  
 śuddhē vyômni dvādaśātmanā karaughair yyadvat padma-vyūham unnidra-  
 yan svaiḥ ॥  
 durvvādy-uktaṁ śāstra-jātam vivēki vāchānēkāntārṭtha-sambhūtayā yah  
 Indrô'sanyā mēgha-jālôṭthayā bhū-vṛiddhām bhūbhṛit-saṁhatim vā  
 bibhēda ॥

yadvat padāmbuja-natāvanipāla-mauli-  
 ratnāṁśavó'nisān amuṁ vidadhus sarāgaṁ  
 tadvan na vastu na vadhûr nna cha vastra-jātaṁ  
 nô yauvvanam na cha balam na cha bhāgyam iddham ||  
 praviśya śāstrāmbudhim êsha dhîrô jagrāha pûrvvam sakalārttha-ratnam  
 parê'samartthās tad-anupravêśād êkaikam êvātra na sarvvam āpuḥ ||  
 sampādya śishyān sa muniḥ prasiddhān adhyāpayāmāsa kuśāgra-buddhin  
 jagat-pavitri-karaṇāya dharmma-pravarttanāyākhila-samvidê cha ||  
 kṛtvā bhaktim tē gurōs sarvva-śāstram nîtvā vatsam kāmādhēnuṁ payô vā  
 svikṛityôchchais tat-pibantô'ti-puṣṭāḥ śaktim svêśhām khyāpayāmāsur  
 iddhām ||

tadīya-śishyêshu vidān-varêshu guṇair anêkaiś Śrutamuny-abbikhyah  
 rarāja sailêshu samunnatêshu sa ratna-kûṭair iva Mandarādriḥ ||  
 kulēna śilēna guṇēna matyā śāstrēna rūpēna cha yôgya êshah  
 vichāryya tam sūri-padam sa nîtvā kṛita-kriyam svaṁ gaṇayāṁchakāra ||  
 athaikadāchintayad ity anēnāḥ sthitiṁ samālôkya nijāyushô'lpam  
 samarpya chāsmīn sva-gaṇam samartthê tapaś charishyāmi samādhi-yôg-  
 yam ||

vichāryya chaivam hṛidayê gaṇāgrāṇir nnivēdayāmāsa vinēya-bāndhavaḥ  
 munis samāhūya gaṇāgra-varttinam sva-putra (*South face*) mittham śruta-  
 vṛitta-śālinam ||

mad-anvayād êsha samāgatô'yaṁ gaṇo guṇānām padam asya rakshā  
 tvayāṅga madvat kriyatām itishṭam samarppayāmāsa gaṇi gaṇam svaṁ ||  
 guru-viraha-samudyad-duḥkha-dūnam tadīyam mukham aguru-vachōbhis  
 sa prasannīchakāra

sapadi vimalitābda-ślisṭa-pāṁsu-pratānam kim adhivasati yōshin-manda-  
 phûtkāra-vātaiḥ ||

kṛiti-tati-hita-vṛittas satva-gupti-pravṛittô jita-kumata-viśêshaś sôshitâśê-  
 sha-dôshaḥ

jita-Ratipati-satvas tatva-vidyā-prabhutvas sukṛita-phala-vidhēyam sô'-  
 gamad divya-bhūyam ||

gatê'tra tat-sūri-padâśrayô'yaṁ muniśvaras saṅgham avarddhayat tarām  
 guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅk-  
 ajam ||

prakṛitya kṛityam kṛita-saṅgha-rakshô vihāya chākṛityam analpa-buddhiḥ  
 pravarddhayan dharmmam aninditam tad-gurûpadêśān saphalī-chakāra ||

akhaṇḍayad ayam munir vimala-vāgbhir aty-uddhatān

amanda-mada-saṁcharat-kumata-vādi-kôḷāhalān

bhramann-amara-bhūmibhṛid-bhramita-vāridhi-prôchchalat-



taraṅga-tati-vibhrama-grahana-châturibhir bbhuvi ||  
 kâ tvam kâmini kathyatâṁ Srutamunêḥ kîrttiḥ kim âgamyatê  
 Brahman mat-priya-sannibhō bhuvi budhas sammṛigyatê sarvvataḥ  
 nêndraḥ kim sa cha gôtra-bhid Dhanapatiḥ kim nâsty asau kinnaraḥ  
 Śêshaḥ kutra gatas sa cha dvirasanô Rudraḥ paśûnâṁ patiḥ ||  
 Vâg-dêvatâ-hṛidaya-rañjana-maṇḍanâni mandâra-pushpa-inakaranda-rasô-  
 pamâni  
 ânanditâkhila-janâny amṛitaṁ vamanti karpêshu yasya vachanâni kavîs-  
 varâṇâṁ ||  
 samanta-bhadro'py a-Samantabhadraḥ śrî-pûjya-pâdô'pi na Pûjyapâdaḥ  
 mayûra-piñchhō'py a-Mayûrapîñchhas chitraṁ viruddhō'py aviruddha  
 êshaḥ ||  
 êvaṁ Jinêndrôdita-dharmmam uchchaiḥ prabhâvayantaṁ muni-vamśa-  
 dipinaṁ  
 adṛîśya-vṛityâ Kalinâ prayuktô vadhâya rôgas tam avâpa dûtavat ||  
 yathâ khalah prâpya mahânubhâvaṁ tam êva paścât kabalî-karôti  
 tathâ śanais sô'yam anupraviśya vapur bbabâdhê'pratibaddha-vîryyaḥ ||  
 aṅgâny abhûvan sakriśâni yasya na cha vratâny adbhuta-vṛitta-bhâjaḥ  
 prakampam âpaḍ vapur iddha-rôgân na chittam âvasyakam aty-pûrvvaṁ ||  
 sa mōksha-mârggê ruchim êsha dhîrô muḍaṁ cha dharmmê hṛidayê pra-  
 śântim  
 samâdadhê tad-viparîtakâriṇy asmin prasarppty adhi-dêham uchchaiḥ ||  
 aṅgêshu tasmin pravijṛimbhamânê niśchitya yōgi tad-asâdhya-rûpatâṁ  
 tatas samâgatya nijâgrajasya prapanya pâdâv avadat kṛitâñjaliḥ ||  
 dēva Paṇḍitēndra yōgi-râja dharmma-vatsala  
 tvat-pada-prasâdatas samastam ârjjitaṁ mayâ  
 sad-yaśah śrutâṁ vrataṁ tapas cha puṇyam akshayaṁ  
 kim mamâtra varttita-kriyasya kalpa-kâṅkshinaḥ ||  
 dêhatô vinâtra kashṭam asti kim jagat-trayê tasya rôga-pîḍitasya vâchyatâ  
 na śabdataḥ  
 dēya êva yōgatô vapur-vvisarjjana-kramas sâdhu-vargga-sarvva-kṛitya-  
 vêdinâṁ vidâṁ-vara ||  
 vijñâpya kâryyaṁ munir ittham artthyaṁ muhur mmuhur vvârayatô  
 gaṇîśât  
 svikṛitya sallêkhanam âtinaiṇaṁ samâhitô bhâvayati sma bhâvyaṁ ||  
 udyad-vipat-timi-timiṅgila-nakra-chakra-prôttuṅga-mṛity-amṛiti-bhîma-  
 taraṅga-bhâji  
 tivrâjavarjya-payônidhi-madhya-bhâgê kliśnâty ahar-nniśam ayaṁ pati-  
 tas sa jantuh ||

idaṃ khalu yad aṅgakaṃ gagana-vāsaśūṃ kēvalaṃ  
 na hēyam asukhāspadaṃ nikhila-dēhabhājāṃ api  
 atō'sya munayaḥ paraṃ vigamanāya baddhāśayā  
 yatanta iha santataṃ kaṭhina-kāya-tāpādibhiḥ ॥  
 ayaṃ vishaya-saṅchayō visham aśēsha-dōshāspadaṃ  
 sṛiṣaj janijushāṃ ahō bahu-bhavēshu saṃmōhakṛit  
 ataḥ khalu vivēkinaś tain apahāya sarvvaṃ-sahā  
 viśanti padaṃ akshayaṃ vividha-karṇma-hāny-utthitaṃ ॥  
 uddipta-duḥkha-*(West face)* śikhi-saṅgatiṃ aṅga-yashṭiṃ tivṛājavanjavan-  
 tapātapa-tāpa-taptāṃ  
 srak-chandanādi-vishayāmisha-taila-siktāṃ kō vāvalambya bhuvi saṅcha-  
 rati prabuddhaḥ ॥  
 srasṭhūḥ strīṇāṃ ēnaśūṃ sṛiṣṭitaḥ kiṃ gātrasyādhō-bhūmi-sṛiṣṭyā cha  
 kiṃ syāt  
 putrādīnāṃ śatru-kāryyaṃ kiṃ artthaṃ sṛiṣṭēr itthaṃ vyartthatā Dhātur  
 āsit ॥  
 idaṃ hi bālyam bahu-duḥkha-bījaṃ iyaṃ vayaś-śrīr gghana-rāga-dāhā  
 sa vṛiddhabhāvō'marshāstra-śālā daśēyam aṅgasya vipat-phalā hi ॥  
 labdham mayā prāktana-jaṇma-puṇyāt su-jaṇma sad-gātram apūrvva-  
 buddhiḥ  
 sad-āśrayaḥ śrī-Jina-dharmma-sēvā tatō vinā mā cha paraḥ kṛitī kaḥ ॥  
 itthaṃ vibhāvya sakalaṃ bhuvana-svarūpaṃ yōgī vinaśvaram iti praśa-  
 maṃ dadhānaḥ  
 arddhāvānilita-dṛig askhalitāntaraṅgaḥ paśyan svarūpaṃ iti sō'vahitas  
 samādhau ॥  
 hṛidaya-kamala-madhyē saiddham ādhāya rūpaṃ  
 prasarad-amṛita-kalpair mīmūḷa-mantraibḥ prasiñchan  
 muni-parishad-udirṇa-stōtra-ghōshais sahaiva  
 Śrutamunir ayam aṅgaṃ svaṃ vihāya praśāntaḥ ॥  
 agamad amṛita-kalpaṃ kalpaṃ alpikṛitainā  
 vīgālita-parimōhas tatra bhōgāṅgakēshu  
 vinamad-amara-kāntānanda-bāshpāmbu-dhārā-  
 patana-hṛita-rajō'ntar-ddhāma-sōpāna-rāmyaṃ ॥  
 yatau yātē tasmin jagad ajani śūnyaṃ janibhṛitāṃ  
 manō mōha-dhvāntaṃ gata-balam apūry apratihataṃ  
 vyadīpy udyach-chhōkō nayana-jalam ushṇaṃ virachayan  
 viyōgaḥ kiṃ kuryyād iha na mahatāṃ dussahatarāḥ ॥  
 pādā yasya mahā-munēr api na kair bhūbhṛich-chhīrōbhīr dhṛitā  
 vṛittaṃ san na vidāṃvarasya hṛidayaṃ jagṛāha kasyāmalam

sô'yaṃ śrī-muni-bhānumān vidhi-vaśād astam prayātô mahān  
 yūyaṃ tad-vidhim ēva hanta tapasā hantum yataadvam budhāḥ ||  
 yatra prayānti para-lôkam anindya-vṛittās sthānasya tasya paripūjanam  
 ēva tēshām  
 ijjā bhavéd iti kṛitākṛita-puṇya-rāsēḥ sthēyād iyaṃ Śrutamunēs suchiram  
 nishadyā ||  
 ishu-śara-śikhi-vidhu-mita-Śaka-Paridhāvi-śarad-dvitiyagāśhādhē  
 sita-navami-Vidhudinôdaya-jushi sa-Visākhē pratishṭhitēyam iha ||  
 vilina-sakala-kriyaṃ vigata-rôdham aty-ūrjjitam  
 vilaṅghita-tamas tulā-virahitam vimuktāśayaṃ  
 avān-manasa-gôcharaṃ vijita-lôka-śakty agrimaṃ  
 madiya-hṛidayē'niśaṃ vasatu dhāma divyaṃ mahat ||  
 prabandha-dhvani-sambandhāt sad-rāgôtpādana-kshanā  
 Maṅgarāja-kavēr vvāṇi Vāṇi-viṇāyatē tarāṃ ||

## 259 (117).

*On rock to the south of Kanchigubbi-doorway.*

śrī Saūmya-samvatsaradoḷu vibhavada Âśvayaja-ba 7 miyoḷu tāṃ śrī-Sômanâ-  
 thapurav enīśida Koṅganāḍiṅg adaṃ anādiya grāmaṃ || â-grāmāḍalu śrīmat-Paṇḍita-  
 dēvara śishyaru Kâśyapa-gôtrada dvija-kula-sampannaru sēnabôva Sāyaṇnavaru  
 avara madavaḷige Mahadēvigala priya-putra Hiriyannanū śrī-Gummaṭanâtha-svâmi-  
 gala dibya-śrī-padavanū daruśanavâgi parama-Jinēśvara-bhaktaru vara-guṇigala  
 mukti-pathavaṃ paḍadarū || śrī

## 260.

*On rock to the right of the second doorway while ascending the hill  
 from the doorway named Akhaṇḍabâgilu.*

*(In Nâgari characters.)*

Sakê 1655 Âśvija-vadi 7 . . Khêrânâsâ putra . . . . . putra Makhisâ . . . . śrī-  
 saka . . . . . Vānâpôsâ . . . . . gayâ saphala śrī ||

## 261.

*At the same place.*

*(In Nâgari characters.)*

Sakê 1653 Âśvija-vada 7 Khêrânâsâ putra Hîrâsâchhâ paṇetunakhâ jâtrâ  
 saphala



## 262.

*At the same place.*

*(In Nāgari characters.)*

Sakê 1663 Āsvija-vada 7-Khêrāmāsâ putra Dharamāsâchhâ putra Jâgâ . . .  
jâtrâ saphaḷa ॥

## 263.

*At the same place.*

*(In Nāgari characters.)*

Sakê 1643 Pausa-vadi 12 Śukra-vârê Bhaṇḍevêḍa kirtti-sahita Ugharavaḷa-jâti  
Hirāsâha suta Hâsasâ suta Châgêbâ Sônâbâi Râjâi Gômâi Râdhâi Munnâi-sahita  
jâtrâ saphaḷakarî Kârajakara

## 264.

*On the right veranda of Akhaṇḍabâgilu.*

Veya-nâma-saṃvatsarada Kârttika-suddha ashtami yi Guru-vâra

## 265.

*On the pedestal of Bhujabalisvâmi to the right of the same doorway.*

svasti śrî Mûlasaṅgha-Dêsiyagaṇa-Pustakagachchha-śrî-Gaṇḍavinukta- sai-  
ddhânta-dêvara guḍḍa Bharatêšvara-daṇḍanâyaka mâḍisida ॥

## 266.

*On the pedestal of Bharatêšvara to the west of the same doorway.*

*(Same as No. 265.)*

## 267 (115).

*On rock to the right of Akhaṇḍabâgilu.*

svasti śrîman-mahâ-pradhâna bhavya-jana-nidhânaṃ sêney-aṅkakâra raṇa-raṅga-  
nîṇa śrîman-Mariyâne-daṇḍanâthânujaṃ dâna-Bhânujan enisida Bharatamayya-daṇ-  
ḍanâyakan i-Bharata-Bâhubali-kêvaḷigaḷa pratinegaḷuman i-basadigaḷum â-tîrttha-  
dvâra-paksha-sôbhârtham mâḍisidan i-raṅgada happaḷigeyuman i-mahâ-sôpâna-  
paṇṭiyumaṃ rachisidaṃ śrî-Gomnâṭa-dêvara suttalu raṅgama happaḷigeyanaṃ bigiyi-  
sidaṃ antum alladeyumaṃ i-Gaṅgavâḍi-nâḍoḷ allig-allig elli nôrppadaṃ

ka ॥

prakāṭa-yaśô-vibhuv eṇba-  
ttu-kanne-vasadigaḷan oseḍu jîrṇnôddhâra-  
prakaraman innûṇan alau-  
kika-dhṛiti mâḍisidan eseye Bharata-chamûpaṃ ॥

Bharata-chamûpati-sute su-  
sthire Śântala-dēvi Bûchi-râjâṅgane tad-  
vara-taneyam Maṛi . . . .  
. . . . . n osadu barayisidan idam ||

## 268 (113).

*At the same place.*

śrīmat-parama-gambhīra-syâdvâdâmôgha-lâñchhanam  
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalâchâryyâdi-praśastaya-virâ-  
jita-chilnâlanākṛitarum visambôdhâvabôdhitarum sakaḷa-vimāḷa-kêvaḷa-jûâna-nêtra-  
trayarum ananta-jûâna-darśana-vīryya-sukhâtmakarum viditâtma-saddharmmô-  
ddhârakarum êkatva-bhâvanâ-bhâvitâtmarum ubha-naya-samartthi-sakharum tri-  
daṇḍa-rahitarum tri-śalya-nirâkṛitarum chatu-kashâ-vinâsakarum chatur-vvidhav-  
upasargga-giri-kandarâdi-daireya-samanvitarum pañcha-dasa-pramâda-vinâsa-kart-  
tugaḷum pañchâchâra-vīryyâchâra-pravīṇarum saḍu-daruśanada bhêdâbhêdigalum  
saṭu-karmma-sârarum sapta-naya-niratarum ashtâṅga-nimitta-kuśalarum ashta-  
vidha-jûânâchâra-sampannarum nava-vidha-brahmachariya-vinirimmuktarum daśa-  
dharinma-śarinma-śântarum êkâdaśa-śrâvakâchâra-vupadêśa-bratâchâra-châritrarum  
dvâdaśa-tapa-niratarum dvâdaśâṅga-sruta-pravidhâna-sudhâkararum trayôdaśâchâ-  
ra-śila-guṇa-dhairyyamam sampannarum embata-nâlku-laksha-jīva-bhêda-mârgga-  
narum sarvva-jīva-dayâ-pararum śrīmat-Koṇḍakundânvaya-gagana-mârttanḍarum  
viditôtanḍa-kushinamâṇḍarum Dêśigaṇa-gajêndra-sindhûra-mada-dhârâvabhâsura-  
rum śrī-mahâ-Dêśigaṇa-Pustakagachchha-Koṇḍakundânvaya-śrīmat-tri-bhuvana-râ-  
ja-guru-śrī-Bhânuchandra-siddhânta-chakravarttigalum śrī-Sômachandra-siddhânta-  
chakravarttigalum Chaturmmukha-bhaṭṭâraka-dêvarum śrī-Simphanandi-bhaṭṭâchâ-  
ryyarum śrī-Śânti-bhaṭṭârakâchâryyarum śrī-Śântikirtti- . . . ra . . bhaṭṭâraka-dêva-  
rum śrī-Kanakachandra-Maladhâri-dêvarum śrī-Nêmichandra-Maladhâri-dêvarum  
chatu-saṅgha-śrī-sakala-gaṇa-sâdhâraṇa- . . . . . ḍa-dêva-dhâmarum Kaliyuga-gaṇa-  
dhara-pañchâsata-munīndrarum avara śishyaru Gauraśrī-kantiyarum Sômaśrī-kanti-  
yarum . . naśrī-kantiyarum Dêvaśrī-kantiyarum Kanakaśrī-kantiyara śishya . . yip-  
pattu-eṇṭu-taṇḍa-śishyaru verasu Hêbaṇandi-saṁvatsarada Phâlguṇa-su 8 Bri śrī-  
Gommaṭa-dêvara tīrtha-nanda . . pañcha-kalyâṇa . . . . .

## 269 (114).

*On a stone leaning against the same rock.*

svasti śrī Mûlasaṅgha-Dêśigaṇa-Pustakagachchha-Koṇḍakundânvaya-śrī-Traivi-  
dya-dêvara śishyaru Padmaṇandi-dêvaru Naḷa-saṁvatsarada-Chaitra-sû 1 Sôma-  
vâradandu Nâka-śrī-manas-sarôjinî-râja-marâḷar âdaru maṅgaḷa-mahâ śrī ||

## 270.

*On the big boulder to the north of the same rock.*

śrīmatu Āsvaija-sudha 9 llu Bêgûra gâmeya Narasappa-saṭṭiyara maga Baiy-  
aṇanu svâmi-darusanava mādī i-kaṭṭe kaṭṭiy aravaṭige nilisidaru

## 271.

*At the same place.*

Sômasêna-dêvara guḍḍa Gôpaya Baichakka

## 272.

*At the same place.*

. . . . Bhuvanakīrtti-dêvara śishya . . . . kīrtti-dêvara niṣidhi

## 273 (112).

*At the same place.*

śrī-Śāntikīrtti-dêvara śishyaru Hêmachandrakīrtti-dêvara nisiddhi || maṅgaḷa-  
mahâ śrī

## 274 (111).

*On the same boulder.*

śrīmat-parama-gambhīra-syâdvâdâmôgha-lâṅchhanam

jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

śrī-Mûlasaṅgha-payah-payôdhi-varddhana-sudhâkarâḥ śrī-Balâtâragana-ka-  
mala-kalikâ-kalâpa-vikachana-divâkarâḥ . . Vanavâ . . . . . takīrttidêvâḥ tat-śishy-  
âḥ rāya-bhuja-Sudâna . . . . âchāryya mahâ-vâdi-vâdiṣvara rāya-vâdi-Pitāmaha sa-  
kala-vidvaj-jana-chakravartti Dêvendra-Viśâlakīrtti-dêvâḥ tat-śishyâḥ bhaṭṭâraka-  
śrī-Śubhakīrtti-dêvâs tat-śishyâḥ Kalikâla sarvvajña-bhaṭṭâraka-Dharmmabhûsha-  
ṇa-dêvâḥ tat-śishyâs śrī-Amarakīrtti-âchāryyâḥ tat-śishyâḥ mālirvâ . . ti-nripāṇam  
prathamânala . . . . . rasita . . nuta-pâ . . . . . yam ullâsaka . .  
. . . Dêmaka . . . . . chāryya-paṭṭa-vipulâyâchalâ . . . . . karaṇa-mârttaṇḍa-  
maṇḍalânâṃ bhaṭṭâraka-Dharmmabhûshaṇa-dêvânâṃ . . . . . tatvârttha-vârdhhi-  
varddhana-himâṃsunâ . . Varddhamâna-svâminâ kâritô'ham âchāryyâṇâṃ . . . . .  
svasti Śaka-varsha 1295 Paridhâvi-saṃvatsara-Vaiśâkha-śuddha 3 Budha-vârê ||

## 275.

*At the same place, in the first row on the top.*

Vanavâsi-vasvâ . . . . . rada . . râ . . . . .



## 276.

*At the same place, in the fourth row.*

Sinhanandi-âchâryyaru ||

## 277 (119).

*On rock to the west of the flight of steps leading down from Akhaṇḍabâgīn.*

*(In Nāgari characters.)*

Samvat 1719 varshê Vaiśāsha-sudi 7 Sômê śrī-Kāshṭāsaṅghê Maṇḍitaṭagach-  
chhê . . śrī-Rājakīrtiḥ<sup>1</sup> tat-paṭṭê bha || śrī-Lakshmîsēnas tat-paṭṭê bha || śrī-Indra-  
bhūshaṇas tat-paṭṭê Śôsūva Ghêravāḷa-jāti Bôrakhañja-bâi-putra paṇ || bhâ ||  
Dhanâi tayô putra paṇ || Khâmphala Pūjanâi tayô putra paṇ || vana-jana || Paḍâi  
sa-parivârê Gômaṭa-śvāmichâ jâtrâ . . . . . saphala

## 278.

*To the right of the above.*

*(In Nāgari characters.)*

Pûtâbâi . . . . Jagadâi paṇâsa jâtrâ saphala

## 279.

*At the same place.*

*(In Nāgari characters.)*

Pūjanâi-putra Paṇḍi . . . . pû . . . . .

## 280.

*At the same place, below the foot-prints.*

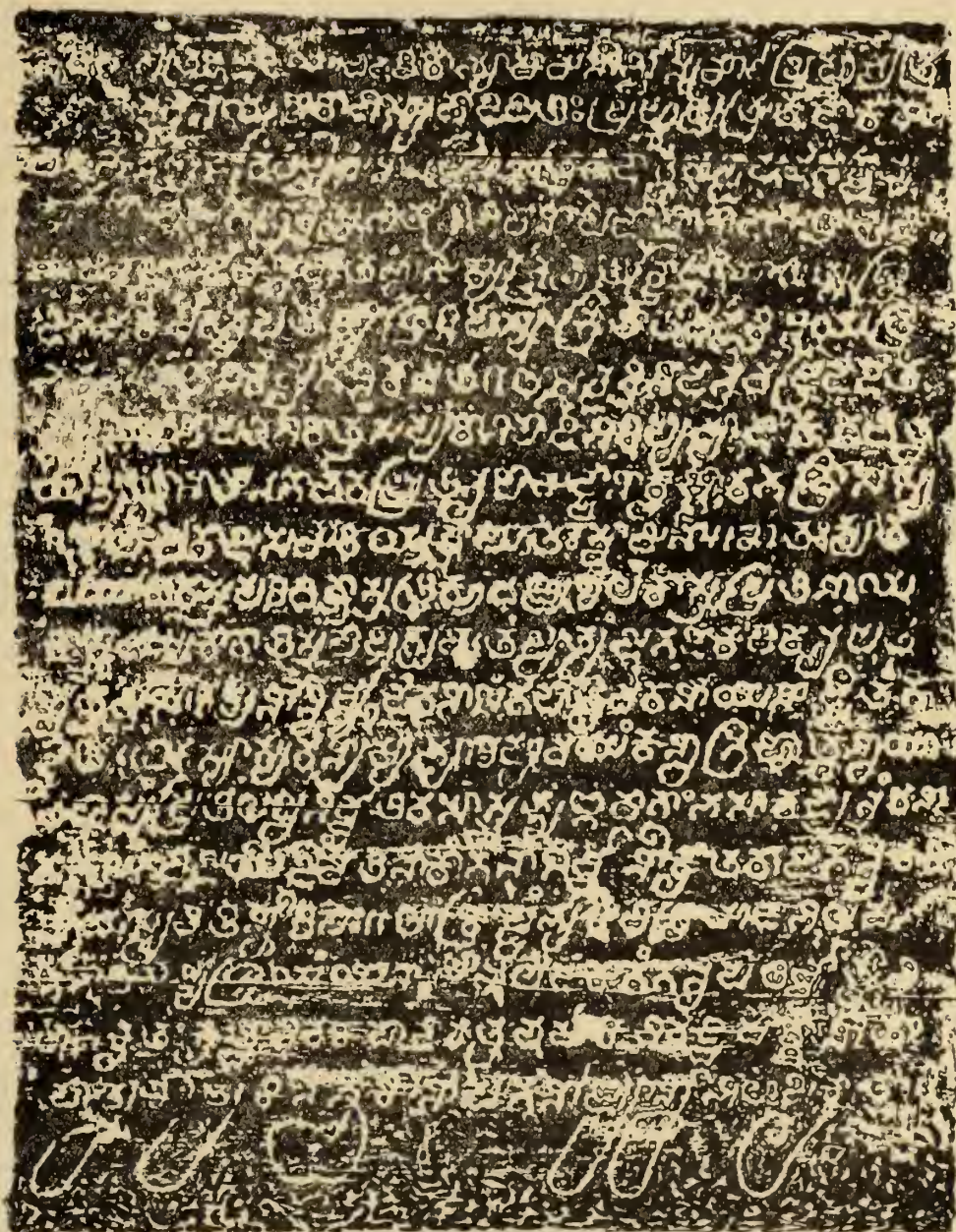
śrīmatu Āsvai-baḥulaṃ 1 yalu Bhāragaveya Nāgappa-saṭhara maga Jinnaṇanu  
Beḷugulada Chārukīrtti-bhaṭara śrī-pādava kethisidaru śrī

## 281 (109).

*On the Tyāgada Brahma-dēva pillar.*

*(North face.)*

Brahmakshatra-kuḷôdayâchaḷa-śirô-bhūshâ-manir bbbhânunân  
Brahmakshatra-kuḷâbdhi-varddhana-yaśô-rôchis sudhâ-didhitil  
Brahmakshatra-kuḷâkarâchaḷa-bhava-śrī-hâra-vallî-manil  
Brahmakshatra-kuḷâgni-chaṇḍa-pavanaś Châvuṇḍa-Rājô'jani ||  
kalpânta-kshubhitâbdhi-bhîshaṇa-baḷaṃ Pâtâḷamallânujan  
jêtuṃ Vajvîla-dēvam udyata-bhujasyēndra-kshitīndrâjñayâ  
patyuś śrī-Jagadēkavira-nṛipatêr jjaitra-dvipasyâgratô  
dhâvad-dantini yatra bhagnam ahitânikaṃ mṛigânîkavat ||  
asmin dantini danta-vajra-daḷita-dviṭ-kumbhi-kumbhōpalê

N<sup>o</sup> 281.





virôttamsa-purô-nishâdini ripu-vyâlânkuśê cha tvayi  
 syât kô nâma na gôcharaṇ prati-nripô mad-bâṇa-kriṣṇôraga-  
 grâsasyêti Noḷamba-Râja-samarê yaḥ ślâghitaḥ svâninâ ||  
 khâtaḥ kshâra-payôdhir astu paridhiś châstu Trikûṭaṇ puri  
 Laṅkāstu prati-nâyakô'stu cha Surârâtis tathâpi kshanê  
 taṁ jêtum Jagadêkavîra-nripatê tvat-têjasêti kshanân  
 nirvvyûḍhaṁ Raṇasiṅga-pârtthiva-ṇaṇê yênorjjitaṁ garjjitaṁ ||  
 vîrasyâsyâ ṇaṇêṣhu bhûrîṣhu vayaṁ kaṇṭha-grahôtkaṇṭhaya  
 taptâs samprati labdha-nirvvriti-rasâs tvat-khaḷga-dhârâmbhasâ  
 kalpântaṁ Raṇaraṅgasiṅga-vijayî jîvēti Nâkâṅganâ  
 gîrvvâṇî-kṛita-râja-gandhakarinê yasmai vitîrṇnâśishaḥ  
 âkrashtum bhuja-vikramâd abhilasban Gaṅgâdhiraḷya-śriyaṁ  
 yêṇâdau Chaladaṅka-Gaṅga-nripatir vvyartthâbhilâshi-kṛitaḥ  
 kṛitvâ vîra-kapâḷa-ratna-chashakê vîra-dvishaś śôṇitaṁ  
 pâtuṁ kautukinaś cha kôṇapa-gaṇâḥ pûrṇnâbhilâshi-kṛitâḥ ||

282 (110).

*On the same pillar.*

(*South face.*)

śrî-Gommaṭa-Jinapâgrada châgada kambakke yakshanam mādīsidaṁ  
 dhî-gambhîra-guṇâdhyam bhôga-Purandaran enippa herggaḍe Kaṇṇam ||

283.

*On rock to the west of Odegal-basti.*

(*In Nâgari characters.*)

Chîtâ manasa uvarâ māṇakara î-kara

284.

*At the same place.*

(*In Nâgari characters.*)

Sakê 1642 Vaîśâsha-vadi 13 Bu Gaḍâsâ Dharmâsâ Koṭṭasâ sô Mânikasâcha  
 namaskâra || (*In Kannaḍa characters*) Mânikasâ

285.

*At the same place.*

(*In Nâgari characters.*)

..... sâ ..... pra ..... kê 1642 . . . ka-vadi 13 Makhahîrâ  
 jâtrâ saphaḷa

## 286.

*At the same place.*

*(In Nāgari characters.)*

śrī-Kāshṭasaṅghê

## 287.

*At the same place.*

*(In Nāgai characters.)*

Śaka 1567 Pārthiva-nāma-saṃvatsarê Vaiśāsha-māsê śukla-pakshê chaturdaśī-divasê śrī-Kāshṭasaṅghê va Ghêravāḷa-jātiya-Gônāsâ-gôtrê Savadī-Bāvusāryâ Jāyānāi tayô putrau dvau prathama-putra Sannôjasāryâ Yamāi tayô putrâ yaru . . madhya-simā Saṅghavītryâ . . Saṅghavītryârjunasita-grāmê sampraṇamati dvitīya-putra Saṅghavī-pada Jiyāryâ Tānāi tayô putrau dvau Viṭṭhamāryâ Kamalājā-putra Êśôjā Padāji Saṅghavī dvitīya-putra Gêsājīti sampraṇamati Hīrāsâ Dharamāsâ Mādagaḍī

## 288.

*At the same place.*

*(In Nāgari characters.)*

Sākê 1574 Chaitra-sudhī 5 Âlghâ || Jagasa Vâlvântapusâ tyâche bhâū Gônāsâ samasani dharmā-vashṭaḷaṭ

## 289.

*At the same place.*

*(In Nāgari characters.)*

Saka 1574 Chaitra-vada 10 pa || Jīnāsâ-suta Jīnadāsa

## 290.

*At the same place.*

*(In Nāgari characters.)*

Chaitra-vadi 6 paṃ || Saka 1574 sâ || Aḷisâ jātrâ saphaḷa

## 291.

*At the same place.*

*(In Nāgari characters.)*

śrī-Kāshṭasaṅgha-Mādavagaḍī 1577 Manamatha-nāma-saṃvadasarê Kārtika-vadi 15 Hīrāsâ-Ghumāichha putra Dharamāsâ-Îrâi-putra Sānasâ va Hīrāsâ Vash-tagadēsâ tapa damâ kâghe jātrâ saphaḷa mâtâiche jātrâ

## 292.

*At the same place.**(In Nāgari characters.)*

Sakê 1577 Manamatha-nāma-saṁvatsarê Kâratika-vadi Pāḍiva 1 Taḷichī mār-  
amâ Kâlāvâ māramâ Jivāmâ Jivājī pāhī Ghānayajī vānadikâ Jāmakhêḍakara sātâ  
Kâtinâ karakâ jatrâ

## 293.

*At the same place.**(In Nāgari characters.)*

Sakê 1674 Chai-vadi 6 Dhaghāūsâ Mānikasâ jatrâ saphaḷa

## 294.

*At the same place.**(In Nāgari characters.)*

1764 Surajana sâphaḷa

## 295.

*At the same place.**(In Nāgari characters.)*

Sakê 1754 Chaitra-vadi 5 jatra karī saphaḷa

## 296.

*At the same place.**(In Nāgari characters.)*

Supujiśa Nēmājī Sāmājī sarata Yôgôī

## 297.

*At the same place.**(In Nāgari characters.)*

Sakê 1640 Phālaguna-sudī 1 Gu Dêmāsâ Mānikasâ gavila .

*(In Kannaḍa characters.)*

Dêmāsâ rajâ

## 298.

*At the same place.**(In Nāgari characters.)*

Sakê 1584 Vaisāsha-sudī 7 śrī-Kāshṭāsāṅghê Pitalâ-gôtrê Lashasâ-pu<sup>||</sup> Pilāsâ  
Hirāsâ Rāmāsâ jatrâ saphaḷa

Ins.



## 299.

*At the same place.**(In Nāgari characters.)*

Brahmarāṅga-Sāgara-paṇḍita || Jasavanta

## 300.

*At the same place.**(In Nāgari characters.)*

pa || Gôvindā mātḥa Gaṅgāi

## 301.

*At the same place.**(In Nāgari characters.)*

Samvat 1719 varshê Vaiśāsha-sudi 7 Chandrê śrī-Kāshṭāsaṅghê paṇḍita

## 302.

*At the same place.**(In Nāgari characters.)*

Sakê 1568 sāvachharê Phālaguna-vadi 6 tadā . . . . . sa . . . . . putra Trī-  
 chhaka . . . . . yāyasā . . . . . avāra . . . . . a Raghu . . . . . chhā Trī-  
 chhaka . . . . .

## 303.

*At the same place.**(In Nāgari characters.)*

Āmbbājikā Janmājikā tapa

## 304.

*At the same place.**(In Nāgari characters.)*

Māgha-sudi 6 Pedeka . . trā ghaḍê . . . . jâtrâ saphaḷa

## 305.

*At the same place.**(In Nāgari characters.)*

Samvat 1566 Pārthiva-nāma-samvatsarê Māgha-ṣudi pādīva Māchā . . . . .  
 putra Dhāvāra . . . . . jâtrâ saphaḷa

**306.***At the same place.**(In Nāgari characters.)*

Sakê 1566 Pārthi-nāma-saṁvatsarê Mēganēmāsâ tasê māyî Jivâi Bhīvajhâ  
Jêṭa-sudha 3

**307.***At the same place.**(In Nāgari characters.)*

135 Jivâ-Saṅgavi 135 Aḍu-Saṅgavichâ Gôgâsâ

**308.***At the same place.**(In Nāgari characters.)*

bra || Śāpasâjî bra || Ratnasâgara

**309.***At the same place.**(In Nāgari characters.)*

Guḍaghaṭi-pura . . Gôvinda Jivâpêṭi savaḍi saphaḷi

**310.***At the same place.*

1562 śrīmatu Pārtiva-saṁvatsarada Vaiśākha-suda pañchami Kamalaparada  
Kamavovyenima Surapa Nagapana Valabha nama gôtra maga Jinapa Surapa igava-  
ruṁ Chikhaṇada seṭi . .

**311.***At the same place.*

Hālejana Masapeya kaṭṭi biḍuvara gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-  
seṭṭiya mada koḍa

**312 (116).***At the same place.*

śrīmatu Śālivāhana-Śaka-varusha 1602 Siddhārthi-saṁvatsarada Māgha-ba-  
hula 10 yallu Munigundada sīneya dēsa-kulakaraṇiyara makaḷu Vāṅka-Honnappay-  
yana anuja Veṅkappaiyyana putra Siddappaina anuja Nāgappaiyyana puṇya-  
striyarāda Banadāmbikeyarū bandu daruśanavādarū bhadraṁ bhūyāt śrī | Śrutasā-  
gara-varnṇigaḷa samēta yidē tithiyalli Māḍigūra Giḍagappa Nāgappana putra  
Dānappa-seṭṭara puṇya-strī Nāgavvana maiduna Bhisṭappanu daruśanav ādaru ||

**313** (118).*In the Chauvîsa-tîrthakara-basti.**(In Nâgari characters.)*

Vôṃ nama siddhêbhyah Gômaṭa-svâniḥ Âdiśvaraḥ Muḷlanâikaḥ chôvîsa-tir-  
 thaṇḍikaramki paratimâḥ Chârukiratî-panḍitaḥ Dharamachandraḥ Baḷḷatakâra-  
 upadasâḥ Sakê 1570 Sarvadhâri-nâma-saṃvatsaraḥ Vaiśâkha-vadi 2 Sukura-vâra  
 Dêharâṅki patî Syahaḥ . . . . Gêravâḷḷaḥ Yavarê-gôtraḥ Jînâsâḥ Dhivâsâkâ putraḥ  
 Sadâvanasâḥ Vajhâbûsâḥ Valâmâsâkâ putraḥ Tâkâsâ Manâsâḥ Kamulapûrê Sâtasâ  
 Bhâsasâ . . . . . vada . . bhôpata . . . . . rasê râva . . . . .

**314.***Beneath the foot-prints on rock to the right of the doorway of the fort.*

Jina-varuṃmana kaṅkharîya  
 dhvani kivi-vuge ḍurjjanaṅge bhayaṃuṃ sujanaṅ  
 anurâgamuṃ udaïsugum  
 ghana-nâdadin entu haṃsegaṃ naviliṅgaṃ

**315.***Over the above.*

Koḷipâke Mâṇikya-dêvana guḍḍa Jina-varuṃma-jôgi kaṅkari-jagadâḷa Moramû-  
 ra Âdinâtha nanô'stu

**316.***On rock to the north-west of the same doorway.*

śrîmat-rûvâri Bidigaï kammaṭada sūḷ êrida muṭṭidara meyi jāyile peragagin

**317.***At the same place.*

para-nârî-putraka naṇṭara toḷtu keḷege kurppâta piṣuṇa-gaḍa-sarppa todaḷdara  
 Bîva bâvana baṇṭa guṇḍa-chakra Jedḍugaṃ

**318** (120).*On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.*

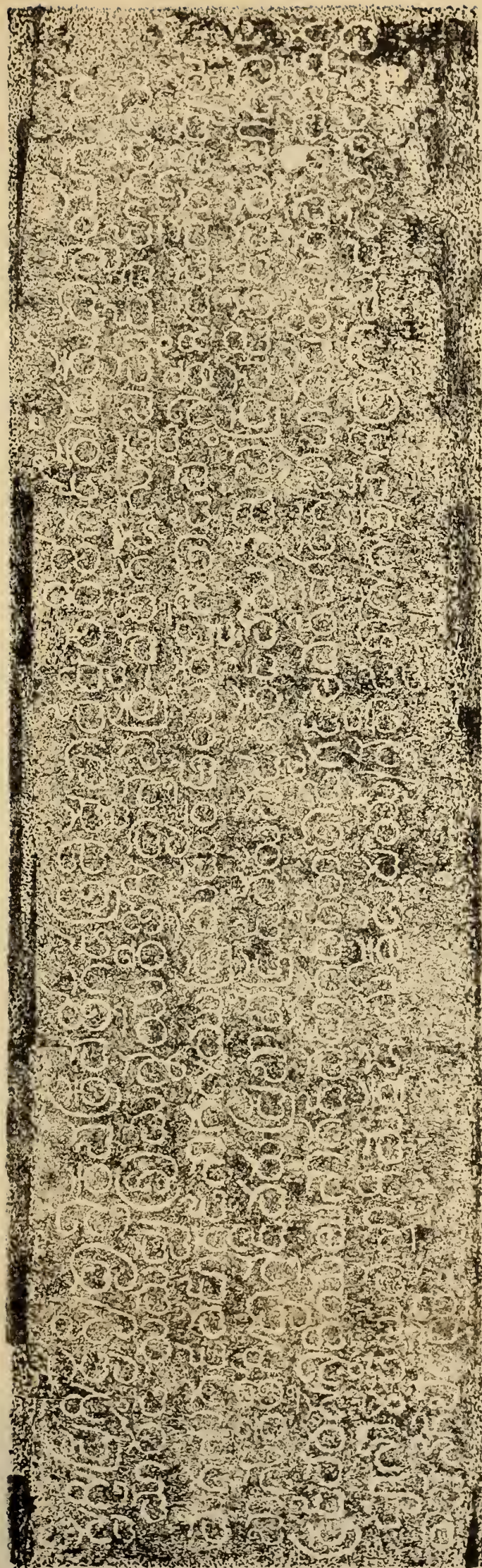
Arakeṇya vîra Vîrapallava-râyana makam Kede-Saṅkhara-nâyakam Beḷḷu-  
 gôḷa gha . . yechcha beḷa-baḍigara beṭake ||

**319.**

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gamba  
 over the same flight of steps.*

svasti śrî-Parâbhava-saṃvatsarada Mârggaśîra Aṣṭami Śukra-vâradandu Ko-  
 maracha-ṇâākana tamna Maleâḷa-Appâḍi-nâyaka illidu Chikka-beṭṭakk echcha ||





N<sup>o</sup> 326.

Museo Archeologico di Torino.





## 320.

*On rock to the east of the same Tōraṇagamba.*

gaḍiba-gaddege ka 40

## 321 (121).

*On rock behind the Brahma-dēva temple at the foot of the same hill.*

Sidārti-sa<sup>1</sup> Kārtika-suddha 2 ralu<sup>1</sup> śrī-Brahma-dēvara maṭapavannu Hirisāli-  
Giri-gauḍanā tamna Raṅgaiyana sēve ||

## 322.

*At the same place.*

Vijayadhavaḷa

## 323.

*On rock to the west of the same temple.*

Jayadhavaḷa

## 324.

*At the same place.*

(In Nāgari characters.)

Sakē 1575 māsuvā-Paṇḍava gōkēsvā-Sasnōjinvō saphaḷa jatrā

## 325.

*On rock to the east of the same temple.*

Māṇi-Vīrabhadraṇa paṇḍarada napā . . kana . . . . Bairava Vīreva . . hiba . . . .  
na . . . . tana . . . .

## 326 (122).

*On rock near Jigaṇekatte, behind Doḍḍa-beṭṭa.*

svasti prasiddha-saiddhāntika-chakravarttigal trivishṭapāvêshṭita-kīrttigal  
Koṇḍakundānvaya-gagana-mārttaṇḍarum appa śrīman-Nayakīrtti-siddhānta-cha-  
kravarttigala guḍḍa Bammadēva-heggaḍeva maga Nāgadēva-heggaḍe Nāgasamu-  
dram endu kereyaṇi kaṭṭisi tōṭavan ikkisidaḍ avara śishyaru Bhānukīrtti-siddhānta-  
dēvaru Prabhāchandra-dēvaru Bhaṭṭāraka-dēvaru Nēmichandra-paṇḍita-dēvaru  
Bālachandra-dēvara sannidhiyalu Nāgadēva-heggaḍege â-tôṭa gadde Avarehāḷa  
sarbba-bādhâ-parihāravāgi varṣakke gadyāṇa 4 teruvantāgi makkaḷa makkaḷu par-  
yyanta koṭṭa śāsanārthavāgi śrī-Gommaṭa-dēvara aṣṭa-vidhārchchanega biṭa  
datti !



## INSCRIPTIONS IN THE TOWN.

## 327 (124).

*At Akkanabasti, on a stone near the doorway.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam  
jīyāt trailōkya-nāthasya śāsanañ Jina-śāsanam ||  
bhadram bhūyāj Jinēndrāṇāṃ śāsanāyāgha-nāśinē  
ku-tīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||  
svasti Śrī-janma-gēham nibhṛita-nirupamaurvānaḥōddāma-tējaṃ  
vistārantaḥ-kṛitōrvvitaḥama ala-yaśaś-chandra-sambhūti-dhāmaṃ  
vastu-brātōdbhava-sthānakam atīśaya-satvāvalambam gabhīram  
prastutyam nityam ambhōnidhi-nibham esaguṃ Hoysaḥōrvvīśa-vaiṇṣam ||  
adaṛolu Kaustubhad ond anargghya-guṇamam dēvēbhad uddāma-sa-  
tvad agurbbam himaraśmīy ujvala-kalā-sampattiyam pārijā-  
tad udāratvada pempan orbbane nitāntam tāḍi tān alte pu-  
ṭṭidan udvējita-vīra-vairi Vinayādityāvanīpālakam ||

kaṃ || vinayam budharāṃ rañjise

ghana-tējaṃ vairi-balaman alarise negaḍḍam

Vinayāditya-nīpālakan

anugata-nāmārtthan amaḥa-kīrtti-samarttham ||

ā-Vinayādityana vadhu

Bhāvōdbhava-mantra-dēvatā-sannibhe sad-

bhāva-guṇa-bhavanam akhīla-ka-

lā-vīlāsīte Keḷeyab-arasiy embaḷu pesariṃ ||

ā-dāmpatige tanūbhavan

ādam Śachigaṃ Surādhīpatigaṃ munn ent

ādam Jayantan ante vi-

śhāda-vidūrantaraṅgaṃ Eṇyaṅga-nīpaṃ ||

ātāṃ Chāḷukya-bhūpālana balāda bhujā-daṇḍam uddaṇḍa-bhūpa-

brāta-prōttuṅga-bhūbhīd-vidālana-kulīśaṃ vandi-sasyaughā-mēgham

śvētāmbhōjāta-dēva-dvīradana-śarad-abhrēndu-kundāvadāta-

khyāta-prōdyad-yaśaś-śrī-dhavalīta-bhuvanaṃ dhīraṃ ēkāṅga-vīraṃ ||

eṇyan eḷeg eniṣi negaḍḍ irdd

Eṇyaṅga-nīpāḷa-tīḷakan aṅgane chalviṅ-

eṇvaṭṭu śīla-guṇadiṃ

neraḍ Êchala-dēviy antu nōntarum oḷarē ||

ene negaḍḍ avar ibbarggaṃ

tanúbhavar nneğaldar alte Ballâlañ Vi-  
 shṇu-nṛipâḷakan Udayâdi-  
 tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||  
 avaroḷ madhyaman âgiyuñ bhuvanadoḷu pûrvvâparâmbhôdhiy ey-  
 duvinañ kûde ninirechhuv ondu-nija-bâhâ- vikrama-kriḍey u-  
 dbhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmañ dharâ-  
 dhava-chûḍâmañi Yâdavâbja-dinapañ śrî-Vishṇu-bhûpâḷakañ ||  
 eḷeg eseṇa Kôyatûr ttat-  
 Taḷavanapuram ante Râyarâyapuram ba-  
 ḷaḷa baḷeda Vishṇu-têjô-  
 jḷaḷanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||  
 initaṇ durggama-vairi-durgga-chayamañ koṇḍaṇ nijâkshêpadind  
 inibar bbbûparan âjiyoḷ tavisidaṇ tann-astra-saṅghâtadind  
 inibargg ânatarg ittan udgha-padaṇaṇ kârūnyadind endu tân  
 anitaṇ lekkade pêḷvoḷ Abjabhavanuñ vibhrântan appaṇ balaṇ ||

kañ || Lakshmi-dêvi Khagâdhipa-  
 lakshmañg esedirdda Vishṇug ent ante valaṇ  
 Lakshmi-dêvi lasan-mṛiga-  
 lakshmiânane Vishṇug agra-satiyene negaḷdaḷ ||  
 avargge Manôjanante sudatî-jana-chittaman iḷkoḷalke sâlv-  
 avayava-śôbheyind Atanuv emb abhidhânaman ânad aṅganâ-  
 nivahaman echchu muyvan aṇam ânade bîraran echchu yuddhadoḷ  
 tavisuvon âdan âtinabhavan apratimañ Narasiṃha-bhûbhujam ||  
 paḍe-mât êṇ bandu kaṇḍaṅg amṛita-jaḷadhi taṇ garbbadiñ gaṇḍa-vâtaṇ  
 nuḍiv âtaṅg ennan embai praḷaya-samayadoḷ inēreyaṇ mîri barppâ-  
 kaḍalannañ Kâḷanannañ muḷida Kuḷikanannañ yugântâgniyanṇam  
 siḍilannañ siṃhadannañ Puraharan uri-gaṇṇannañ i-Nârasimhañ ||

tad-arddhâṅga-lakshmi ||

mṛidu-paḍey Êchala-dêvi-  
 sudatiye Narasiṃha-nṛipatig anupama-saukhya-  
 prade paṭṭa-mahâ-dêvi-  
 padavige sale yôgyey âgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanâ-lilege munṇav entu Kusumâstrañ puṭṭidoṇ Vishṇugañ  
 lalita-Śrî-vadhuvīṅgav ante Narasiṃha-kshôṇipâḷaṅgav Ê-  
 chala-dêvi-vadhugañ parârththa-charitaṇ puṇyâdhikañ puṭṭidoṇ  
 balavad-vairi-kuḷântakañ jaya-bhujam Ballâḷa-bhûpâḷakañ ||  
 ripu-bhûpâḷêbha-simhañ ripu-nṛipa-naḷinânika-râkâ-śaśânkañ  
 ripu-râjanyaugha-mêgha-prakara-nirasanoḍdhûta-vâta-prapâtañ  
 ripu-dhâtrîśâdri-vajrañ ripu-nṛipati-tamas-stôma-vidhvaṇsanârkkam

ripu-prithvipâla-kâlânañan udayisidañ Vîra-Ballâla-Dêvañ ||  
 gata-lîlañ Lâlan âlambita-bahala-bhayôgra-jvaram Gûrjjaram san-  
 dhrita-śûlañ Gauñan uchchaiḥ-kara-dhrita-vîlasat-pallavañ Pallavañ prô-  
 jjhita-chêlañ Chôlan âdañ kadana-vadanadoḷu bhêriyañ poyse vîrâ-  
 hita-bhûbhrij-jâla-kâlânañan atula-balañ Vîra-Ballâla-Dêvañ ||  
 bharadindañ tanna dôr-ggarbbadin Oḍey-arasañ kâydu kâdalk añañ pûñḍ  
 ire Ballâla-kshitisañ naḍadu baḷasiyuñ mutte sênâ-gajêndrô-  
 tkara-dantâghâta-sañchûrñnita-śikharadoḷ Uchchañgiyoḷ silkidañ bhâ-  
 sura-kântâ-dêśa-kôśa-vraja-janaka-hayaughânvañ Pânḍya-bhûpañ ||  
 chira-kâlañ ripugaḷg asâdhyañ enisird Uchchañgiyañ mutti dur-  
 ddhara-têjô-nidhi dhûligôṭeyane koṇḍ â-Kâma-Dêvâvanî-  
 śvaranañ sand Oḍeya-kshitiśvaranañ â-bhañḍârañañ striyarañ  
 turaga-vrâtamuñañ samantu piḍidañ Ballâla-bhûpâlakam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvarañ Dvâravatî-pura-  
 varâdhîśvarañ | Tuḷuva-bala-jaladhi-baḍavânañ dâyaḍa-dâvânañ Pânḍya-kuḷa-  
 kamaḷa-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍalika-bêṇṭekâra Chôla-kâṭaka-sûṇekâra |  
 sañgrâma-Bhîma | kali-kâla-Kâma | sakaḷa-vandi-brinda-santarppaṇa-samagra-vita-  
 raṇa-vinôḍa | Vâsantikâ-dêvî-labdha-vara-prasâda | Yâdava-kuḷâmbara-dyumañi |  
 maṇḍalika-makuṭa-chûḍâmañi kadana-prachanḍa Malaparol-gaṇḍa Śanivâra-siddhi  
 giri-durgga-malla | nâmâdi-prasasti-sahitañ śrînat-Tribhuvanamalla Talakâḍu-  
 Koṅgu-Naṅgali-Noḷambavâdi-Banavase-Hânuṅgal-gonḍa bhuja-bala Vîra-Gaṅga-  
 pratâpa-Hoysala-Vîra-Ballâla-Dêvar ddakshiṇa-maṇḍalamañ dusṭa-nigraha-śisṭa-  
 pratipâlana-pûrvvakañ sukha-saṅkathâ-vinôḍadiñ râjyañ-geyyuttire tat-pâda-  
 padmôpajivi ||

tanag ârâdhyañ Harañ vikrama-bhuja-parigham Vîra-Ballâla-Dêvâ-  
 vanipâlañ svâmi vibhrâjita-viṇaḷa-charitrôtkaram Śaṁbhu-dêvañ  
 janakañ śisṭêśṭa-chintâmañi janani jagat-khyâtey Akkavvey end and  
 inisañ śrî-Chandramauḷi-prabhuge samame kâlêya-mantriśa-yarggañ ||  
 pati-bhaktañ vara-mantra-śakti-yutan Indrañg entu bhâsvaḍ-Briha-  
 spati mantriśvaran âdan ante vîlasaḍ-Ballâla-Dêvâvanî-  
 patig î-viśruta-Chandramauḷi-vibudhêśam mantriyañ âdañ samu-  
 nnata-têjô-nîlayañ virôdhi-sachivônmattebha-pañchânañ ||  
 vara-târkkâmbuja-bhâskarañ Bharata-śâstrâmbhôdhi-chandrañ samu-  
 ddhura-sâhitya-latâlavâlan esedañ nânâ-kalâ-kôvidañ  
 sthira-mantrañ dvija-vaṇśa-śôbhitan aśêsha-stutyañ udyad-yaśam  
 dhareyoḷ viśruta-Chandramauḷi-sachivañ saujanya-janmâlayañ ||

tad-arddhâṅga-lakshmi ||

ghana-bâhâ-bahâlôrmmi-bhâsite mukha-vyâkôśa-paṅkêja-maṇ-  
 ḍane ḍriṇ-mîna-vîlâse nâbhi-vitatâvarttânke lâvanya-pâ-



vana-vâs-sambhrite Chandramauli-vadhuv i-śrī-Âchiyakkam jagaj-  
 jana-saṁstutye kalaṅka-dûre nute Gaṅgâ-dêvi tân allalê ||  
 svasty anavarata-vinamad-amara-mauli-mâlâ-milîta-chalana-naḷina-yugala-bhaga-  
 vad-Arhat-paramêśvara-snâta-gandhâdaka-pavitrikritôttamângeyum chatur-vvidhâ-  
 nûna-dâna-samuttungeyum appa śrîmatu hiriya-herggaḍitîy Âchala-dêviy anvayav  
 ent endode ||

vara-kîrtti-dhavalitâśâ-  
 dviradaugham Mâsavâḍi-nâḍa vinûtam  
 parama-śrâvakan amaḷam  
 dharaniyol i-Śiveya-nâyakam vibhuv esedam ||  
 âtana satige sitâmbuja-  
 śîtâmśu-śarat-payôda-viśada-yaśaś-śrî-  
 dhauta-dharâtaḷeg akhiḷa-vi-  
 nîtege Chandavveg abaleyar ddorey unṭê ||

tat-putra ||

Jinapati-pada-sarasîruha-  
 vinamad-bhṛîṅgam samasta-lalanânaṅgam  
 vinaya-nidhi viśva-dhâtriyol  
 anupaman i-Bamma-dêva-heggaḍe negaḷdam ||

tat-sahôdaram ||

gata-duritan amaḷa-charitam  
 vitarana-santarppitâkhiḷârthi-prakaram  
 kshitiyol Bâveya-nâyakan  
 ati-dhîram kalpa-vṛikshamam gele vandam ||

tat-sahôdari ||

sarasîruha-vadane ghana-kuche  
 hariṇâkshi madôṭka-kôkiḷa-svane madavat-  
 kari-pati-gamane tanûdari  
 dhareyol Kâlavve rūpin âgaram âdal ||

tat-sahôdari ||

dhareyol rūḍhiya Mâsavâḍiy-arasam Hemmâḍi-dêvam guṇâ-  
 karan â-bhûpana chitta-vallabhe lasat-saubhâgye Gaṅgâ-niśâ-  
 kara-târâchala-târa-hâra-śarad-ambhâda-sphurat-kîrtti-bhâ-  
 surey app Âchala-dêvi viśva-bhuvana-prakhyâtiyam tâḷdidaḷ ||

tat-sahôdaram ||

vara-vidvaj-jana-kalpa-bhûjan amaḷambhârâśi-gambhîran u-  
 ddhura-darppa-pratinâyaka-prakara-tîvra-dhvânta-saṅghâta-saṅ-  
 haraṇârkkam śarad-abhra-śubhra-viḷasat-kîrtty-aṅganâ-vallabham  
 dhareyol Sôvana-nâyakam negaḷdan udyad-dhairyya-śauryyâkaram ||

Ins.

kaṇṇ || Girisutege Jahnukannege

Dharaṇisuteg Attimabbeg anupama-guṇadoḷ

dorey enal int i-sakaḷôr-

vvareyoḷ Bâchavve śīlavati sati negaḷdaḷ ||

tat-putraṇ ||

para-sainyâhi-vihaṇṇaṇ ūrjjita-yaśas-saṇṇaṇ Jinêndrâṅghri-pa-

ḍma-rajô-bhriṇṇaṇ udâra-tuṇṇaṇ esedaṇ tann oppuv i-sad-guṇô-

tkaradiṇ dēsiya-daḍḍanâyakaṇ ilâbhishṭārttha-sandâyakaṇ

dhareyoḷ Bammeya-nâyakaṇ nikhiḷa-dīnânatha-santrâyakaṇ ||

tad-vanite ||

śatapatrêkshaṇe Malli-seṭṭi-vibhugaṇ niśśêsha-châritra-bhâ-

sitēg i-Mâchave-Seṭṭikavvegav anûnâtmiya-saundaryya-nir-

jjita-Chittôdbhava-kântey udbhavisidaḷ Dôchavve sat-kântē tā-

ra-tushârâṇsū-lasad-yaśô-dhavaḷitâśâ-chakrey i-dhâtriyoḷ ||

Bammeya-nâyakaṇ-anujaṇ ||

Mâraṇ Madanâkâraṇ

hâra-kshirâbdhi-viśada-kirtty-âdhâraṇ

dhîraṇ dhareyoḷ negaḷdaṇ

dûrikrita-sakaḷa-durita-vimaḷâchâraṇ ||

tad-anuje ||

hariṇi-lôchane paṇkajânane ghana-śrôṇi stanâbhôga-bhâ-

sure bimbâdhare kôkiḷa-svane sugandha-śvâse chañchat-tanû-

dari bhriṇṅâvaḷi-niḷa-kêse kaḷa-haṇsi-yâney i-kambu-kan-

dharey app Âchala-dêvi Kantu-satiyaṇ saundaryyadind êḷipaḷ ||

tad-anuje ||

indu-mukhi mṛiga-vilôchane

Mandaragiri-dhairyye tuṅga-kucha-yuge bhriṇṅi-

brinda-ṣiti-kêsa-viḷasite

Chendavve vinûtey âdaḷ akhiḷôrvvareyoḷ ||

tad-anujaṇ ||

hâra-Hara-hâsa-himaruchi-

târa-giri-sphaṭika-śaṅkha-śubhrâmburuha-

kshîra-Surasindhu-śârada-

nîrada-bhâsura-yaśô'bhirâmaṇ Kâmaṇ ||

Sirigaṇ Vishṇugav entu munnava Asamâstraṇ puṭṭidom Śambhugaṇ

Girisañjâtegav entu Shaḍvadanana ādom putraṇ ant iḡaḷ i-

dharaṇi-viśruta-Chandramauḷi-vibhugaṇ śriy-Âchiyakkaṇṇav u-

ddhura-têjaṇ guṇi Sômana udbhavisidaṇ nissîma-puṇyôdayaṇ ||

vara-Lakshmî-priya-vallabhaṇ vijaya-kântâ-karṇapûraṇ vibhâ-

sura-Vaṇī-hṛidayādhipaṃ tuhina-tāra-kshīra-vārāśī-pān-  
 ḍura-kirttiśan udagra-durddhara-turaṅgārūḍha-Révantan u-  
 ddhura-kāntā-kamanīya-Kāman esedaṃ śrī-Sōman ī-dhātriyo  
 paramārādhyān ananta-saukhyā-nīlayaṃ śrīmaj-Jinādhiśvaraṃ  
 guru saiddhāntika-chakravartti Nayakīrtti-khyāta-yōgīśvaraṃ  
 dharaṇi-viśruta-Chandramauḷi-sachivaṃ hṛit-kāntan end andaḍ ār  
 ddorey īy-Āchala-dēvig indu-viśadōdyat-kīrttig ī-dhātriyoḥ ॥  
 bharadiṃ Beḷugoḷa-tīrtthadoḥ Jinapati-śrī-Pārśva-dēvōdgha-man-  
 diramaṃ māḍisidaḥ vinūta-Nayakīrtti-khyāta-yōgīndra-bhā-  
 sura-śiṣhyōttama-Bālachandra-muni-pādāmbhōjini-bhakte su-  
 sthīrey app Āchala-dēvi kīrtti-viśadāśā-chakre sad-bhaktiṃ ॥

tad-guru-kuḷa śrī-Mūlasaṅgha-Dēsiyagaṇa-Pustaka-gachchha-Koṇḍakundānvaya-  
 doḥ ॥

kaṃ ॥ vidita-Guṇachandra-siddhān-

ta-dēva-sutan ātma-vēdi para-mata-bhūbhṛid-

bhidura-Nayakīrtti-siddhān-

ta-dēvan esedaṃ munīndran apagata-tandraṃ ॥

vara-saiddhānta-payōdhi-varddhana-sarat-tārādhipaṃ tāra-hā-  
 ra-ruchi-bhrājita-kīrtti-dhauta-nikhilōrvvī-maṇḍalaṃ durddhara-  
 Smara-bānāvaḷi-mēgha-jāḷa-pavanaṃ bhavyāmbuja-vrāta-bhā-  
 suran ī-śrī-Nayakīrtti-dēva-munipaṃ vikhyātiyaṃ tāḷdidom ॥

tach-chhishyar ॥

vara-saiddhāntika-Bhānukīrtti-munipar śrīmat-Prabhāchandra-dē-  
 var asēsha-stuta-Māghanandi-muni-rājar pPadmanandi-vratī-  
 śvarar urvvī-nuta-Nēmichandra-muni-nāthar khyātar ādar nnira-  
 ntarav ī-śrī-Nayakīrtti-dēva-muni-pādāmbhōruhārādhakar ॥

Smara-mātaṅga-mṛigēndran udgha-Nayakīrtti-khyāta-yōgīndra-bhā-  
 sura-pādāmburūhānāman-madhukaraṃ chaūchat-tapō-lakshnig ī-  
 śvaran ādom narapāḷa-mauḷi-maṇi-ruṇ-mḷāārchchitāṅghri-dvayaṃ  
 sthīran Ādhyātmika-Bālachandra-munipaṃ chāritra-chakrēśvaraṃ ॥  
 Gauri tapaṅgaḷaṃ negaḷdu tāṃ neredaḥ gaḍa Chandramauḷiyoḥ  
 nāriyarg inn ad ē-sobagu pēḷ palavun bhavadoḥ nīrantaraṃ  
 sāra-tapaṅgaḷaṃ paḍedu tāṃ neredaṃ gaḍa Chandramauḷi gaṇ-  
 bhīrey enippa tannan enip Āchalevōḷ sobagiṇṅe nōntar ār ॥

Śaka-varshada sāyirada nūra nālkeneya Plava-saṃvatsarada Paushya-bahula-tadige  
 Sukra-vārad uttarāyaṇa-saṅkrāntiy andu ॥

vri ॥ śiladhi Chandramauḷi-vibhuv Āchala-dēvi nijōdgha-kāntey ā-  
 lōḷa-mṛigākshi māḍisida Beḷgoḷa-tīrtthada Pārśva-dēvar a-  
 rehchālige bēde Baṃmeyanahallīyan ittan udāri Vīra-Ba-



llâla-nṛipâḷakan dhareyum adbhiyum ullinam eyde salvinaṃ ||  
 tad-avanipan itta dattayan  
 adan Âchale Bâlachandra-muni-râja-śrī-  
 pada-yugamaṃ pûjisi chatur-  
 udadhivaraṃ nimire kîrtti Jinapatig ittaḥ ||

antu dhârâ-pûrvvakam mâḍi koṭṭa tad-grâma-simeḥ mûḍa Kembâreya haḷḷam |  
 allim teṅka Meṭṭareḥ | allim teṅka hiriya-heddâriḥ | allim teṅka âlada-maraḥ | allim  
 teṅka Meḷiyajjan-obbeḥ | allim teṅkal Aṅkada hâl-obbeḥ | allim teṅka Nâgarakaṭṭakke  
 hôḍa heddâriḥ | allim paḍuva Kentaṭṭiya haḷḷam | allim paḍuva mara-nelliya-guṇḍu |  
 allim paḍuva Meṭṭareḥ | allim paḍuva piriya-areya kallattiḥ | allim paḍuval Kaḍavada  
 koḷaḥ | allim paḍuva kallattiḥ | allim paḍuva baṇḍi-dâriy-obbeḥ | allim baḍagal ôṇiya  
 dâriḥ | allim baḍaga Dêvaṇana-kereya tây-valḷaḥ | allim baḍaga huṇiseya guṇḍu |  
 allim baḍagal âlada guṇḍu | allim mûḍal obbeḥ | allim mûḍa naṭṭa-guṇḍu | allim mû-  
 ḍal Atteyaḷayanaguḍḍeḥ | allim mûḍal âlada-maraḥ | allim mûḍal Kembaraya haḷḷam-  
 am sime kûḍittu || sthala-vṛitti || śrīkaraṇada Kêśiyaṇana tamma Bâchaṇana kaiyim  
 mârâṃ koṇḍu Bekkana kîḷkereya Châmagatṭamaṃ biṭṭar adara simeḥ mûḍa  
 Sâgaraḥ | teṅka Sâgaraḥ | paḍuva Hullagaṭṭaḥ | baḍaga naṭṭa kal || hiriya Jakkiya-  
 bbeya kereya tôṭaḥ | Kêtaṅgereḥ | Gaṅgasamudrada kîḷeriya tôṭaḥ | basadiya mundana  
 aṅgaḍi ippattu || nânâ-dêsiyum nâḍum nagaramum dêvar ashta-vidhârchchanega  
 biṭṭ-âya dâvasada hêriṅge baḷla 1 aḍakeya hêriṅge hâga 1 meḷasina hêriṅge hâga 1  
 arisinada hêriṅge hâga 1 hattiya maḷavege hâge 1 sîreya maḷavege hoṅge vîsa 1  
 eleya hêriṅge aṇu-nûru ||

dânam vâ pâlanaṃ vâtra dânaḥ chhrêyô'nupâlanaṃ  
 dânat Svarggam avâpnôti pâlanaḥ achyutaṃ padaṃ ||  
 bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ  
 yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ ||  
 sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ  
 shashṭir vvarsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ||

maṅgaḷa-mahâ śrī śrī śrī ||

### 328 (125).

*On the south wall facing the main entrance to the same basti.*

Kshayâhvaya-ku-vatsarê dvitaya-yukta-Vaiśâkhakê  
 Mahîtanaya-vârakê yuta-balarksha-pakshêtarê |  
 pratâpa-nidhi-Dêva-râṭ pralayam âpa hantâsamô  
 chaturdaśa-dinê katham Pitṛipatê nivârâ gatiḥ ||

### 329 (126).

*At the east angle of the same wall.*

Târâṇa-saṃvatsarada Bhâdrapada-bahula-daśamiyû Sôma-vâradalu Harihara-Râya-  
 nu svasthan âdanu ||

## 330 (127).

*Below the above.*

Kshayākhyā-Śaka-vatsarē dvitaya-yukta-Vaiśākhakē  
Mahītana [ya] -vārakē yu

## 331.

*At the same basti, on the Pārśvanātha image.*

śrī-Mūlasaṅgha-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvayakē  
siddhānta-chakravartti Nayakīrtti-muniśvarō bhāti ||  
tach-chhishyōttama-Bālachandra-munipa-śrī-pāda-padma-priyā  
sarvōrvvī-nuta-Chandramauli-sachivasyārddhāṅga-lakshmīr iyaṇ  
Āchāmbā rajatādri-hāra-Hara-hāsōdyad-yaśō-mañjarī-  
puñjībhūta-jagat-trayā Jina-gṛihaṇ bhaktyā mudākārayat ||

## 332.

*On the white marble image in Siddhānta-basti.**(Nāgari characters.)*

. . . . tātīrāvasudīparā . . pamagha-dēva ||

## 333 (128).

*At Nagara-Jinālaya, outside.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam |  
jīyāt trāḷōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ||  
bhaya-lōbha-dvaya-dūranaṇ Madana-ghōra-dhvānta-tībrāṇśuvaṇ  
naya-nikshēpa-yuta-pramāṇa-parinirṇitārttha-sandōhanaṇ  
nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēśanaṇ  
Nayakīrtti-brati-rājanaṇ nenedoḍaṇ pāpōtkaraṇ piṅgugaṇ ||

avara tachh-chhishya(ya)ru

śrī-Dāmanandi-traividya-dēvaru śrī-Bhānukīrtti-siddhānta-dēvaru Bālachandra-  
dēvaru Prabhāchandra-dēvaru Māghaṇandi-bhaṭṭāraka-dēvaru mantravādi-Padma-  
ṇandi-dēvaru Nēmichandra-paṇḍita-dēvaru int ivara śishyaru Nayakīrtti-dēvaru ||  
dhareyo! Khaṇḍali-Mūlabhadra-vīlasad-vamśōdbhavar ssatya-śau-  
cha-ratar ssiṇha-parākramānvitar anēkāmbhōdhi-vēlā-purān-  
tara-nānā-vyavahāra-jāla-kuśaḷar vvikhyāta-ratna-trayā-  
bharāṇar bBelguḷa-tīrttha-vāsi-nagaraṅgaḷ rūḍhiyaṇ tāḷdidaru ||

śrī-Gommatapurada samasta-nagaraṅgaḷge śrīmatu-pratāpa-chakravartti Vira-Bal  
lāḷa-Dēvara kumāra Sōmēśvara-Dēvana pradhānaṇ hiriya-māṇikya-bhaṇḍāri Rāma-  
dēva-nāyakara sannidhiyalu śrīman-Nayakīrtti-dēvaru koṭṭa śāsana-patthaḷeya kra-

mav ent endade Gommatapurada manē-dere Akshaya-saṃvatsara modalāgi āchan-drārka-tāraṃbaram saluvant āgi haṇav-ondaṇa modalīnge eṇṭu-haṇavam tettu sukhav ipparu Tēligara gāṇav oḷagāgi aramaneya nyāyav-anyāya-maḷa-braya ēnu bandaḍam ā-sthaḷad āchāryyaru tāvē tettu nirṇayisuvaru okkala kāraṇa kathey illa ī-śāsana-maryyādeyam mīṛidavaru dharmma-sthaḷava keḍisidavaru ī-tirtthada nakharaṅgaḷoḷage obbar-ibbaru grāmiṇigaḷ āgi āchāryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu toḷasāṭavam māḍi hāga beḷeyan aḷihi bēḍikoḷḷiy endu āchāryyarige manam-goṭṭade avaru samaya-drōharu rāja-drōharu Baṇaṅjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru idan aṛidu nakharaṅgaḷu upēkshisidar ādaḍe ī-dharmmava nakharaṅgaḷe keḍisidavar allade āchāryyaruṃ durjjanaruṃ keḍisidavar alla nakharaṅgaḷa anumataṇ illade obbar-ibbaru grāmiṇigaḷu āchāryyara maneyan akke aramaneyan akke hokkaḍe samaya-drōharu mānya-mannaṇeya pūrvva-maryyāde naḍasuvaru ī-maryyādeyam kiḍisidavaru Gaṅge-taḍiya kavileyam Brāhmaṇam konda pāpada hōharu ||

sva-dattām para-dattām vā yō harēti vasundharām  
shashtir vvarsha-sahasrāṇi viśṭāyām jāyatē krimiḥ ||

### 334 (129).

*Inside the same basti, to the south.*

uktaṃ śrī-Mūlasaṅghē'shin Balātkāra-ga . . . . .  
 . . . . . Śāstrasārākhyā-śāstrakṛit ||  
 śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam  
 jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||  
 namaḥ Kumudachandrāya vidyā-viśada-mūrttayē  
 yasya vāk-chandrikā bhavya-kumudānanda-nandinē ||  
 namō naimna-janānanda-syandinē Māghanandinē  
 jagat-prasiddha-siddhānta-vēdinē chit-pramōdinē ||  
 svasti Śrī-janma-gēham nibhṛita-nirupamaurvvāṇalōddāma-tējaṃ  
 vistārantaḥ-kṛitōrvvī-taḷam amaḷa-yasāś-chandra-sambhūti-dhāmaṃ  
 vastu-brātōdbha[va]-sthānakam atisāya-satvāvalambam gabhīraṃ  
 prastutyāṃ nityam ambhōnidhi-nibham eseguṃ Hoysaḷōrvviśa-vaṃṣam ||

svasti śrī jayābhyudayaṃ Saka-varshaṃ 1205 neya Chitrabhānu-saṃvatsara Śrāvaṇa-su 10 Brī<sup>1</sup> dandu svasti samasta-prasasti-sahitaṃ śrīman-mahā-maṇḍalāchāryyaruṃ āchāryya-varyyaruṃ śrī-Mūlasaṅghada Ingaḷēsvara-Dēśiyagaṇāgraganyaruṃ rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara śishyaru Bālachandra-dēvaru śrīman-mahā-maṇḍalāchāryyaruṃ āchāryya-varyyaruṃ Hoysaḷa-Rāya-rāja-gurugaḷum appa śrī-Māghanandi-saiddhānta-chakravarttigala priya-guḍḍugaḷum appa śrī-Belugula-tirtthada Balātkāra-gaṇāgraganyaruṃ aganya-punyarum appa samasta-māṇikyā-nagaraṅgaḷu Nakhara-Jinālayada Ādidēvara amṛita-paḍige Rācheyana-



halliya hola-vêreg olağâda Edavallagereya kelage pûrvva-datti modal-êriya tûtamun  
amrita-paḍiya gadde . . . âraḥa bhûmiya sêruvege â-Bâlachandra-dêvara kayyalu  
samasta-mâṇikya-nagaraṅgaḷu biḍisikonḍa vaḷâya-śâsanada kramav ent endade  
Râcheyanahalliya Mallikârjjuna-dêvara dêva-dânada gadde horagâgi â-gaddeyiṃ  
mûḍalu naṭṭa kallu<sup>1</sup> allin tenka hâsare-gallu<sup>1</sup> allin teṅka Giḍiganâlada guṇḍuga-  
lin mûḍana kiru-katṭada gadde<sup>1</sup> nîr-ott olağâda chatus-sime<sup>1</sup> â-kiru-katṭada paḍu-  
vana kôḍiyalu huṭṭu-guṇḍinali barada mukkoḍe hasube neṭṭe allin teṅka hiriya-  
beṭṭada tappala hâsare-gallu<sup>1</sup> allin mûḍaya Dêvaḷaṅgereya teṅkana kôḍiya guṇḍi-  
nali barada mukkoḍe hasube neṭṭe â-kere-nîr otila sime<sup>1</sup> â-kereya baḍagaṇa-  
kôḍiya guṇḍinali barada mukkoḍe hasube neṭṭe int î-kereyuni kiru-kate olağâda  
chatus-simeya gadde ||

### 335 (130).

*At the same place, north side.*

śrīmat-parama-gaṃbhīra-syādvādāmōgha-lañchhanam  
jīyāt trailōkya-nāthasya śâsanam Jina-śâsanam ||  
svasti Śrī-janma-gēham nibhṛita-nirupamaurvvanalōddâna-tējam  
vistârantaḥ-kṛitōrvvī-talam amaḷa-yaśaś-chandra-sambhūti-dhāmam  
vastu-vrātōdbhava-sthânakam atisaya-satvâvaḷambam gabhīram  
prastutyam nityam ambhônidhi-nibham esaguṃ Hoysaḷōrvvīśa-vaṃśam ||  
adaṛol kaustubhad ond anargghya-guṇanam dēvêbhad uddâma-sa-  
tvad agurvvan himaraśmiy ujvaḷa-kalâ-saṃpattiyam pârijâ-  
tad udâratvada pempan orrvane nitântam tâldi tân alte pu-  
ṭṭidan udvêjita-vīra-vairi Vinayādityāvanipālakam ||

ka || Vinayāditya-nṛipālana  
tanubhavan Eṇyaṅga-bhûbhujam tat-tanayam  
vinutam Vishṇu-nṛipālam  
jana-pati tad-apatyan esedan î-Narasimham ||

tat-putram ||  
gata-līlam Lâlan âlambita-baḷabhayôgra-jvaram Gûrjjaram san-  
dhṛita-śûlam Gaḷan uchchaiḥ-kara-dhṛita-viḷasat-pallavam Pallavam prô-  
jjhita-chēlam Chôlan âdam kadana-vadanadol bhēriyam poyse vîrâ-  
hita-bhûbhrij-jâla-kâlâṇalan atula-balam Vīra-Ballâla-Dēvam ||  
chira-kâlam ripugaḷg asādhyam enisirdḍ Uchchaṅgiyam mutti dur-  
ddhara-têjô-nidhi dhûligôteyane konḍ â-Kâma-dêvâvanî-  
śvaranam sand-Oḍeya-kshitiśvaranam â-bhaṇḍâramam striyaram  
turaga-vrâtamumam samantu piḍidam Ballâla-bhûpālakam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvâravatî-pura-  
varâdhîśvara † Tuḷuva-baḷa-jaḷadhi-baḍavânaḷa † dâyaḍa-dâvânaḷa † Pāṇḍya-kuḷa-  
kamala-vêḍaṇḍa † gaṇḍa-bhêruṇḍa † maṇḍalika-bêtekâra † Chôḷa-kaṭaka-sûrekâra †  
saṅgrâma-bhîma † Kalikâla-Kâma † sakala-vandi-brinda-santarppaṇa-samagra-vita-  
raṇa-vinôḍa † Vâsantikâ-dêvi-labdhâ-vara-prasâda † Yâdava-kuḷâmbara-dyumaṇi †  
maṇḍalika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparol-gaṇḍa nâmâdi-praśasti-  
sahitaṇ śrîmat-Tribhuvana-malla Talakâḍu-Koṅgu-Naṅgali-Noṇambavâḍi-Bana-  
vase-Hânuṅgal-Lokiguṇḍi-Kummaṭa-Erambaragey-olagâda samasta-dêśada nânâ-  
durggaṅgaḷaṇ lîlâ-mâtradiṇ sâdhyam-mâḍikonḍa bhujaḷa-Vîra-Gaṅga pratâpa-  
chakravartti Hoysaḷa-Vîra-Ballâḷa-Dêvar samasta-mahî-maṇḍalaṇaṇ dushṭa-ni-  
graha-śiṣṭa-pratipâḷana-pûrvvakaṇ sukha-saṅkathâ-vinôḍadiṇ râjyaṇ-geyyutt ire  
tadiya-kara-taḷa-kaḷita-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnîkṛita-chatur-payôḍ-  
hi-parikhâ-parîta-prithuḷa-prithvî-talântarvvarttiyuṇ śrîmad-dakshiṇa-Kukkuṭêś-  
vara-Jinâdhinâtha-pada-kuśêśayâḷaṇkṛitaṇ śrîmat-Kamaṭha-Pârśvadêvâdi-  
nânâ-Jina-varâgâra-maṇḍitaṇ appa śrîmad-Belgoḷa-tîrtthada śrîman-mahâ-  
maṇḍalâchâryyar ent appar endade †

bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tîbrâṇśuvaṇ

naya-nikshêpa-yuta-pramâṇa-parinirṇitârthta-sandôhanam

nayanânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam

Nayakîrtti-brati-râjanam nenedoḍam pâpôtkaṇ piṅgugum †

tach-chhishyar † śrî-Dâmanandi-traividya-dêvarum † śrî-Bhânukîrtti-siddhânta-  
dêvarum † śrî-Bâlachandra-dêvarum † śrî-Prabhâchandra-dêvarum † śrî-Mâghana-  
ndi-bhaṭṭâraka-dêvarum † śrî-mantravâdi-Padmanandi-dêvarum † śrî-Nêmichandra-  
paṇḍita-dêvarum † śrî Mûlasaṅghada Dêsiyagaṇada Pustakagachchhada śrî-Koṇ-  
ḍakundânvaya-bhûshaṇar appa śrîman-mahâ-maṇḍalâchâryyar śrîman-Nayakîrtti-  
siddhânta-chakravarttigaḷa guḍḍam †

kshiti-taḷadol râjisiḍam

dhṛita-satyam negaḷda Nâga-dêvâmâtyam

pratipâḷita-Jina-chaityam

kṛita-kṛityam Bomma-dêva-sachivâpatyam †

tad-vanite †

mudadiṇ paṭṭaṇa-sâmiy emba pesaram tâḷdirdda lakshmî-samâ-

spadan app-i-guṇi Malli-seṭṭi-vibhugaṇ lôkôttamâchâra-sam-

padeg i-Mâcheve-seṭṭikavvegam anûnôtsâhamam tâḷdi pu-

ṭṭida Chandavve ramâgra-gaṇye bhuvana-prakhyâtiyam tâḷdidaḷ †

tat-putra †

paramânandadin entu Nâkapatigaṇ Paulômigaṇ puṭṭidoṇ

vara-saundaryya-Jayantan ante tuhina-kshîrôda-kallôḷa-bhâ-

sura-kîrtti-priya-Nâga-dêva-vibhugaṇ Chandavvegaṇ puṭṭidoṇ

sthiran î-paṭṭaṇa-sâmi viśva-vinutaṃ śrî-Malli-dêvâhvayaṃ ||  
 kshitiyo! viśruta-Bamma-dêva-vibhugaṃ Jôgavvegaṃ prôdbhavat-  
 sutan î-paṭṭaṇa-sâmig ârjita-yaśaṃ î-Malli-dêvaṅgaṃ û-  
 rjiteg î-Kâmalâ-dêvigaṃ janakaṃ ambhōjâsyeg urvvîṭaḷa-  
 stuteg î-Chandale-nârig îsan esedaṃ śrî-Nâga-dêvôttamaṃ ||  
 kârîtê Vîra-Ballâḷa-pattana-svâminâmunâ

Nâgêna Pârśva-dêvâgrê nritya-raṅgâśma-kuṭṭimê ||

śrîman-Nayakîrtti-siddhânta-chakravarttigalge parôksha-vinayârtthavâgi muḍijamu-  
 maṃ nishidhiyumaṃ śrîmat-Kamaṭha-Pârśva-dêvara basadiya mundaṇa kalu-kaṭ-  
 ṭumaṃ nritya-raṅgamumaṃ mâḍisida tad-anantara ||

śrî-Nagara-Jinâlayamaṃ

śrî-nîlayamaṃ amaḷa-guṇa-gaṇaṃ mâḍisidaṃ

śrî-Nâga-dêva-sachivaṃ

śrî-Nayakîrtti-vratîśa-pada-yuga-bhaktaṃ ||

taj-Jinâlaya-pratipâḷakar appa nagaraṅga! ||

dhareyo! Khaṇḍaḷi-Mûlabhadra-viḷasad-vaṃsôdbhavar sstyâ-sau-

cha-ratar ssiṃha-parâkramânvitar anêkâmbhôdhi-vêḷâ-purân-

tara-nânâ-vyavahâra-jâḷa-kuṣaḷar vikhyâta-ratna-trayâ-

bharaṇar bBelgoḷa-tîrttha-vâsi-nagaraṅga! rūḍhiyaṃ tâḷdidar ||

Saka-varsha 1118 neya Râkshasa-saṃvatsarada Jêshṭha su 1 Bṛihavâradandu Na-  
 gara-Jinâlayakke Yaḍavalagereya modal-êriya tôṭamum yâru-salage-gaddeyumu Uḍu-  
 kara-maneya mundaṇa kereya keḷagaṇa beddale koḷaga 10 Nagara-Jinâlayada baḍa-  
 gaṇa Kêti-seṭṭiya kêri â-tenkaṇa eraḍu mane â-aṅgaḍi sedey-akki gâṇa eraḍu ma-  
 nege haṇa aydu ûriṅge maḷabiya haṇa mûru ||

### 336 (131).

*North of the inner door of the same basti.*

svasti śrîmatu-Śaka-varshaṃ 1203 neya Pramâthi-saṃvatsarada Mârggaśîra-su .  
 Bri dandu śrî-Belugûḷa-tîrtthada samasta-nakharaṅgaḷige Nakhara-Jinâlayada pûjâ-  
 kârîgaḷu oḍambaṭṭu barasida sâsanada kramav ent endade! Nakhara-Jinâlayada  
 Âdidêvara dêva-dânada gadde beddalu elli ulladanu belada-kâladalû dêva[ra]aṣṭa-  
 vidhârchchane amṛitapaḍi-sahita śrîkâryyavanu nakaraṅgaḷu niyâmisî koṭṭa paḍi-  
 yanu kundade naḍasuvevu â-dêva-dânada gadde beddalanû âdhi kraya hâlote gntage  
 emma vaṃśav âdiyâgi makkaḷu makkaḷu dappade âru mâḍidaḍaṃ râja-drôhi samaya-  
 drôhigaḷ endu voḍambaṭṭu barasida sâsana int appudakke avara voppa śrî-Gominaṭa-  
 nâtha || śrî-Belugûḷa-tîrtthada Nakara-Jinâlayada Âdidêvara nityâbhishêkake śrî-  
 Huligereya Sôvaṇṇa aksha-baṇḍâravâgi koṭṭa gadyâṇaṃ ayidu-honniṅge hâlû ba  
 1 || Sarvvadhâri-saṃvatsarada dvitîya-Bhâdrapada-su 5 Bri | śrî-Belugûḷa-tîrtthada  
 Jinanâthapurada samasta-mâṇikya-nagaraṅgaḷu tammo! oḍambaṭṭu barasida



śâsanada kramav ent andode | Nagara-Jinâlayada śrî-Âdidêvara jîrnnôddhârav upa-  
karaṇa śrîkâryyakkevû dhârâ-pûrvvakam mâdi âchandrârkka-târaṃbaram saluvant-  
âgi ây-eraḍu-paṭṭâṇada samasta-nakharâṅgaḷû sva-dêsi-para-dêsiyindam bandantaha  
davaṇa-gadyâṇa-nûrakke gadyâṇam vondaṛôpâdiya davaṇa Âdidêvarige saluvant-  
âgi koṭṭa śâsana yidaṛole virahita-guptavan âru mâdidaḍam avana santâna nissan-  
tâna ava dêva-drôhi râja-drôhi samaya-drôhigaḷ endu voḍambaṭṭu barasida samasta-  
nakaraṅgaḷ oppa śrî-Gommaṭa ||

## 337.

*On the Śântinâtha image in Maṅgâyi-basti.*

śrîmat-Paṇḍitâchâryya guḍḍi Dêvarâya-Mahârâyara râṇi Bhîmâ-dêvi mâḍisida  
Śântinâtha-svâmi śrî ||

## 338.

*On the Vardhamâna image in the same basti.*

śrî-Paṇḍita-dêvara guḍḍi Basatâyi mâḍisida Vardhamâna-svâmi śrî ||

## 339.

*On the second door-frame of the same basti.*

svasti śrî Mûlasaṅgha-Dêsiyagaṇa-Pustakagachchha-Koṇḍakundânvaya śrî-  
mad-Abhinava-Chârukîrtti-paṇḍitâchâryyara śishye samyaktva-chûḍâmaṇi râya-  
pâtra-chûḍâmaṇi Beḷugulâda Maṅgâyi mâḍisida Tribhuvanachûḍâmaṇiy emba  
chaityâlayakke maṅgaḷa-mahâ śrî śrî śrî ||

## 340 (133).

*Right of the entrance to the same basti.*

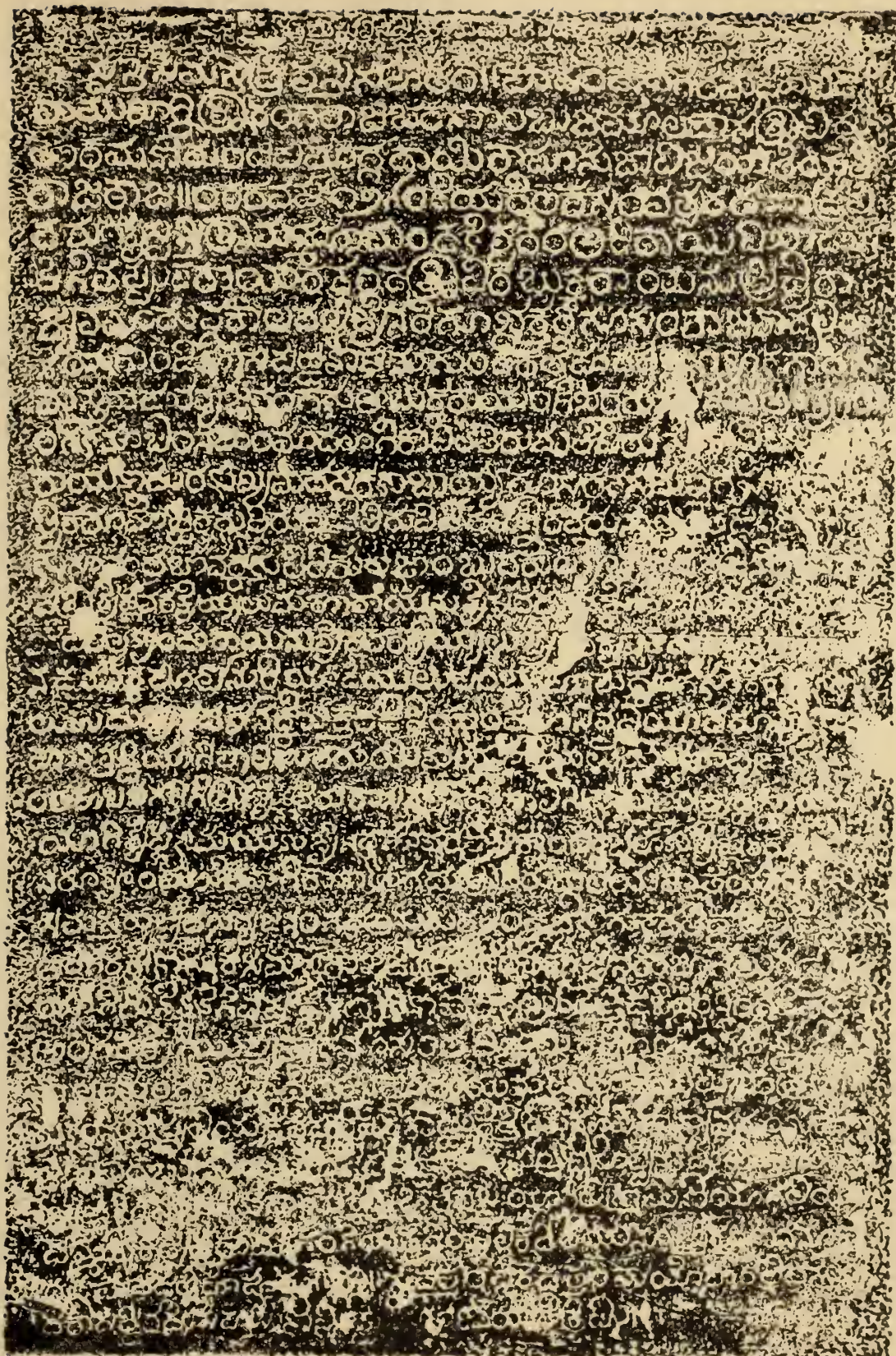
śrîmatu-Paṇḍita-dêvarugaḷa guḍḍagaḷâda Beḷugulâda nâḍa Chinna-goṇḍana maga  
Nâga-goṇḍa Muttagada Honnênahallîya Kala-goṇḍan olaḡâda gaudagaḷu Maṅgâyi  
mâḍisida bastige koṭṭa Doḍanakatte gadde beddaḷu yi-dharmmakke alupidavaru  
Vâraṇâsiyallu sahasra-kapileya konda pâpakke hôguvaru maṅgaḷa-mahâ śrî śrî śrî ||

## 341 (132).

*Left of the entrance to the same basti.*

svasti śrî Mûlasaṅgha-Dêsiyagaṇa-Pustakagachchha-Koṇḍakundânvayada śrîmad-  
Abhinava-Chârukîrtti-paṇḍitâchâryyara śishyaḷu samyaktvâdy-anêka-guṇa-gaṇâ-  
bharâṇa-bhûshite râya-pâtra-chûḍâmaṇi Beḷugulâda Maṅgâyi mâḍisida Tribhuva-  
nachûḍâmaṇiy emba chaityâlayakke maṅgaḷa-mahâ śrî śrî śrî ||









## 342 (134).

*On the south wall of the same basti.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
tārāsphārālakaughē sura-kṛita-sumanō-vṛishti-pushpāśayāli-  
stōmāḥ krāmanti dṛiha ja-dhara-paṭali-ḍambhatō yasya mūrdhni  
sō'yaṁ śrī-Gummatēśas tri-bhuvana-sarasī-rañjanē rājahaṁsō  
bhavya . . . ba-bhānur bBeḷugūḷa-nagarī sādhu jējīyatīraṁ ||

Nandana-saṁvatsarada Puṣya-śu 3 lū Gerasoppeya Hiriyā-Āyyagaḷa śishyaru Gum-  
maṭaṇṇagaḷu Gummaṭaṇāthana sannidhiyalli bandu chikka-beṭṭadalli chika-bastiya  
kalla kaṭisi jīrnnōddhāri baḍaga-vāgila basti mūru Maṅgāyi-basti vondu hāge ayidu-  
basti-jīrnnōddhāra vondu taṇḍakke āhāra-dāna ||

## 343 (135).

*Below the above.*

Vikāri-saṁvatsarada Śrāvaṇa-śu 1 Gerasoppeya Śrīmati-avvegaḷu samastaru-gōsh-  
ṭiya koṭu ga 4 ||

## 344 (136).

*At Bhaṇḍāri-basti, on the first stone on the east side.*

svasti samasta-praśasti-sahitam ||

pāshaṇḍa-sāgara-mahā-baḍavāmukhāgni-Śrīraṅga-rāja-charaṇāmbuja-  
mūla-dāsa

śrī-Viṣṇu-lōka-maṇi-maṇṭapa-mārgga-dāyī Rāmānujō vijayatē yati-rāja-  
rāja ||

Śaka-varsha 1290 neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bṛi svasti śrīman-  
mahā-maṇḍalēśvaraṁ āri-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa śrī-Vira-  
Bukka-Rāyanu prithvī-rājyava māḍuva kālādalli Jainarigū bhaktarigū saṁvājav  
ādalli Āneyagondi Hosapaṭṭaṇa Penugunḍe Kallehada-paṭṭaṇav oḷagāda samasta-  
nāda bhavya-janaṅgaḷu ā-Bukka-Rāyaṅge bhaktaru māḍuva anyāyaṅgaḷanū binna-  
ham-māḍal āgi Kōvil-Tirumale-Perumāḷ-kōvil-Tirunārāyaṇapura-mukhyavāda sakaḷ-  
āchāryyarū sakaḷa-saṁayigaḷū sakaḷa-sātvikarū mōshṭikaru tirupaṇi-tiruviḍi-taṇṇi-  
ravaru nālvatt-eṇṭu-janaṅgaḷu sāvanta-bōvakkalu Tirikula-Jāmbuva-kulav-oḷagāda  
hadineṇṭu-nāda Śrīvaishṇavara kaiyyalu Mahārāyanu Vaishṇava-darśanakkeū  
Jaina-darśanakkeū bhēdav illav endu Rāyanu Vaishṇavara kaiyyalu Jainara kai-  
viḍidu koṭṭu yī-Jaina-darśanakke pūrvva-mariyāḍeyalu paṇcha-mahā-vādyāṅgaḷū  
kaḷāśavu saluvudu Jaina-darśanakke bhaktara deseyinda hāni-vṛiddhiy ādarū Vais-  
hṇava-hāni-vṛiddhiyāgi pālisuvaru yī-mariyāḍeyalu yallā-rājyadoḷag ullantaha

bastigaḷige Śrīvaishṇavarū śāsanava naṭṭu pālisuvaru chandrārka-ssthāyiy-āgi  
 Vaishṇava-samayau Jaina-darśanava rakshisikonḍu baheu Vaishṇavarū Jainarū  
 vondu bhêdavāgi kâṇal āgaḍu śrī-Tirumaleya Tātayyaṅgaḷu samasta-rājyada bha-  
 vya-janaṅgaḷa anunataḍinda Beluḡuḷada-tirtthadalli Vaishṇava-aṅga-rakshegôsuka  
 samasta-rājyadolaḡ uḷḷantaha Jainara bāḡilu-gaṭṭaḷeyāgi mane-manege varshakke 1  
 haṇa koṭṭu āy-ettida honniṅge dēvara aṅga-rakshegey ippatt-āḷanū santaviṭṭu mik-  
 ka honniṅge jīrṇa-Jinālayaṅgaḷige sotheyan ikūdu yī-mariyāḍeyalu chandrārkkar  
 uḷḷannaṁ tappaliyade varsha-varshakke koṭṭu kīrttiyanū puṇyavanū upārjjisikom-  
 budu yī-māḍida kattaḷeyanu āvan obbanu mīṇidavanu rāja-drōhi saṅgha-samḍāyak-  
 ke drōhi tapasviy āgali grāmiṇiy āgali yī-dharmmava keḍsidar āḍaḍe Gaṅgeya taḍi-  
 yalli kapileyanū Brāhmaṇananū konda pāpadalli hōharu ||

ślō || sva-dattaṁ para-dattaṁ vā yō harēti vasundharāṁ  
 shasṭhi-varsha-sabaśrāṇi viśṭāyāṁ jāyatē kṛimi ||  
 (Subsequently added above.)

Kallehada Harvvi-ṣeṭṭiya su-putra Busuvi-ṣeṭṭi Bukka-Rāyarige binnaham-  
 māḍi Tirumaleya Tātayyaṅgaḷa bijayaṁ-gaisi tarandu jīrṇnōddhārava māḍisidarū  
 ubhaya-samayavū kūḍi Busuvi-ṣeṭṭiyarige Saṅgha-nāyka-paṭṭava kaṭṭidarū ||

### 345 (137).

*On the second stone, in the same place.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya

svasti śrī-janma-gēham nibhṛita-nirupamaurvānalōddāma-tējam  
 vistārantaḥ-kṛitōrvvī-taḷam amaḷa-yaśas-chandra-sambhūti-dhāmam  
 vastu-brātōdbhava-sthānakam atīśaya-satvāvalambam gabhīram  
 prastutyam nityam ambhōnidhi-nibham esegun Hoysalōrvvīśa-vaṁśam ||  
 adaroḷu kaustubhad ond-anargghya-guṇamaṁ dēvēbhad uddāma-sa-  
 tvad agurvvaṁ hina-raśmiy ujvaḷa-kaḷā-sampattiyam pārijā-  
 tad udāratvada pempan orvvane nitāntam tāḷdi tān alte pu-  
 ṭṭidan udvējita-vīra-vairi Vinyādityāvanī-pāḷakam ||

ka ||

vinayam budharām rañjise  
 ghana-tējam vairi-balaman alaḷise negaḷdam  
 Vinayāditya-nṛipāḷakan  
 anugata-nāmārtthan amaḷa-kīrtti-samarttham ||  
 ā-Vinayādityana vadhu  
 bhāvōdbhava-mantra-dēvatā-sannibhe sad-  
 bhāva-guṇa-bhavanam akhīḷa-ka-  
 ḷā-vīḷasite Keḷayab-arasiy embale pesariṁ ||

â-dampatige tanûbliavan  
 âdam Śachigam Surâdhipatigam mun ent  
 âdam Jayantan ante vi-  
 shâda-vidûrantaraṅgan Eṛeyaṅga-nṛipam ||  
 âtam Châlukya-bhûpâlana balada bhujâ-daṇḍam uddaṇḍa-bhûpa-  
 brâta-prôttuṅga-bhûbhṛid-vidalana-kulîsam vandi-sasyaṅgha-mêgham  
 śvêtâmbhøjâta-dêva-dviradana-sarad-abhrêndu-kmdâvadâta-  
 khyâta-prôdyad yaśas-śri-dhavalîta-bhuvanam dhîran êkāṅga-viram ||  
 Eṛeyan eleg enisi negaḷdird  
 Eṛeyaṅga-nṛipâla-tiḷakan aṅgane chelviñ-  
 g erevaṭṭu šila-guṇadin  
 neḡed Êchala-dêviyantu nōntarum olaṛé ||  
 ene negaḷd avar irvarggam  
 tanûbhavar megaḷdar alte Baliâlām Vi-  
 shṇu-nṛipâlakan Udayâdi-  
 tyan emba pesarindam akhîla-vasudhâ-taḷadoḷ ||  
 vṛi || avaroḷ madhyaman âgiyum bhuvanadoḷ pûrvvâparâmbhōdhiy e-  
 yduvinam kûḍe nimirchuv ondu nija-bâhâ-vikrama-kriḍey u-  
 dbhavadind uttaman âdan uttama-guṇa-vrâtaika-dhânam dharâ-  
 dhava-chûḍâmaṇi Yâdavâbja-dinapam śri-Viṣṇu-bhûpâlakaṇ ||  
 ka || eleg eseva Kôyatîr-ttat-  
 Taḷavanapuram ante Râyarâyapuram ba-  
 ḷala baḷeda Viṣṇu-têjô-  
 jvalanade benduvu baḷiṣṭha-ripu-durggaṅgaḷ ||  
 vṛi || initam durggama-vairi-durgga-chayamaṇi koṇḍam nijâkshêpadind  
 inibar bbbhûparan âjiyoḷ tavisidam tann astra-saṅghâtadind  
 inibargg ânatargg ittan udgha-padamaṇi kârūnyadind endu tann  
 anitam lekkade pēḷvoḷ Abjabbhavanum vibhrântan appam balaṇ ||  
 ka || Lakshmi-dêvi Khagâdhipa-  
 lakshmaṅ esedirdda Viṣṇuṅ ent ante valaṇ  
 Lakshmi-dêvi lasan-nṛiga-  
 lakshmânane Viṣṇuṅ agra-satiy ene negaḷdaḷ ||  
 avargge manôjanante sudati-jana-chittaman îḷkoḷalke sâlv-  
 avayava-sôbheyind Atannv emb abhidhânaman ânad aṅganâ-  
 nivahaman echchu muyvan aṇam ânade biraran echchu yuddhadoḷ  
 tavisuvon âdan âtma-bhavan apratimam Narasiṅha-bhûbhujam ||  
 paḍe-mât êṇi bandu kaṇḍaṅ amṛita-jalâdhi tam garbbadin gaṇḍa-vâtam  
 nuḍiv âtaṅ ennan embai pralaya-samayadoḷ mêreyaṇ mîṛi barppâ-  
 kaḷalannam Kâlanannam muḷida-Kuḷikanammaṇ yugântâgniyanam



siḍilannan̄i siṃhadannan̄i Puraharan̄ uri-gaṇṇannan̄ i-Nārasin̄ham̄ ||  
 ripu-sarppad-darppa-dāvānaḷa-baḷaḷa-sikhâ-jāḷa-kālāmbuvāhan̄i  
 ripu-bhûpôdyat-pradîpa-prakara-paṭutara-sphâra-jhanjîâ-samîran̄  
 ripu-nâgânika-târkshyan̄ ripu-nṛîpa-naḷinî-shaṇḍa-vêdaṇḍa-rûpan̄  
 ripu-bhûbhṛid-bhûri-vajran̄ ripu-nṛîpa-maḍa-mâtaṅga-sin̄ham̄ Nṛisin̄ham̄ ||

svasti samadhigata-paṇcha-mahâ-śabḍa mahâ-maṇḍalêśvara | Dvâravatîpura-varâ-  
 dhîśvara | Tuḷuva-baḷa-jaladhi-baḍavānaḷa | dâyaḍa-dāvānaḷa | Pāṇḍya-kuḷa-kamaḷa-  
 vêdaṇḍa | gaṇḍabhêruṇḍa | maṇḍalika-bêṇtekâra Chôḷa-kaṭaka-sûrekâra | saṅgrâma-  
 Bhîma | Kali-kâla-Kâma | sakaḷa-vandi-brînda-santarppaṇa-samagra-vîtarana-vinô-  
 da | Vāsantikâ-dêvî-labḍha-vara-prasâḍa | Yâdava-kuḷāmbara-dyuman̄i | maṇḍalika-  
 makuṭa-chûḍāman̄i kadana-prachaṇḍa | Malaparol-gaṇḍa | nāmâdi-praśasti-sahita  
 śrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noḷambavâḍi-Banavase-Hānu-  
 ṇagl-goṇḍa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysala-Nārasin̄ha-Dêvar | dakshiṇa-  
 mahî-maṇḍalam̄an̄i dusṭa-nigraha-śisṭa-pratipālana-pûrvvakam̄ sukha-saṅkathâ-  
 vinôdadin̄ rājyan̄-geyyuttam̄ ire tadya-pitṛi-Vishṇu-bhûpâḷa-pâḍa-padmôpaḷîvi ||

â-negaḷda Nārasin̄ha-dha-  
 rânâthaṅ Amara-patige Vâchaspativôl  
 tân esedan uchita-kâryya-vi-  
 dhâna-dharan̄ mânia-mantri Huḷḷa-chamûpan̄ ||

vṛi || akaḷaṅkam̄ pitṛi Vâji-vaiṇśa-tilakan̄i śrî-Yaksha-râjan̄ nijâm-  
 bike Lôkân̄bike lôka-vandite suśîlâchâre daivan̄ divi-  
 śa-kadamba-stuta-pâḍa-padman̄ Aruhan̄i nâthan̄i Yâdu-kshônîpâ-  
 ḷaka-chûḍāman̄i Nārasin̄han̄ enal ê-pemp-uḷḷanô Huḷḷapan̄i ||  
 dhareyan̄ geldirdḍa tiṇp-uḷḷanan̄ udadhiyan̄ ên-emba guṇp-uḷḷanan̄i Man-  
 daram̄an̄i mârkkolva pemp-uḷḷanan̄i amara-mahîjâtaman̄i mikka lôkô-  
 ttaram̄ app ârpp-uḷḷanan̄i Puḷḷanan̄i eseva Jinêndrân̄ghri-paṅkêja-pûjô-  
 tkaradol̄ talpoyd̄ alamp-uḷḷanan̄i anukarisal marttayan̄i âvoṇi samartthan̄i ||  
 sumanas-santati-sêvitam̄ guru-vachô-nirddishṭa-nîtikram̄an̄i  
 samadârâti-baḷa-prabhêdana-karan̄i śrî-Jaina-pûjâ-samâ-  
 ja-mahôtsâha-paran̄i Purandarana pempam̄ tâlḍi bhaṇḍâri-Hu-  
 ḷḷama-daṇḍâdhipan̄i irddapam̄ mahiyol̄ udyad-vaibhava-bhrâjitam̄ ||  
 satatan̄i prâṇi-vadham̄ vinôdam̄ anṛitâlâpam̄ vachal̄-prauḍhi san-  
 tatam̄ anyârththaman̄i ḷḍu kolvude valam̄ tējaṇi para-strîyaroḷ  
 rati saubhâgyam̄ anûna-kânkshe matiȳ âyt ellarggam̄ âr ppôltapar  
 bbrata-ratna-prakarakke śîḷa-bhaṭar ol̄-gâb-uḷḷanan̄i Huḷḷanam̄ ||  
 sthira-Jina-śâsanôddharan̄ar âdiyôḷ âr ene Râchamalla-bhû-  
 vara-vara-mantri Râyane baḷikke budha-stutan̄i appa Vishṇu-bhû-  
 vara-vara-mantri Gaṅgaṇane matte baḷikke Nṛisin̄ha-Dêva-bhû-  
 vara-vara-mantri Huḷḷane peṅaṅḡ in̄it uḷḷaḍe pēḷal̄ âgadê ||

Jina-gaditâgamârtttha-vidar asta-samasta-bahir-prapañchar aty-  
anupama-súddha-bhâva-niratar ggata-môhar enippa Kukkuṭa-  
sana-Maladhâri-dêvare jagad-gurugaḷ gurugaḷ nija-vratakk-  
ene guṇa-ganravakke toṇey âro chamûpati-Huḷḷa-râjanâ ||  
Jina-gêhoddharanaṅgaḷiṇ Jina-mahâ-pûjâ-samâjanaṅgaḷiṇ  
Jina-yôgi-braja-dânaḍiṇ Jina-pada-stôtra-kriyâ-nishṭheyiṇ  
Jina-sat-punya-purâṇa-saṃśravaṇaḍiṇ santôshamaṇi tâḷdi bha-  
vya-nutaṇi nichchalum inte poḷtu-gaḷevan śrî-Huḷḷa-daṇḍâdhipaṇi ||

ka || nippaṭame jîṇṇaṇi âdudan  
Uppaṭṭâytana mahâ-Jinêndrâlayamaṇi  
ni-pposatu mâḍidaṇi karam  
oppire Huḷḷaṇi manasvi Baṅkâpuradoḷ ||

mattain alliye ||

vri || kalitananunṇi viṭatvannunan uḷḷavan âdiyoḷ orvvan nrvviyoḷ  
Kaliviṭan emban âtana Jinâlayamaṇi nere jîṇṇam âdudan  
kali sale dânadoḷ para-ma-saukhya-ramâ-ratiyoḷ viṭanṇi vini-  
śchalav enisirda Huḷḷan adan ettisidaṇi Rajatâdri-tuṅgamaṇi ||  
priyadindaṇi Huḷḷa-sênâpati Kopaṇa-mahâ-tîrtthadoḷ dhâtiriyunṇi vâ-  
rddhiyunṇi uḷḷannaṇi chatur-vvîṇṣati-Jina-muni-saṅghakke niśchintamâg a-  
kshaya-dânaṇi salva pânṅiṇi bahu-kanakaman â-kshêtrajargg ittu sad-vri-  
ttiyan int i-lôkan ellam pogale biḍisidaṇi punya-puñjaika-dhâmaṇi ||  
â-Kellaṅgerey âdi-tîrttham adu munnaṇi Gaṅgarinṇi nirmṇitaṇi  
lôka-prastutaṇi âytu kâla-vaśaḍiṇi nâmâvaśêshaṇi baḷikk  
â-kalpa-sthiraṇi âge mâḍisidan i-bhâsvaj-Jinâgâramaṇi  
śrî-kântaṇi taḷadindan eyde kaḷasaṇi śrî-Huḷḷa-daṇḍâdhipaṇi ||

ka || pañcha-mahâ-vasatigaḷaṇi  
pañcha-su-kalyâṇa-vâñchheyiṇ Huḷḷa-chamû-  
paṇi chaturanṇi mâḍisidaṇi  
kâñchana-naga-dhairyaṇi eseva Kellaṅgereyoḷ ||

ka || Huḷḷa-chamûpana guṇa-gaṇaṇi  
uḷḷ-anituman âro nereye pogalaḷ nerevar  
baḷḷadoḷ aḷed udadhiya jaḷam  
uḷḷ-anituman âro pavaṇisaḷ nerevannar ||  
saṃśita-sad-guṇaṇi sakala-bhavya-nutaṇi Jina-bhâshitârtttha-nis-  
saṃśaya-buddhi Huḷḷa-pṛitanâ-pati kairava-kunda-haṃsa-sû-  
bhrâṇiśn-yaśaṇi jagan-nutadoḷ i-vara-Belguḷa-tîrtthadoḷ chatur-  
vvîṇṣati-tîrtthakṛin-niḷayamaṇi nere mâḍisidaṇi dal int idaṇi ||

ka || Gommaṭa-pura-bhûshaṇaṇi idu  
gommaṭaṇi âyt ene samasta-parikara-sahitaṇi

samnadadiṇ Hulla-chāmū-

paṇ māḍisidaṇ Jinōttamālayaman idaṇ ||

vṛi || paṛisūtraṇ nṛitya-gēhaṇ pravipula-viḷasat-paksha-dēsastha-sāiḷa-

sthira-Jaināvāsa-yugmaṇ vividha-suvidha-patrōllasad-bhāva-rūpō-

tkara-rājadvāra-harimṇyaṇ beras atula-chaturvviṇśa-tirtthēsa-gēhaṇ

paripūrṇaṇ puṇya-puṇja-pratinam esedud iṇ-andadiṇ Hullaṇindaṇ ||

svasti śrī Mūlasaṅghada Dēsiyagaṇada Pustakagachchhada Koṇḍakundānvaya-  
bhūṣaṇar appa śrī-Guṇachandra-siddhānta-dēvara śishyar appa śrī-Nayakīrtti-  
siddhānta-dēvar ent appar endode ||

vṛi || bhaya-mōha-dvaya-dūraṇaṇ madana-glōra-dhvānta-tivraṇiṣuvaṇ

naya-nikshēpa-yuta-pramāṇa-parinirṇitārttha-sandōhanaṇ

nayanānandana-sānta-kānta-tanuvaṇ siddhānta-chakrēsaṇaṇ

Nayakīrtti-brati-rājanaṇ nenedodaṇ pāpōtkaraṇ piṇgugum ||

kṛita-dig-jaitrav idhaṇ barutte Naraṣiṇha-kshōṇipaṇ kaṇḍu san-

matiyiṇ Gommaṭa-Pārśvanātha-Jinaraṇ matt i-chaturvviṇśati-

pratinā-gēhaman int ivarkke vinataṇ prōtsāhadiṇ biṭṭan a-

pratinallaṇ Savaṇēraṇ ūraṇ abhayaṇ kalpāntaraṇ salvinaṇ ||

adarke Nayakīrtti-siddhānta-chakravarttiḷaṇ mahā-maṇḍalāchāryyaran āchāry-  
yar mmaḍi ||

vṛi || tavad-auchityade Nāraṣiṇha-nṛipaniṇ tāṇ pettudaṇ sad-guṇā-

rṇṇavan i-Jaina-grihakke māḍidan achanḍaṇ Hulla-daṇḍādhipaṇ

bhuvana-prastutaṇ opputirppa Savaṇēṇ emb ūraṇ ambhōdhiyuṇ

raviyuṇ chandraṇuṇ urvvarā-valāyamuṇ nilvanneḷaṇ salvinaṇ ||

grāma-siṇey ent endade mūḍaṇa-deseyol Savaṇēra-Bekkan-eḍeya siṇie karaḍiy-  
are allin teṇka hiriy-obbeyiṇ pōgalu Bimbi-seṭṭiya kereya kōḍiya kiḷ-bayalu allin  
teṇka Barahāḷa kerey achchugaṭṭu mēreyāgi hiriy-obbeya basuriya teṇkaṇa kemb-  
areya huṇise teṇkaṇa deseyolu Bilattiya Savaṇēra eḍeya ereya diṇeya huṇiseya  
koḷa hiriy-āla allin haḍuvalu hiriy-obbeya sellā-moraḍiya haḍuvaṇa Baḷḷeyakereya  
teṇkaṇa-kōḍiya Baḷariya bana allind atta Taṛihaḍiya Kaliyamanakattada tāy-valḷa  
Jannavurada hiriya-kereya tāy-valḷa siṇie haḍuvaṇa deseyol Jannavurakkaṇ  
Savaṇēriṇgaṇ sāgara-maryyāde Jannavūra Savaṇēra kerey-ēriya naḍuvaṇa hiriya-  
huṇise siṇie baḍagaṇa-deseyol kakkina kōhu adara mūḍaṇa Biraḷjana kere ā-kerey-  
oḷage Savaṇēra Beḍuganahalliya naḍuve basuriya ḍeṇe allin mūḍal Ālaḷjana kum-  
mari allin mūḍa chilladare siṇie || i-sthaḷadind āda dravyaman illiy-āchāryyar i-  
sthānada basadigaḷa khaṇḍa-sphuṭita-jīrṇnōddhārakkaiṇ dēvatā-pūjegaṇ ranga-  
bhōgakkaiṇ basadige besa-keyva prajegaṇ ṛishi-samuḍāyad āhāra-dānakkaiṇ salisu  
vudu ||

idan āvaṇ nija-kāladol su-vidhiyiṇ pālippa lōkōttamaṇ

viditaṇ nirmaḷa-puṇya-kīrtti-yugamaṇ tāṇ tāḷdugum mattam int-



idan āvaṃ kiḍip-ondu keṭṭa-bageyaṃ tand ātan ālduṃ gabhi-  
ra-durantō (*Stops here*)

### 346 (137).

*On the right side of the same stone.*

śrīmat-Supârśva-dēvaṃ  
bhû-mahitaṃ mantri-Huḷḷa-Râjaṅgaṃ tad-  
bhâmini-Padmâvatigaṃ  
kshêmâyur-vvibhava-vṛiddhiyaṃ māl̥k abhavaṃ ||  
kamanîyânana-hêma-tâmarasadiṃ nêtrâsitâmbhôjadind  
amaḷâṅga-dyuti-kântiyiṃ kucha-rathâṅga-dvandvadiṃ Śrī-nivâ-  
sam enalu Padmala-dêvi râjisutaiṃ irppaḷu Huḷḷa-Râjântaraṅ-  
ga-marâḷaṃ ramiyippa padminiyaṃ nitya-prasâdâspadaṃ ||  
chala-bhâvaṃ nayanakke kârśyaṃ udarakk atyanta-râgaṃ padau-  
shṭha-lasat-pâṇi-talakke karkkaśate vakshôjakke kârshṇyaṃ kacha-  
kk alasatvaṃ gatig allad illa hṛidayakk endandu Padmâvati-  
lalanâ-ratnada rūpa-śīla-guṇamaṃ pōlvannar âr kkânteyar ||  
Uragêndra-kshira-nîrâkara-Rajatagiri-śrī-sita-chchhatra-Gaṅgâ-  
Hara-hâs-Airâvatêbha-sphaṭika-vṛishabha-śubhrâbhra-nîhâra-bârâ-  
mara-râja-śvêta-paṅkêruha-Haḷadhara-Vâk-chhaṅkha-haṃsêndu-kundô-  
tkara-chañchat-kîrtti-kântaṃ budha-jana-vinutaṃ Bhânukîrtti-vratindr-  
aṃ ||  
śrī-Nayakîrtti-muniśvara-  
sûnu-śrī-Bhânukîrtti-yatipatig ittaṃ  
bhû-nutan app â-Huḷḷapa-  
sênâpati dhârey-eṛedu Savaṇêṛ-ûraṃ ||

### 347 (137).

*On the left side of the same stone.*

svasti śrī-jayâbhyudayaś cha Saka-varushaṃ 1200 neya Bahudhânya-saṃvat-  
sarada Chaitra-su 1 Su | Bhaṇḍâriyayyana basadiya śrī-Dêvaravallabha-dê[va] rige  
nityâbhishêkakke akshaya-bhaṇḍâravâgi śrīmanu-mahâ-maṇḍalâchâriyaru Uda-  
chandra-dêvara śishyaru Munichandra-dêvaru ga 2 pa 5 kkaṃ hâl̥u mâna 2  
śrīmatu-Chandraprabha-dêvara śishyaru Padumaṇandi-dêvaru koṭṭa pa 9 ha ¼  
śrīman-mahâ-maṇḍalâchâriyaru-Nêmichandra-dêvara tamma Sâtaṇṇanavara maga  
Padumaṇṇanavaru koṭṭa ga 1 pa 2 Munichandra-dêvara aḷiya Âdiyaṇṇa ga 1 pa 2½  
Bammi-seṭṭiyara tamma Pârisa-dêva ga 1 pa 2½ Jannavurada sênabôva Mâdayya  
ga 1 pa 2½ âtana tamma Pârisa-dêvayya Siṅgaṇṇa pa 6¼ sênabôva Padumaṇṇana

Ins.

maga Chikkaṇṇa ga pa 1 Bhāratiyakkana Nemmaveyakka pa 1 Aggappage . .  
 śrīman-mahā-maṇḍalāchāriyaṇṇa rāja-gurugaḷum appa śrī-Mūlasaṅghada samu-  
 dāyaṅgaḷa Durumukhi-saṃvatsarada Āshāḍha-su 5 Âḥ śrī-Gommaṭa-dēvar śrī-Kama-  
 ṭha-Pārisīva-dēvaru Bhaṇḍāryyayana basadiya śrī-Dēvaravallabha-dēvaru mukhya-  
 vāda basadigaḷa dēva-dānada gadde beddalu sahita khāṇa abhyāgati kaṭaka-sēse  
 basadi-manakshata yivu muntāgi yēnuvanuṇṇa kolliṇṇu endu biṭṭu śrī-Belugula-tīrtth-  
 ada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha-aṇṇuṇṇa gaudu-prajegaḷu mu-  
 ntāgi śrī-Dēvaravallabha-dēvara Hāḍuvarahallige Sambhu-dēva anyāyavāgi maḷa-  
 brayavāgi komba gadyāṇa aydanu ā-Dēvaravallabha-dēvara raṅga-bhōgakke salu-  
 udu ā-hallīya ashta-bhōga-tēja-sāmya kiṇṇukula yēn ādoḍaṇṇa ā-Dēvaravallabha-  
 dēvara raṅga-bhōgakke salu

## 348.

*On a stone leaning against the southern wall of the enclosure  
 of the same basti.*

..... chhanan ..... śāsanam  
 .. parōksha ..... yya .. dbhu ..... nuḍi ..... lāntaraka ..  
 llāya-dēvaru tat-sishya ..... jya .. dātā ..... tat-sishya ..  
 ..... Abheyanandi ..... siddhānti-dēvaru dēva .....  
 .. ddhānti-dēvaru ..... vachandra ..... Surakīrtti-traivi ....  
 ..... chandra-bhaṭṭā ..... Guṇachandra-..... bhaṭṭāraka . . . . .  
 ..... bhaṭṭārakaru ..... kaṭakā ..... tra ..... ta kamala  
 .... praha ..... dhyāhṇa-kalpavriksha-Vāsupū .. ya .... sikshati .. ka śrī ...  
 ..... du ..... yōgi-tiḷa ..... daṇṇa śrīmā ..... tayātina-  
 ka tat-pra ..... ve ॥ śrī-kū ..... yava ..... tāya .....  
 ramala ..... m anvayābhidhāna abhinava-svāra cha chatu ..... chakra-  
 vartti .... mā ra ..... t-prame .....  
 gu .....  
 .....  
 ppa ..... kkaṇ paḍi .....  
 .....

## 349 (138).

*On the west side of the same basti.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāṇchhanan  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥  
 bhadrāṇṇa bhūyāj Jinēndrāṇṇa śāsanāyāgha-nāśinē  
 ku-tīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ॥

- svasti Hoysala-vamśāya Yadu-mūlāya yad-bhavaḥ  
kshatra-mauktika-santānaḥ prithvi-nāyaka-maṇḍanaḥ ॥  
śrī-dharmābhyaudayābja-shaṇḍa-taraṇis saṇyaktva-chūḍāmaṇir  
nnīti-śrī-saraṇir pratāpa-dharaṇir ddānārtthi-chintāmaṇih  
vaṇṣē Yādava-nāmnī mauktika-maṇir jātō jagan-maṇḍanaḥ  
kshirābdhāv iva kaustubhō'tra Vinayādityāvanīpālakaḥ ॥
- api cha ॥ Śrī-kāntā-kamaṇīya-kēli-kamaḷōllāsāt su-nityōdayād  
darppāndha-kshitipāndhakāra-haraṇād bhūyaḥ pratāpānvayāt  
dik-chakrākramaṇād viśat-kuvalāya-pradhvaṇsanād bhūtaḷē  
khyātō'nvarttha-nijākhyayaisha Vinayādityāvanīpālakaḥ ॥  
Dhātrā tri-lōkōdara-sāra-bhūtair aṇṣair minudā svasya vinirminitēva  
tasya priyā Kēliya-nāma-dēvī Manōja-rājya-prakṛitir bābhūva ॥  
tayōr abhūd bhū-nuta-bhūri-kīrttir parākramākṛānta-dig-anta-bhūmiḥ  
tanūbhavaḥ kshatra-kuḷa-pradīpaḥ pratāpa-tuṅgōnv Eṇyaṅga-bhūpaḥ ॥  
vitarāṇa-latā-vasantaḥ pramadā-rati-vārdhhi-tārakā-kāntaḥ  
sākshāt samara-Kṛitāntō jayati chiraṇ bhūpa-makuṭa-maṇir Eṇyaṅgaḥ ॥
- api cha ॥ śarad-aṇṇita-dyuti-kīrttir mManasija-mūrttir vvīrōdhi-Kuru-Kapikētuh  
Kali-kāla-jaladhi-sētur jayati chiraṇ kshatra-maṇi-maṇir Eṇyaṅgaḥ ॥
- api cha ॥ Jaya-lakshmiṇi-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ praṇūta-guṇa-tuṅgaḥ  
bhūri-pratāpa-raṅgō jayati chiraṇ nṛipa-tirīṭa-maṇir Eṇyaṅgaḥ ॥
- api cha ॥ Lakshmiṇi-prēma-nidhir vvidagdha-janatā-chāturyya-charchchā-vidhir  
vvīra-śrī-naḷinī-vikāsa-mihirō gāmbhīryya-ratnākaraḥ  
kīrtti-śrī-latikā-vasanta-samayasaundaryya-lakshmīmayasa  
śrīmān Eṇyaṅga-tuṅga-nṛipatiḥ kailā kair ṇṇa samvārṇṇyatē ॥
- api cha ॥ kaś śaknōty Eṇyaṅga-maṇḍalapatēr ddōr-vvikrama-kṛidānaṇ  
stōtuṇ Mālava-maṇḍalēsvara-purīṇ Dhārām adhākshīt kshaṇāt  
dōḥ-kaṇḍūla-karāḷa-Chōḷa-katakam drāk kāndīśikam vyadhān  
nirddhāmākṛita Chakraḡōṭṭam akarōd bhaṅgam Kaḷiṅgasya cha ॥  
kāntā tasya Latāntabāṇa-lalanā lāvāṇya-puṇyōdayais  
saubhāgyasya cha viśva-vismayakṛitaḥ pātrī dharitṛi-bhṛitaḥ  
putrīvad vilāsat-kalāsusakalāsv Ambhōjayōnēr vvdhūr  
āsīd Êchala-nāma-puṇya-vanitā rājñī yaśās-śrī-sakhī ॥
- api cha ॥ kuntala-kadalī-kāntā prithu-kucha-kumbhā madālasā bhāti sadā  
Smara-samara-sajja-vijaya-mataṅgōdbhava-chāru-mūrttir Êchala-dēvī ॥
- api cha ॥ Sachīva Śakraṇ Janakātmajēva Rāmam Girīndrasya sutēva Śambhuṇ  
Padmēva Viśṇuṇ madayaty ajasraṇ sānaṅga-lakshmiḥ Eṇyaṅga-bhū-  
paḥ ॥  
Kausalyayā Daśarathō bhuvī Rāmachandraṇ śrī-Dēvakī-vanitayā Vasu-  
dēva-bhūpaḥ



Kṛishṇaṃ Sachī-pramadayêva Jayantam Indrô Vishṇuṃ tayâ sa nṛipatir  
jjanayâmbabhûva ॥

udayati Vishṇau tasminn anêśad ari-chakra-kuḷam ilâdhipa-chandrê  
adhikata-ra-śriyam abhajat kuḷaya-kulam aśvad amaḷa- dharmmâmbhō-  
dhiḥ ॥

api cha ॥ nirddalita-Kôyatûrô bhasmîkṛita-Koṅga-Râyarâyapurah  
ghaṭṭita-Ghaṭṭa-kavâṭah kampita-Kâñchîpuras sa Vishṇu-nṛipâlah ॥

api cha ॥ atula-nija-bala-padâhati-dhûlikṛita-tad-Virâṭa-narapati-durggah  
vana-vâsita-Vanavâsô Vishṇu-nṛipas taralitôru-Vallûrah ॥

api cha ॥ nija-sênâ-pada-dhûlî-karddamita-Malaprahârîṇî-vâriḥ  
Kaḷapâḷa-śônîtâmbu-nisâtikṛita-nija-karâsir avanipa-Vishṇuḥ ॥

api cha ॥ Narasiṃha-varmma-bhûbhûja-Sahasrabhûja-bhûja-Paraśurâmô'pi  
chitraṃ Vishṇu-nṛipâḷaś śatakṛitvô'py âji-nihita-śatru-kshatraḥ ॥  
Adiyama-prithu-śauryyâryyama-Râhuś Cheṅgiri-girindra-hati-pavi-daṇḍ-  
ah ॥

Talavanapura-lakshmiṇ punar aharaḥ jayam iva ripôś sa Vishṇu-  
nṛipah ॥

api cha ॥ chakri-prêshita-Mâlavêśvara-Jagaddêvâdi-sainyârṇnavam  
ghûṛṇnantam sahasâpibat karataḷênâhatya mṛityu-prabhuh  
prâk paśchâd asinâgrahîd iha mahim tat-Kṛishṇavêṇṇâvadhi  
śrî-Vishṇur bbbhûja-daṇḍa-chûṛṇnita-nitântôtṭtuṅga-Tuṅgâchalah ॥

api cha ॥ Iruṅgôḷa-kshônîpati-mṛiga-mṛigârâtir atulah  
Kadamba-kshônîśa-kshitiruha-kuḷa-chchhêda-paraśuh  
nija-vyâpâraika-prakaṭita-lasach-chhauryya-mahimâ  
sa Vishṇuḥ prithviśô na bhavati vachô-gôchara-guṇah ॥  
sâkshâl Lakshmîr vvipad-apagamê viśva-lôkasya nâmnâ  
Lakshmî-dêvî viśada-yaśasâ digdha-dik-chakra-bhittih  
dripyad-vairi-kshitipa-Ditija-vrâta-vidhvaṃsa-Vishṇôḥ  
Vishṇôś tasya prañaya-vasudhâsit sudhâ-nirmmitâṅgi ॥  
brahmâṇḍa-bhâṇḍa-bharitâmaḷa-kîrtti-lakshmi-  
kāntas tayôr ajani sūnur Ajâtaśatruḥ  
prithviśa-Pāṇḍu-Prithayôr iva Purpachâpô  
Daityadvishat-Kamalayôr iva Nârasimhah ॥

api cha ॥ garbbam Barbbara muñcha kâñchana-chayam Chôḷâśu râśîkuru  
kshêmaṃ bhikshaya Chêra chîvara-mukhō dūrêṇa vijñâpaya  
svam Gaudêti Nṛisimha-bhûri-nṛipatêr mmadhyê-sadas sarvvadâ  
durvvâras sarati dhvaniḥ pariḷanâ nirghhâta-nirghhōsha-jit ॥

api cha ॥ śauryyaṃ naisha Harêḥ paratra taraṇêr anyatra tējasvitam  
dānitvam kariṇaḥ paratra radhinâm anyatra kîrttiṇ radât

râjyaṃ chandramasaṃ paratra viśhamâstratvaṃ cha Purpâyudhiâd  
anyatrânya-janê manâk cha sahatê śrī-Nārasimhō nṛipaḥ ॥

api cha ॥ sa bhujabala-Vīra-Gaṅga-pratāpa-Hoysalāpara-nāmā ॥  
pālayati chatus-samayaṃ maryaādām ambunidhir ivāti-prītyā  
Chāgala-dēvi-ramaṇō Yādava-kuḷa-kamaḷa-viṃśa-mārttaṇḍa-śrīḥ ॥  
chhitvā dṛipta-virōdhi-vaṃśa-gahanaṃ dig-jaitra-yātrā-vidhāv  
āruhyōdaya-bhūdharaṃ ravir ivādrim dīpa-vartti-śrīyā  
natvā dakṣiṇa-Kukkuṭēsvara-Jina-śrī-pāda-yugmaṃ nidhiṃ  
rājyasyābhuyadāyā kalpitam idaṃ svasyātina-bhaṇḍārīṇā ॥  
sarvādhikārīṇā kāryya-vidhau Yōgandharāyaṇād  
api dakṣheṇa nītijña-gururā cha Gurōr api ॥  
Lōkāmbikā-tanūjēna Jakki-rājasya sūnūnā  
jyāyasā lōka-rakṣaika-lakṣmaṇāmarayōr api ॥  
Maladhāri-svāmi-pada-prathita-mudā Vāji-vaṃśa-gaganāṃśumatā  
hima-ruchinā Gaṅga-mahī-nikhila-Jināgāra-dāna-tōyadhi-vibhavai ॥  
dūrikṛita-Kaḷi-syūta-nṛi-kaḷaṅkēna bhūyasā  
charitra-payasā kīrtti-dhavalīkṛita-diśālīnā ॥  
tri-śakti-śakti-nirbbhinna-madavad-bhūri-vairīṇā  
Hullapēna jagan-nūta-mantri-māṇikya-maulīnā ॥  
chatur-vvīṃśati-Jinēndra-śrī-nīlayaṃ Malayāchalaṃ  
sad-dharma-chandanōdbhūtau dṛiṣṭvā nirmāpitam tataḥ ॥  
dvitīyaṃ yasya samyaktva-chūdāmaṇi-guṇākhyayā  
Bhavyachūdāmaṇi nāma tasmai prītyādadāt tataḥ ॥  
dānārthtaṃ Bhavyachūdāmaṇi-Jina-vasatau vāsīnāṃ san-munīnāṃ  
bhōgārthtaṃ chānu-jīrṇōddharaṇam iha Jinair aṣṭa-vidhy-archchanār-  
tthaṃ  
śrī-Pārśva-svāminā cha tri-jagad-adhipatēḥ Kukkuṭēsasya patyuh  
puṇya-śrī-kanyakāyā vivahana-vidhayē mudrikām arppayan vā ॥

ēkāśīty-uttara-sahasra-Śaka-varshēshu gatēshu Pramādhī-saṃvatsarasya Pushya-  
māsa-śuddha-Śukravāra-chaturdāśyām uttarāyaṇa-saṅkrāntau śrī-Mūlasaṅgha-  
Dēśiyagaṇa-Pustakagachchha-saṃbandhinaṃ vidhāya ॥

Narasimha-Himādri-tad-udhrita-kaḷasa-hrada-ka-Hulla-kara-jihvikeyā  
nata-dhārā Gaṅgāmbuni sna chatur-vvīṃśati-Jinēsa-pāda-sarasīmadhyē ॥  
Savanērum adād bhūpatir agāṇita-Bali-Karṇa-nṛipati-Śibi-Khacharapatih  
pragūṇita-Kubēra-vibhavas tri-guṇīkṛita-simha-vikrainō Narasimbālī ॥

ataḥ pa[ra] grāma-simābhidhāsyatē tatra pūrvvasyāṃ diśi Savanēra Bekka-  
na yaḍeya simō karaḍiy-are<sup>1</sup> allīṃ teṅka hiri-obbeyiṃ pōgalu Bimbiseṭṭiya-kere-

ya kôḍiya kibbayalu<sup>1</sup> allim tenka Barahâla-kereya achchugaṭṭu mêreyâgi hiri-  
obbeya basuriya tenkaṇa kembareya hunise dakshinasyâm diṣi Biḷattiya Savaṇêra  
yaḍeya ereya diṇeya huniseya koḷa hiri-âla<sup>1</sup> allim haḍuvalu hiri-obbeya sellâ mora-  
ḍiya haḍuvaṇa Baḷḷeyakereya tenkaṇa-kôḍiya Baḷariya bana allind atta Tarihaliya  
Kaliyamanakattâda tây-valḷa Jannavurada hiriya kereya tây-valḷa sime<sup>1</sup> paṣchi-  
mâyâm diṣi Jannavurakkam Savaṇêringam sâgara-mariyâde Jannavûra Savaṇêra  
kerey-êriya naḍuvaṇa hiriya-hunise sime<sup>1</sup> uttarasyâm diṣi kakkina kôhu aḍara mûḍa-  
ṇa Bîrajjana-kerey â-kereyolage Savaṇêra Beḍuganahalliya naḍuve basuriya doṇe<sup>1</sup>  
allim mûḍal Âlajjana kummari allim mûḍa chilladare sime<sup>1</sup> ||

sâmânyô'yaṃ dharmma-sêtur nṛipânâṃ kâlê kâlê pâlanîyô bhavadbhiḥ  
sarvvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachand-  
raḥ ||

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ  
shasṭhiṃ varsha-sahasrâṇi viśṭhâyâṃ jâyatê krimiḥ ||  
na visham visham ity âhur ddêva-svaṃ visham uchyatê<sup>1</sup>  
visham êkâkinaiṃ hanti dêva-svaṃ putra-pautrakam ||  
śaraj-jyôtsnâ-Lakshmi-vapushi bahalaś chandana-rasô  
diśâdhiśa-strinâṃ sphuraḍ-uru-dukûlaika-vasanam  
triḷôka-prâsâda-prakaṭita-sudhâ-dhâma viśadam  
yaśô yasya śrîmân sa jayati chiram Huḷḷapa-vibhuḥ ||  
astu svasti chirâya Huḷḷa bhavatê śrî-Jaina-chûḍâmanê  
bhavya-vyûha-sarôja-shaṇḍa-taraṇê gâmbhîryya-vârânnidhê  
bhâsvaḍ-viśva-kalâvidhê Jina-nuta-kshîrâbdhi-vṛiddhindavê  
svôdyat-kîrtti-sitâmbujôdara-lasad-vârâsi-vâr-bbindavê ||

śrî-Gommatâ-purada tippe-sunkadalli aḍakeya hêringe 200 hasumbege ayvattu  
uppu hê ..... ge bisige 1 hasumbe gôphala 5 melasu  
hêringe baḷḷa 1 hasumbege mâna 1 maṇipannâyadalli eleya .....  
..... rega hâga 1 mël-ele 200 gâṇa-dere initumam tamma-sunkad  
adhikâradandu chatur-vviṇṣati-tîrtthakara pû .....  
... pradhâna sarvvâdhikâri hiriya-bhaṇḍari Huḷḷayyaṅgaḷu heggeḍe Lakkayyaṅ-  
gaḷum heggeḍe A ..... Hoysaḷa-Nâra-  
siṇha-Dêvana kayya bêḍikoṇḍu biṭṭaru || ippatta-nâlvara mane-dere pa .....  
..... tâṃ nuḍidudê sad-vâṇi tanna pêḷd andadoḷ âr  
ṇnaḍadoḷ ade mârggam endade naḍedu .....  
.....

śaśiyind ambaram abjaḍim tîḷi-goḷam nêtraṅgaḷind ânanam  
posa-mâvim banam Indranim Tridivam âsé .....  
..... kîrtti-dêva-muniyim saiddhânta-chakrêśanind



eseguṃ śrī-Jina-dharmnam endade baḷikk ê-vaṇṇipaṇ baṇṇipaṇ ||  
 ..... tau labyâ chamû-nâyakaḥ | śrī-Huḷlas Savaṇēru-  
 m êvam adadâd âcha ..... ta-śrī-Naya .....  
 ..... ktyâ mudâ dhârâ-pûrvvakam urvvarâ-stuti-bhṛi  
 ..... mma ..... śrī  
 śrī ||

bhavyâmbhōruha-bhâskaras Surasarin-nihâravu .....  
 ..... kṛi ..... niḥ purârtthya-ratnâkaraḥ |  
 siddhântânubudhi-varddhanâmṛitakaraḥ Kandarppa-śailâsanis  
 sô'yaṇ viśruta-Bhânukîrtti-muni ..... taṇ bhûtaḷê ||

## 350.

*At the same basti, on a pillar in the room to the right of the entrance.*

Piṅgaḷa-sa ..... ddha 5 lu Sa ..... gaṇa-Pusta ..... ndânvayada .....  
 rtti-panḍitâchâ .... tarakalagu ..... ra madavaḷige Ki .... iṅkipûra dana  
 .. ..... mi seṇṭiyara ..... Belugulake ba

## 351 (139).

*In the cow-shed to the north of the Maṭha.*

śrīmat-parama-gambhīra-syâdvâdâmôgha-lânchhanam  
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
 svasti śrī-Varddhamânasya varddhamânasya śâsanê  
 śrī-Koṇḍakunda-nâmâbhûch chatur-aṅgula-châraṇaḥ ||  
 tasyânveyê'jani khyâtê vikhyâtê Dêśikê gaṇê  
 guṇi Dêvendra-siddhânta-dêvô Dêvendra-vanditaḥ ||

avara santânadoḷ ||

vṛi || para-vâdi-kshitibhrin-nisâta-kulîsam śrī-Mûlasaṅghâbja-shaṭ-  
 charaṇam Pustakagachchha-Dêśigagaṇa-prakhyâta-yôgîśvarâ-  
 bharaṇam Manmatha-bhañjanam jagadoḷ âdam khyâtan âdam Divâ-  
 karanandi-bratipam Jinâgama-sudhâmbhôrâśi-târâdhipam ||  
 ant enal int enalk aṛiyen eyde jagat-traya-vandiyar appa pem-  
 pam taḷedirdar embudane ballen ad allade samyamam chari-  
 tram tapam emb iv attalaḡam intu Divâkaranandi-dêva-si-  
 ddhântigargg endad ondu rasanôktiyoḷ ân adan entu baṇṇipem ||

tat-śishyar appa ||

nereye tanutram ikkidavol iṛda malan tine meyyan ormmeyum  
 turisuvud illa nidde vare maggulan ikkuvud illa bâḡilaṇ

kiṛu terey embud ill uḡuḷvud illa malaṅguvud ill Ahindranuṃ  
nerevane baṇṇisal guṇa-gaṇāvaliyaṃ Maḷadhâri-dêvaruṃ ||

avara śiṣhyar ||

vri || Kantu-madâpahar ssakaḷa-jiva-dayâpara-Jaina-mârgga-râ-  
ddhânta-payôdhigaḷu vishaya-vairigaḷ uddhata-karṇma-bhañjanar  
ssantata-bhavya-padina-dinakṛit-prabharuṃ Śubhachandra-dêva-si-  
ddhânta-munîndraruṃ pogalvud ambudhi-vêshṭita-bhûri-bhûtaḷaṃ ||  
int ivara gurugaḷ appa śrîmad-Divâkaraṇandi-siddhânta-dêvaru ||

vri || â-muni diksheyaṃ kuḍe samagra-tapô-nidhiy âgi dâna-chin-  
tâmaṇiy âgi sad-guṇa-gaṇâgraṇiy âgi dayâ-dama-kshamâ-  
śrî-mukha-lakshmiy âgi vinayârṇava-chandrikey âgi santataṃ  
Śrîmati-gantiyar nneḡaḷdar urvviyoḷ urvvare kûrttu kîrttisalu ||  
Śrîmati-gantiyar jḡita-kashâyigaḷ ugra-tapaṅgaḷindam int  
î-mahiyoḷ pogarttege negarttege nōntu samâdhiyim jagat-  
svâmiy enippa pempina Jinêndrana pâda-payôja-yugmamam  
prêmade chittadoḷ nilisi dêva-nivâsa-vibhûtig eydiḷaḷu ||

Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Pâlguṇa-śuddha-paṇchami-  
Budhavâradandu saṇnyasana-vidiyim Śrîmati-gantiyar mṃmuḷipi dêva-lôkakke  
sandar ||

agaṇitam ene châru-tapaṃ  
praguṇite guṇa-gaṇa-vibhûshaṇâḷaṅkritey int  
agaṇita-nija-guruge nisi-  
dhigeyaṃ Mânkabbe-gantiyar mṃmâḷdisidar ||  
karuṇaṃ prâṇi-gaṇaṅgaḷoḷ chaturatâ-sampatti siddhântadoḷ  
paritôshaṃ guṇa-sêvya-bhavya-janadoḷ nirinmatsaratvaṃ muni-  
śvararoḷ dhîrate ghôra-vîra-tapadoḷ kaygaṇmi poṇṃmal Divâ-  
karaṇandi-vrati pempan êṃ taḷedanô yôḡindra-brindaṅgaḷoḷ ||

352 (140).

*On a copper-plate in the same Maṭha.*

[Ia] śrî svasti śrî Śâlivâhana-saka-varusha 1556 neya Bhâva-saṃvatsarada  
Âshâḍa-śudda 13 Stiravâra Brahma-yôgaḍallu śrîman-mahâ-râjâdhirâja râja-para-  
mêśvara ari-râya-mastaka-śûla śaraṇâgata-vajra-paṇjara para-nârî-sahôdara satya-  
tyâga-parâkrama-mudrâ-mudrita bhuvana-vallabha suvarṇa-kalasa-stâpanâchâry-  
ya shaḍ-darṃma-chakrêśvarar âda Maiyisûra-paṭṭaṇa-puravarâdhîśvarar âda Châ-  
ma-Râju-Voḍeraianavaru dêvara Beḷuḡuḷada Gumma[ṭa]-nâtha-svâmiyâvara  
archana-vṛittiya svâstiyanu stânadavaru tamma tamma anupa[Ib] tyadind â-vart-  
aka-gurastarige aḷahu-bôgyaviy âgi koṭṭu aḷahu-gâraru bahu-kâlâ anûbhavisi

baruttâ yiralâgi Châma-Râja-Voḍeyar-aiyanavaru vichârisi aḍahu-bôgyâviya anu-  
bhavisi baruttâ yidanta varttaka-gurustaranu kareyisi | stânadavarige nîvu koṭa-  
antha sâlavanu tîrisi koḍisivu yendu hêlalâgi varttaka-gurastaru âḍida mâtû tâvu  
stânadavarige koṭantha sâlavu tamina tande-tâyigalige puṇyav âgaliy endu dhâra-  
dattavâgi dhâreyanu yeradu koṭṭevu yendu samastaru aḍalâgi | stânadavarige  
varttaka-gurustara kaiyallu | Gummaṭa-nâtha-svâ[IIa]miya sannidhiyalli dēvaru-  
guru-sâkshiyâgi dhâreyanu yarisi a-chandrârkkâ-stâyavâgi dēvata-sēveyanu mâḍi-  
koṇḍu sukaḍalli yîharu endu biḍisi koṭṭa dharmâ-sâsana munde Beluḡuḷada stân-  
adavaru svâstiyanu avânân obbanu aḍahu-hiḍidantavaru aḍava koṭantavaru dharu-  
sana-dharmakke horagu stâna-mânyake kârūṇav illa | yisṭakku mîri aḍava koṭa-  
ntavaru aḍava hiḍidantavarunu î-râjyakke adhipatiy âgiddantha dhoreḡaḷu î-dēvara  
dharmanavanu pûrva-mērege naḍasal-uḷḷavaru || î-mērege naḍasal ariyade upêksheya  
doreḡalige Vâraṇâsiyalli sahasra-[IIb]kapileyanu Brâhmaṇannu konda pâpakke  
hōharu yendu baresi koṭṭa dharmâ-sâsana maṅgaḷa-mahâ śrî śrî śrî

## 353.

*Pûrṇaiya's sanad in the possession of the same Maṭha.*

Śukla-saṃvatsarada Phâlguṇa ba 8 Budhavâradalu śrîmattu Pûrṇaiya-  
navaru Kikkêri Âmila Gavuḍaiyage barasi kaḷuhista kârya aḍagi sa .. da  
keḷagaṇa Dharmastalaḍindâ Komâra-heggaḍiyavaru Śravaṇabalaḡuḷakke dēvara  
darusaṇakke bandu yiddu hajûrige bandu yiddu arike-mâḍikoṇḍadu pûrvakke  
Kṛishna-Râja-Vaḍayaravaru Śravaṇabalaḡuḷadalli yiruva Chikka-Dēvarâya-  
kalyâṇi-saṃpâda dâna-śyâli-dharmakke Kikkêri-Tâlûka Kabâlu yamba grâma-  
vannu naḍasikoṇḍu baruvante sannadu baraśi koṭṭuddu hâjaru yidhe yandu  
tandu tōrisidarindâ kaṭle-mâḍsi yidhittu yî-Kabâlu-grâmada huṭṭuvali yîga gu  
80 °0 yambattu varahâ yiruvadarindâ Śravaṇabalaḡuḷadalli yiruva Chikka-  
Dēvarâya-kalyâṇi-saṃpâdalli naḍava dâna-śyâli-dharmakke Gômaṭêśvara-  
pûjige Śravaṇabalaḡuḷadalli yiruva maṭada sanṇyâsi Chârakîrti-paṇḍitâchâryara  
maṭakke da vechchakke sahâ grâmavannu Pramôḍûta-saṃvatsarada ârabyâ  
grâma yivara tâbê-mâḍsi nemmadi-gûḍi naḍasikoṇḍu baruvadû yî-grâmadalli  
pâlû-bûmiṣṣâḡuvali mâḍsikoṇḍu kere kaṭṭe kaṭṭisikoṇḍu grâmakke râjapattu tandu  
yênu jâsti huṭṭuvali yivaru mâḍikoṇḍâgyû sadari barada maṭada vechchakke dēvara  
pûjige dâna-syâlige sahâ upayôgâ-mâḍikoḷuvadê horatu sarakârada taṇṭe mâḍa-  
kelasav illâ sarâga-gûḍi naḍasikoṇḍu baruvadu târiku 28 ne mâhe Mârchi sâla 1810  
ne yisaviyallu\* sadri barada mērige naḍaisikoṇḍu barudu śrî\* tâjâkalam yî-sanna-  
du daptarakke baraśi koṇḍu asala sannadunne hidakke koḍuvadu\* ruju śrî\* paiva-  
staki Pâlguṇa ba 10 Śukravâra stalaḷa ḍâkalu

\* The portions between these marks are in big characters.



*Mummaḍi-Krishna-Rāja-Odeyar's sanad in the possession of the same Maṭha.  
(Persian seal.)*

Srikanṭhāchyuta-Padmajādi-divishad-vaktrôddha-tējaḥ-chhaṭā-  
sambhūtām atibhīṣhaṇa-praharaṇa-prôdbhāsi-bāhāshṭakām |  
garjat-Sairibha-daitya-pâtita-mahâ-śûlām tri-lôki-bhaya-  
prônmâtha-vrata-dīkshitām bhagavatīm Châmunḍikām bhāvayê ||  
nidānam siddhānam nikhila-jagatām mûlam anagham  
pramānam lōkânām prañaya-padam aprākṛita-girām |  
paraṇ vastu śrīmat parama-karuṇāsāra-bharitām  
pramôdān asmākam dīśatu bhavatām apy avikalām ||  
Harêr līlā-varāhasya daṃshṭrā-daṇḍas sa pātu naḥ |  
Hēmādri-kalāsā yatra dhātrī chhatra-śrīya[m] dadhau ||  
nānas tē'stu Varāhāya līlayôddharatê mahīm |  
khura-madhyā-gatô yasya Mēruḥ kaṇakaṇāyatê ||  
pātu trīṇi jaganti santatam akûpārād dharām uddharan  
kriḍā-krôḍa-kaḷēbaras sa bhagavān yasyaika-daṃshṭrāṅkurê |  
kûrmaḥ kandati nālati dvirasanah patranti dig-dantīnô  
Mēruḥ kôśati mēdinī jalajati vyômāpi rôlambati ||

svasti śrī vijayābhyudaya-Śālivāha-śaka-varshagaḷu 1752 sanda vartamāna-Vikṛi-  
ti-nāna-samvatsarada Śrāvaṇa ba 5 Sômaṇaradallu Âtrēya-sagôtra Âśvalāyana-sûtra  
Ruk-śākhānuvartigaḷ āda yimmaḍi-Krishna-Rāja-Vaḍayaravara putrarāda Chāma-  
Rāja-Vaḍayaravara putrarāda śrīmat-samasta-bhûmaṇḍala-maṇḍanāyamāna-nikhi-  
la-dēśāvataṃsa-Karnāṭaka-janapada-sampad-adhishṭhānabhûta-śrīnan-Mahīśtra-  
mahâ-samsthāna-madhyā-dēdīpyamānāvīkala-Kalānidhi-kula-kramāgata-Rāja-kshi-  
tipāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravarti-maṇḍalānubhûta-divya-  
ratna-simhāsanārûḍha śrīmad-rājādhirāja rāja-paramēśvara prauḍha-pratāpāprati-  
ma-vīra-narapati birud-ent-embara-gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-  
kalānidhi śaṅkha-chakrāṅkuśa-kuṭhāra-makara-matsya-śarabha-sāḷva-gaṇḍabhêruṇ-  
ḍa-Dharaṇīvarāha-Hanūmad-Garuḍa-kanṭhīravādy-anēka-birudāṅkitar āda Mahīśū-  
ra śrī-Krishna-Rāja-Vaḍayaravarū Śraṇaṇabēlaguḷada Chārukīrtti-panḍitāchārā  
maṭhakke Śraṇaṇabēlaguḷada dēvasthānagaḷa paḍitara-dīpārādhane-bagge dāgadōji-  
kelasada bagge saḥā barasi koṭṭa grāma-dāna-śāsana-kramav entendare | Kikkēri-  
tāluku Śraṇaṇabēlaguḷadall iruva doḍḍa-dēvaru 1 all iruva chillare-dēvasthāna 7  
Chikkabēṭṭada mēle yiruva dēvasthāna 16 grāmadall iruva dēvasthāna 8 saḥā  
dēvasthāna 32 ke saḥa paḍitara-dīpārādhane-bagge naḍeyuva nagadu tastiku 120 60  
śivāyi Chārukīrtti-panḍitāchārā maṭhakke naḍayuva Kabbāḷu-grāma 1 yidaralli  
paḍitara-dīpārādhanege sāluvad illav āddarinda maṭhakke naḍeyuva Kabbāḷu-grā-

ma 1 yidaralli paḍitara-dîpârâdhanegē sâluvad illav âddarinda maṭhakke naḍeyuva Kabbâlu-grâma mâtira kâyam mādisi naḍasuttâ nagaḍu tasadiku 120 60 yiruvadannu môkhûpa mādisi paḍitara-dîpârâdhane naḍeyuva bagye Śravaṇabelagoḷa-grâma 1 Uttainahalli grâma 1 Hosahalli grâma 1 yi-mûru-grâmavannu sarvvamânyavâgi appaṇe-kodisubêkendu aramane samukhada Lakshmi-paṇḍitaru hajûrall arike-mâḍikonḍaddarinda saha nagaḍu tastiku môkhôpa mādisi biṭṭu yi-mûru-grâmagalannu saha sadari dēvasthânagaḷa paḍitara-dîpârâdane muntâda bagye Chârūkirtti-paṇḍitâchârira maṭhada havâlu-mâḍikoṭṭu i-grâmagala bēriju pañchasâlu huṭṭuvali-paṭṭi kaḷuhisuvante tâluku majakûra âmilage nirûpa appaṇe-koṭṭidda mēre âmilana ruju mohara daptara dâkhale nîsi arjiyalli malaphûpâgi banda paṭṭi parâmbarisi kaṭle-mâḍisiruva vivara bēriju ௨௪ ௬ = kasabâ Śravaṇabelagoḷa grâma asali 1 dâkhale koppalu 2 kere 1 kaṭṭe 2 ke sahâ bēriju ௨௭ ௮ = paiki vajâ jâri yinâmati

௨௬ talâvakhulige

௬ ௮ talavâra 1

௬ ௮ tōṭi 1

---

௮ ௮

jâtâ ninta bēriju ௨௪ ௬ =

௨௮ ௮ hâla dâkhalu chillare maṇe bâbu baje bâba dâkhalu

௮ ௮ paṭṭade sâyiru

௬ ௮ jâti-maṇiya

௬ gâṇiga

௮ kumbâra

௬ hajâma

---

௬ ௮

௮ ௮ sēndi sharâba

௮ ௮ âle-suṅka

---

௨௮ ௮

---

௨௪ ௬ =

vivara.

௮ ௮ ௮ = Virôdhi-saṇṇa kke sâguvali

௮ ௮ ௮ ÷ ainu grâma

௨ ௮ hâla dâkhala baje bâba

೦೦೦ ಪಾಠಾಢೆ ಸಾಯಿರು

೯||೧ ಯಿಧಿಗಾ-ಗುತ್ತಿಗೆ

೪೦ ಅಲೆ-ಸುಢಕಾ

೧೦೧ ಜಾತಿ ಮಾನಿಯಾ

೩೬೦

೫೪೬೯೪||=

೧೯೬||೦||÷ lku sânu

೩೪೩೦೦=

vivara pañcha-sâlâ huṭṭuvali Pârthiva-saṃ l lāgāyту Virôdhi-saṃ l varige.

೪೩೪೦ Pârthiva-saṃ l kke Brahma-setṭi-guttige

೪೫೪೦ ainu grâma

೧೯೦೦೩||= suvarṇâdâya

೧೯೫೦೦||= vâra-huṭṭuvali

೧೪೦೦ chillare bâbu

೧೦೦೦ hullina kharîdi

೪೦೦ pāṣavâru

೧೪೦೦

೫೪೦೦ kabbu guḷi 36,000

೧೦||೦||= kaipali

೪೫೪೦೦

೦೦೦ ಪಾಠಾಢೆ ಸಾಯಿರು

೪೩೪೦೦

೪೩೪೦ Vyaya-saṃ l sâbka mère Brahma-setṭi-guttige

೦೯೩||೦= Sarvajit-saṃ l kke amâni

೧೯೧೦೦||= suvarṇâdâya

೦೯೦೩||= vâra-huṭṭuvali

೫೦೦೦||= kabbina huṭṭuvali

೩||೦ pāṣavâru chillare

೦೦೦ ಸಾಯಿರು ಪಾಠಾಢೆ

೦೯೩||೦=



ಸೃಷ್ಟೋಽಹಂ - Sarvadhâri-saṃ<sup>1</sup> kke Brahma-seṭṭi-guttige  
 ಸುವರ್ಣಾದಾಯಾ suvarṇâdâya  
 ವಾರಾಹುತ್ಥವಾಲಿ vâra-huṭṭuvali  
 ಕಬ್ಬುಗುಲಿ 2 . . . . .  
 ಹುಲ್ಲಿನಾ ಕಾರಿದಿ hullina kharîdi  
 ಸಾಯಿರು ಪಾಠಾಢೆ sâyiru paṭṭaḍe

ಸೃಷ್ಟೋಽಹಂ -

ವಿರೋಧಿಸಾಂ<sup>1</sup> Virôdhi-saṃ<sup>1</sup> kke Brahma-seṭṭi-guttige  
 ಸಾದರಾ ತಪಾಸಿಲ sadara tapasîl  
 ಬಾಜೆ-ಬಾಬು ಹಾಲಾ-ದಾಖಾಲಾ baje-bâbu hâla-dâkhala  
 ಯಿದಿಗಾ-guttige yîdiga-guttige  
 ಅಲೆ-ಸುಂಕಾ âle-suṅka  
 ಜಾತಿ-ಮಾಢಿಯಾ jâti-maṇiya  
 ಗಾಢಿಗಾ gâṇiga  
 ಹಾಜಾಮಾ hajâma  
 ಕುಂಬಾರಾ kumbâra

ಸುರೋಽಹಂ

ವಿರೋಧಿಸಾಂ<sup>1</sup> -

ಅಂದಾ ಸಾಗುವಾಲಿಯಾಗತಾಕಾ ಸಾಂನು ಸೃಷ್ಟೋಽಹಂ -  
 ಹೊಸಾಹಲಿ-ಗ್ರಾಮಾ ಅಸಾಲಿ 1 ಕೆ ಬೇರಿಜು ಸೃಷ್ಟೋಽಹಂ  
 ಪಾಕಿ ವಾಜಾ ಜಾರಿ ಯಿನಾಮಾತಿ ಕೊಠಿ  
 ಪಾಕಿ  
 ಜಾತಾ ಬೇರಿಜು  
 ಸೃಷ್ಟೋಽಹಂ  
 ಬಾಜೆ-ಬಾಬಾ ಪಾಕಿ ಸಾಯಿರು-ಪಾಠಾಢೆ

ಸೃಷ್ಟೋಽಹಂ

ಕೆ ಪಾಢ್ಚಾ-ಸಾಲಾ ಹುತ್ಥವಾಲಿ ke pañcha-sâlâ huṭṭuvali  
 ಪಾರ್ಥಿವಾ-ಸಾಂ<sup>1</sup> ke Dodḍe-gauḍana guttige  
 ಸುವರ್ಣಾದಾಯಾಕೆ suvarṇâdâyake  
 ಬೆಡ್ದಾಲು-ಕಾಂಡಾಯಾ beddalu-kandâya  
 ಬಾಜೆ-ಬಾಬು baje-bâbu  
 ಹೆಚ್ಚಿಗಿ hecchige

རྟེན་ལྗོངས། རྟེན་ལྗོངས།  
 རྟེན་ལྗོངས། hoge menasige  
 རྟེན་ལྗོངས། terige  
 རྟེན་ལྗོངས། halasu  
 རྟེན་ལྗོངས། teṅgu

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འཇུག་པའི་ལྗོངས།

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འཇུག་པའི་ལྗོངས།  
 འཇུག་པའི་ལྗོངས། chillare hullu-kraya  
 འཇུག་པའི་ལྗོངས། kaivali  
 འཇུག་པའི་ལྗོངས། sāyiru-paṭṭaḍe

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འཇུག་པའི་ལྗོངས།  
 འཇུག་པའི་ལྗོངས། Vyaya-saṃ<sup>1</sup> kke sadara mēre Doḍḍe-gauḍana guttige  
 འཇུག་པའི་ལྗོངས། Sarvajit-saṃ<sup>1</sup> kke Doḍḍe-gauḍana guttige  
 འཇུག་པའི་ལྗོངས། suvarnâdâya  
 འཇུག་པའི་ལྗོངས། beddalu-kandâya  
 འཇུག་པའི་ལྗོངས། bāje-bāba  
 འཇུག་པའི་ལྗོངས། hechchige  
 འཇུག་པའི་ལྗོངས། śyânâya  
 འཇུག་པའི་ལྗོངས། terige  
 འཇུག་པའི་ལྗོངས། hoge menasige  
 འཇུག་པའི་ལྗོངས། halasu  
 འཇུག་པའི་ལྗོངས། teṅgu

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འཇུག་པའི་ལྗོངས།

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འཇུག་པའི་ལྗོངས།  
 འཇུག་པའི་ལྗོངས། vâraḍa huṭṭuvali  
 འཇུག་པའི་ལྗོངས། kaivali  
 འཇུག་པའི་ལྗོངས། sāyiru

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འཇུག་པའི་ལྗོངས།

འཇུག་པའི་ལྗོངས། Sarvadhâri-saṃ<sup>1</sup> kke Doḍḍe-gauḍana guttige  
 འཇུག་པའི་ལྗོངས། suvarnâdâya  
 འཇུག་པའི་ལྗོངས། vâra-huṭṭuvali

ಚಿಲ್ಲೆ chillare hullu hoṭṭu

ಕೈವಲೆ kaivali

ಸೈರು sāyiru

ವಿರೋಧಿ

ವಿರೋಧಿ Virôdhi-saṃ | kke Doḍḍe-gauḍana guttige

ಸುವರ್ನಾದಾಯಾ ಸಾಬಕಾ ಮೇರೆ

ವಾರಾದಾ ಹುಟ್ಟುವಾಳಿ

ಚಿಲ್ಲೆ chillare bâje-bâba hullu hoṭṭu kharîdi

ಕೈವಲೆ kaivali

ಸೈರು sāyiru

ಅಂದಾಸು

aindâ sâguvaḷi âgatakka luksânu ಲಕ್ಷಾಂಶು

ಉತ್ತನಾಹಳ್ಳಿ-ಗ್ರಾಮಾ ಅಸಲಿ 1 ಕಾಠೆ 1 ಕೆ ಸಾಹಾ

ಬೇರಿಜು ಬೇರಿಜು

ಕೆ ಸಾಗುವಾಳಿ pañcha-sâlu

ಪಾರ್ಥಿವ-ಸಾಂ | kke savâra kachêri risâladâra Kêsarasiṅgage jahagîru  
ಹುಟ್ಟುವಾಳಿ kâṇav illa

ವೈಯಾ-ಸಾಂ | kke amâni huṭṭuvaḷi

ಸುವರ್ನಾದಾಯಾ

ಬೆದ್ದಾಲು-ಕಂದಾಯಾ

ಬಾಜೆ-ಬಾಬಾ

ಹೆಚ್ಚಿಹಿ

ಶ್ಯಾನಾಯಾ

ತೆರಿಗೆ

ಹೊಗೊ ಮೆನಾಸಿಗಿ

ಹಾಲು

ತೆಂಗು

ಜಾತಿ-ಕುಠಾ

ಕಾಲಾ ಬಾಡಿಗೆ

ಹುಣಾಸೆ-ಮಾರಾ

ಸಾರಾಯಿ

ಬಾಗಾಯ್ತು

ಬಾಗಾಯ್ತು kândâya



೫೯||೪||=

೫೯೦೪||≡ vârada huṭṭuvali

೦೦೩ chillare hullu hoṭṭina kharidi vagaire

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೯೬||೨||÷

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೬೬||೨||= Sarvajit-saṃ<sup>1</sup> kke amâni

---

೬೨||೩||= suvarnâdâya

---

೦೩೩||= vârada huṭṭuvali

||೦||= chillare bâbu

---

೬೬||೨||=

---

೯೯||೨||÷ Sarvadhâri-saṃ<sup>1</sup> kke huṭṭuvali amâni

೬೫೦೦≡ suvarnâdâya

೨೨೦೨= vârada huṭṭuvali

೨||೦ chillare bâbu

೦||೨ halasu huṇaṣe

||೩ sâyiru

---

೨||೦

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೯೯||೨||÷

೯೯||೨||÷ Viṛôdhi-saṃ<sup>1</sup> kke Brahmaige yijâre sâbka mère

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aindâ sâguvali âgatakka luksânu

೬೦೦||=

೯೬೬೦೦೦=

---

೬೪೯||೪||= sâguvali

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೨೦೬೦೦ luksânu

yî-mère yiruva grâmagalu yidara dâkhale-grâma kere kaṭṭe muntâgi sadari Belaguli-adall iruva doḍḍa-dêvaru muntâgi 32 dēvasthâna Malayûru-beṭṭada mēle yiruva dēvasthâna 1 sahâ mûvatta-inûru-dēvasthânada paḍitara dipârâdhane rathôtsava munt-

âda bagye yî-dêvasthânagalaḡe varshamprati dâgadôji âgatakkaddu mâḡisatakka  
 bagye sahâ Âtrêya-sagôtra Âsvalâyana-sûtra Rîk-śâkhânuvartigaḡ âda yimmaḡi-Kṛi-  
 shṇa-Râja-Vaḡayaravara pautrarâda Châma-Râja-Vaḡayaravara putrarâda śrîmat-sa-  
 masta-bhûmaṇḡala-maṇḡanâyamâna-nikhila-dêśâvatam̐sa-Karnâṡaka-janapada-sam-  
 pad-adhishṡṡhânabhûta-śrîman-Mahiśûra-mahâ-saṡsthâna-madhya-dêḡipyamânâ-  
 vikala-kalânidhi-kula-kramâgata-Râja-kshitiṡâla-pramukha-nikhila-râjâdhirâja-ma-  
 hârâja-chakravarti-maṇḡalânubhûta-divya-ratna-siṡhâsanârûḡha śrîmad-râjâdhi-  
 râja râja-paramêśvara prauḡha-pratâṡpâpratima-vîra-narapati birud-ent-embara ga-  
 ṇḡa lôkaika-vîra Yadu-kula-payah-pârâvâra-kalânidhi śaṡkha-chakraṡkuśa-kuṡhâra-  
 makara-matsya-śarabha-sâḡva-gaṇḡabhêruṇḡa-Dharaṡivarâha-Hanûmad-Garuḡa-ka-  
 ṇṡhiravâdy-anêka-birudâṡkitarâda Mahiśûra śrî-Kṛishṇa-Râja-Vaḡayaravaru sarva-  
 mânyavâḡi appaṇe-koḡisidhêvey âda-kâraṇa yî-grâmagalaṡnû yî-Vikṛiti-saṡvat-  
 saradârabhya maṡhada havâlu-mâḡikoṡṡu nirupâdhika-sarvamânyavâḡi naḡasikoṇḡu  
 baruvante tâluku majakûra âmilage sannadu appaṇe-koḡisidhîṡâḡi sadari sannadina  
 mêre yî-mûru-grâmagala yalle chatuṡ-siṡmâ-valagaṇa gadde beddalu mane-haṇa  
 kempu-nûlu uppina môḡe yîchalû-pairu puravarga yêru-kâṇike nâma-kâṇike guru-  
 kâṇike kâṇike bêḡike kabbiṇada pommu âle-pommu hatti-pommu mârḡa-karagapaḡi  
 suṡka pommu jâti-kûṡa samayâchâra hullu-haṇa charâḡâya horâḡâya siḡe maḡḡi pa-  
 taṇga poppaḡi giḡa-gâvalu brâhmaṇa-nivêśana śûdra-nivêśana soppina tôṡa tippe-haḡḡa  
 śrîgandha horatâda maravaḡi phala-vṛiksha maddika muntâda â-sakala-svâmyavannu  
 rûhisikoḡḡuttâ Śravaṇabeḡaḡula-grâmadalli nereyuva sante-suṡkada huṡṡuvaliyanu  
 tegadukoḡḡuttâ yî-aivajinalli dêvara sêvege upayôga-mâḡikoḡḡuttâ baruvadu yî-grâ-  
 magalaḡalli hosadâḡi kere kaṡṡe kâlve aṇe muntâḡi kaṡṡisi bâje-bâbu muntâḡi yâva  
 bâbinalli yênu hechchu-huṡṡuvali mâḡikoṇḡâḡyû sadari dêvara sêve muntâddakke  
 upayôga-mâḡikoḡḡuvadu yambadâḡi Śravaṇabeḡaḡulaḡa Chârukirtti-paṇḡitâchârâ  
 maṡhakke Âtrêya-sagôtra Âsvalâyana-sûtra Rîk-śâkhânuvarttigaḡ âda yimmaḡi-Kṛi-  
 shṇa-Râja-Vaḡayaravara pautrarâda Châma-Râja-Vaḡayaravara putrarâda śrîmat-  
 samasta-bhûmaṇḡala-maṇḡanâyamâna-nikhila-dêśâvatam̐sa-Karnâṡaka-janapada-  
 sampad-adhishṡṡhânabhûta-śrîman-Mahiśûra-mahâ-saṡsthâna-madhya-dêḡipyamâ-  
 nâvikala-kalânidhi-kula-kramâgata-Râja-kshitiṡâla-pramukha-nikhila-râjâdhirâja-  
 mahârâja-chakravarti-maṇḡalânubhûta-divya-ratna-siṡhâsanârûḡha śrîmad-râjâ-  
 dhirâja râja-paramêśvara prauḡha-pratâṡpâpratima-vîra-narapati birud-ent-embara  
 gaṇḡa lôkaika-vîra Yadu-kula-payah-pârâvâra-kalânidhi śaṡkha-chakraṡkuśa-  
 kuṡhâra-makara-matsya-śarabha-sâḡva-gaṇḡabhêruṇḡa-Dharaṡivarâha-Hanûmad-  
 Garuḡa-kaṇṡhiravâdy-anêka-birudâṡkitarâda Mahiśûra śrî-Kṛishṇa-Râja-Vaḡaya-  
 ravaru Baḡaḡulaḡa dêvasthânagala paḡitara dîpârâdhane rathôṡsava varshamprati  
 âgataḡa dâgadôji-kelasada bagye sahâ baresi koṡṡa sarvamânya-grâma-sâdhana  
 sahi ||

âditya-chandrâv anilô'nalaś cha dyaaur bhûmir âpô hṛdayaṁ Yamaś cha<sup>1</sup>  
 ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya  
 vṛittam ||

sva-dattâd dviguṇam puṇyam para-dattânupâlanam<sup>1</sup>  
 para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||  
 sva-dattâ putrikâ dhâtrî pitri-dattâ sahôdarî<sup>1</sup>  
 anya-dattâ tu mâta syâd dattamâbhûmim parityajêt ||  
 sva-dattam para-dattam vâ yô harêta vasundharâm<sup>1</sup>  
 shashṭim varsha-sahasrâṇi viśṭhâyâṁ jâyatê krimiḥ  
 maḍ-vaiṣṣajâḥ para-mahîpati-vaiṣṣajâ vâ yê bhûmipâs satatam ujvala-  
 dharma-chittâḥ<sup>1</sup>  
 maḍ-dharmam éva satatam paripâlayanti tat-pâda-padma-yugaḷam śirasâ  
 namâmi ||

ba târikha 9 nê mâhe Âgishta san 1830 ne yisavi khatta aramane Subarâya  
 munashi hajûru puranûru \* sadari apane-koḍisiruva mêrige asali-grâma mûru  
 dâkhali-grâma yaraḍu kere vandu kaṭe mûrakke saha jârî yinâmati sivâyî sâliyâ-  
 nâ Kaṇṭhirâyî vambhainûru-aruvat-âru varahâlu byâḷe bêriju ullâ yî-grâma-  
 gaḷannu nimma havâlu-mâḍikoṇḍu dēvasthânagaḷa dipârâdhane paḍitara utsava  
 muntâgi nirupâdhika-sarvamânyavâgi naḍasikoṇḍu baruvadu ruju Śrî-Kṛishṇa \*

(Seal here).

### 355.

*On the back of the prabhâvalî of Anantanâthasvâmi in the same Maṭha.*

(Grantha and Tamil characters.)

śrîmad-Anantanâthâya namah

ashta-saptaty-adhikât sapta-śatôttara-sahasrakâd guṇitê<sup>1</sup>  
 Śâlivâhana-śaka-nṛipa-saṁvatsarakê samâyâtê || 1 ||  
 êkâṇṇa-viṁśati-yutât pañcha-śata-sahasra-yugmakâd guṇitê<sup>1</sup>  
 śrî-Varddhamâna-Jinapati-môksha-gatâbdê cha sañjâtê || 2 ||  
 êka-nyûna-śatârddhât Prabhavâdi-gatâbdakê saṅguṇitê<sup>1</sup>  
 évaṁ pravartamânê Naḷa-nâmâbdê samâyâtê || 3 ||  
 Minê mâsi sitê pakshê pûrṇimâyân tithau punaḥ  
 Avâk-Kâṣîti vikhyâta-Belgulê nagarê varê || 4 ||  
 Bhaṇḍâra-śrî-Jaina-gêhê śrî-vihârôtsavâya cha<sup>1</sup>  
 âjavañjava-nâśâya sva-svarûpôpalabdhayê || 5 ||  
 śrî-Chârुकirtti-guru-râḍ-antêvâsitvam iyushâm<sup>1</sup>  
 manôratha-samṛiddhyai Sanmatisâgara-varṇinâm || 6 ||

\* The portions between these marks may be His Highness' own hand-writing.



Dharaṇēndra-śāstrīṇā śumbhat-Kumbhakōṇaṃ upēyushā |  
 Anantanātha-bimbō'yaṃ sthāpitas san pratishṭhitaḥ || 7 ||  
 śrī-pañcha-gurubhyō namaḥ

## 356.

*At the same place, on the back of the prabhūvali of Gommaṭēśvara.*

*(Grantha and Tamil characters.)*

śrī śrī-Gōmaṭēśāya namaḥ aśīty-adhika-sapta-śatōttara-sahasra-saṅguṇita-Śāli-  
 vāhana-śaka-varshē ēka-viṃśaty-adhika-pañcha-śatōttara-dvi-sahasra-pramita-śrī-  
 mahati Mahāvīra-Varddhamāna-tīrtthaṅkara-mōksha-gatābdē ēka-pañchāśad-  
 guṇita-Prabhavādi-saṃvatsarē sati pravartamāna-Kālayukti-nāma-saṃvatsarē dak-  
 shiṇāyanē grīshma-kālē Āshāḍha-śukla-pūrṇimāyāṃ śubha-titau śrī-Dakṣiṇa-Kāśi-  
 nīrviśēsha-śrīmad-Belguḷa-Bhaṇḍāra-śrī-Jina-chaityālayē nitya-pūjā-śrī-vihāra-  
 mahōtsavārtthaṃ śrīmach-Chārukīrtti-paṇḍitāchāryya-varyyāgrāntēvāsi-śrī-San-  
 matisāgara-varṇināṃ abhisṭṭa-saṃsiddhyartthaṃ śrīmad-Gōmaṭēśvara-svāmi-prati-  
 kṛitir iyaṃ śrī-Taṇjaparim adhivasadbhyaṃ Gōpāla-Ādinātha-śrāvakaḥbyāṃ prati-  
 shṭṭa-pūvakam sthāpita || bhadrāṃ bhūyāt ||

## 357.

*At the same place, on the back of the Navadēvatā image.*

*(Grantha and Tamil characters.)*

śrī-Śālivāhana-śakābdāḥ 1780 Prabhavādi-gatābdāḥ 51 | śellāninra Kālayukti-  
 nāma-saṃvatsara Āshāḍha-śuddha-pūrṇimā-tithiyil śrīmad-Belguḷamaṭhattil śrī-  
 man-nitya-pūjā-nimittam śrīmat-Pañcha-Paramēśhṭhi-pratibimbam ānadu Taṇja-  
 nagaram Perumāl-śrāvakarāl śeyvitta ubhayaṃ || varddhatām nitya-maṅgalam

## 358.

*At the same place, on the back of the Gaṇadhara image.*

*(Grantha and Tamil characters.)*

Vṛishabhasēna-gaṇadharan Bharatēśvara-chakravartti Gautama-gaṇadharan  
 Srēṇika-mahā-maṇḍalēśvaran *(In Kannada characters)* Kaḷasadal iruva Padumaiy-  
 yana dharmma

## 359.

*At the same place, on the back of the Pañcha-Paramēśhṭhi image.*

*(Grantha and Tamil characters.)*

Belguḷa-maṭattukku Mannārkōvil Śinnu-mudaliyār penśādi Padmāvatiyammā!  
 ubhayaṃ śubham

## 360.

*At the same place, on the back of the Chaturviṃśati-tīrthakara image.*

*(Grantha and Tamil characters.)*

svasti śrī Beḷguḷa-maṭhasya Tachchûrû-Ajjikâ-dharṃaḥ

## 361.

*At the same place, on the back of the prabhāvali of Ananta-tīrthakara.*

*(Grantha and Tamil characters.)*

śrī-Śālivāhana-śakābdāḥ 1780 śrīmat-paśchima-tīrtthaṅkara-môksha-gatāb-  
daḥ 2521 Prabhavādi-gatābdāḥ 51 l śēllāninṛa Kālayukti-nāma-saṃvatsara-Āshā-  
ḍa-suddha-pūrṇimā-tithiyil śrīmat-Beḷguḷa-nagara-Bhaṇḍāra-Jinālayattil Ananta-  
vṛitôdyāpanā-nimittam śrī-Vṛishabhādy-Ananta-tīrtthakara-paryyanta-chaturdaśa-  
Jina-pratibimbam ānadu Tañjanagaraṃ Śattiram Appāvu-śrāvakarāl seyvitta  
ubhayam varddhatām nitya-maṅgalam ||

## 362 (142).

*To north of samādhi-maṇḍapa on the rock north of Tāvarekere.*

śrī-Saka-varusha 1565 neya

śrīmāch-Chārusukīrtti-panḍita-yatiḥ Sôbhānu-saṃvatsarē  
māsē Pushya-chaturdāśī-tithi-varē kṛishnē su-pakshē mahān  
madhyāhnē vara-Mūla-bhē cha karanē Bhārgavya-vāre Dhṛivē l  
yôgē Svargga-puraṃ jagāma matimān traividya-chakrēsvaraḥ ||

śrī

## 363.

*On rock in front of Chandrayya's field north of Bôlare.*

śrī-Chāmuṇḍa-Rāyana bastiya sime

## 364.

*On rock in front of the Halasinabāvi entrance.*

śrī-Nagara-Jinālayada keṛe.

## 365.

*On the top portion of the 3rd pillar in the lower row in the maṇḍapa  
north of Kalyāṇi.*

śrī-Chikka-Dēva-Rājendra-mahā-svāmiyavara kalyāṇi

## 366.

*On rock in Sayyad Sab's back-yard behind the Hindustani School.*

svasti śrīman-mahā-maṇḍalēsvaraṃ tṛibhuvana-malla Talakāḍu-gonḍa bhuja-  
baḷa-Vīra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dēvara vijaya-rājyam uttarōttarābhi-  
vṛiddhi-pravarddhamānam ā-chandrārka

*(Stops here.)*

## 367.

*Below a Jina figure on a boulder south of Jakki-katṭe.*

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam  
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
śrī-Mūlasaṅghada Dēsiyagaṇada Pustakagachchada Śubhachandra-siddhānta-  
dēvara guḍḍi daṇḍanāyakka-Gaṅga-Rājan attige daṇḍanāyakka-Boppa-dēvana tāyi  
Jakkamavve Mōkshatilakaman nōntu nōmbare Nayaṇada-dēvara māḍisi pratish-  
ṭheya māḍisidaru maṅgaḷa-mahā śrī śrī

## 368.

*On another boulder at the same place.*

svasti śrīmat-Subhachandra-siddhānti-dēvara guḍḍam śrīmanu-mahā-pracha-  
ṇḍa-daṇḍanāyaka Gaṅgapayyagaḷ attige Śubhachandra-dēvara guḍḍi Jakkimavve  
kereya kaṭṭisi Nayaṇada-dēvara māḍisidaru maṅgaḷa-mahā śrī śrī

## 369.

*On rock west of Javaranakattē.*

Putṭasāmi-Chennaṇana koḷada mārḡa

## 370.

*On another rock at the same place.*

Chennaṇana koḷada mārḡa

## 371.

*On rock east of Channaṇṇa's pond.*

Putṭasāmi-saṭṭara maga Chennaṇana hālu-goḷa

## 372.

*At the same place.*

Chennaṇana amṛita-koḷa



## 373.

*At the same place.*

Chennanana Gaṅga-Bāvani koḷa

## 374.

*At the same place.*

śrī-Puṭṭasāmi-saṭṭara makaḷu Chikanana tamma Chennanana adi-tartada  
koḷa jaya jayā

## 375 (123).

*On rock in Channanā's grove.*

Puṭṭasāmi-saṭṭara śrī-Dēvīraminana maga Chennanana maṇṭṭapa ādi-tirttada  
koḷav idu hālu-golanôv idu amurta-golanôv idu Gaṅge-nadiyôl Tuṅgabadriyôv idu  
Maṅgalā-Gauureyôv idu Rundavanavôv idu sraṅgāra-tôṭavôl ayi ayiyā ayi ayiyē vaḷe  
tirtta vaḷe tirtta jayā jayā jayā jaya

## 376.

*On a boulder (kôḍugallu) in Chikka-Ijjaya's field, south of the village.*

*(The top portion is worn out.)*

śrī-Gommaṭa-dēvar ashta-vidhārchchanega . . . hiriya . . . yikūla . . . da .  
. . . lajana Kayi-kantiya . . . ja biṭṭa dattiya śrīman-mahā . . . chāryyaru  
Hiriya-Nayakīrtti-dēvaru Chikka-Nayakīrtti-dēvaru ā-chandrārka-tāraṁbaram  
salisutt iharu maṅgaḷa-mahā śrī śrī śrī Kshaya-saṁvatsarada Chaita-sudha 7  
Ā ! śrīman-mahā-maṇḍalāchāryyarum Hiriya-Nayakīrtti-dēvara sishyaru Cha-  
ndra-dēvara sut-ālayada chaturvīṁśa-tīrtha-karige . . . . . riya kayyalu  
sāsanada sārige

*(rest effaced).*

## 377 (143).

*In Bāṇāvara-Basavayya's field, east of the village.*

svasti śrīmat-Talakāḍu-goṇḍa-bhujabala-Vīra-Gaṅga-Poysala-Dēvarum hiriya-  
daṇḍa-nāyakarum rājye uttarōttarav āge śrī-Gōmaṭṭēsvara-dēvara balada daseya haḷ-  
lava kaṇḍu challadiṁ chaladaṅka-Rāva Heḍe-jīya Gavare-seṭṭiya magam Beṭṭi-  
seṭṭiya Rāvabeya magam Machi-seṭṭi . . . . . Jakki-seṭṭi-makkaḷu Madi-seṭṭi Machi-  
seṭṭi madalāda yivaru tale-hore uḍakita . . . . . vatsarada Chaitra . . .  
. . . . . daṁ . .

## ADJACENT VILLAGES.

### 378.

*At Jinanâthapura, on the jambs of the outer entrance to Śāntiśvara-bas ti.*

*(Left side, south face.)*

svasti śrī Jaganaja . . baḷiya Punakālara magam Jñnikavana tammaṇ Chôḷa-  
Perminadiyara maṇulârada gaṇḍa . . Sâvitara-dêva . . sa . . . . muga . . . . . ri . .  
. . . . . la . . . . . laran aḍi . . . . raṇ kâdi kondu  
jâḷa . . ndra Gaṅgara biḍina uraṇ kacheyare bhu . . semara surigela kaḷagam enitu  
ri . . . . yisi jasakke

*(Left side, west face.)*

kabandada ni . . tanna mommakkaḷu . . gasu . . . . . siḍil ta . . maḷ tuḷida . . g  
êkânta . . . . goḷ mari satta leṅkara anda pakinemba si . . . . giṅge . . . . .  
. . . . . ra . . . . . sâ . . . . . ra pari . . . . guḷ tabba . . ka . . . . . lallade

*(Right side, north face.)*

Gaṅgara pa . . . . . Jina-tîrtthada bâ . . ḷtaḷ agra-gaṇyanu . . ŋga Chôḷa-sa . . paḍav  
avarige || . . sandan âga . . . . . nilega jana . . . . ḷdata . . lu yavan aḷpa Chanda-  
ma . . . . gu . . dâgi . . . . . yadiṇ Jina-pûjeyan eyde mâḍidaṇ || . . . . laga chitra . .  
. . tanaga . . . . . bida . . ḷa sa . . . . . na . . di maha-sanyasanam gayy anippa . .  
tanna . . dina baran eṇaya . . ta sanu . . . .

*(Right side, west face.)*

. . . . . śramar ida Bema Kâma sale . . . . ṛada sanyâsanadi . . dirana . . . . ma . .  
pa neṭṭ andavad i . . saṅga ni . . jar ville . . . . Baleha . . gâvigaḷ âtma yentaḷ chitta  
. . kuḍ edeyan iri . . . . . moda . . . . tide . .

### 379.

*In the same basti, on the south-west pillar of the raṅga-maṇṭapa.*

*(North face.)*

śrī śubham astu !

svasti sadbhudaya-Śālivāhana-saka-varusa 1553 Prajôtpatya-saṇvatsarada  
Pālguṇa-sudha 3 lu Kammamenya-Lôhita-gôtrada Narla-Mali-seṭṭi maga Pâḷeda  
Padumaṇṇanu yi-basti pratishṭe jîrnôdâra mâḍidaru maṅgaḷa-mahâ śrī śrī śrī

## 380.

*On the pedestal of Śāntiśvara in the same basti.*

svasti śrī Mûlasaṅgha-Dêsiyagaṇa-Postakagachchhada Koṇḍakundānvaya  
Kollāpurada Sāvantana basadiya pratibaddhada śrī-Māghanandi-siddhānta-dēvara  
śishyaru Śubhachandra-traividya-dēvara śishyar appa Sāgaraṇandi-siddhānta-  
dēvarige Vasudhaika-bāndhava śrīkaraṇada Rêchimayya-daṇḍanāyakaru Śānti-  
nātha-dēvara pratishṭheyam mādī dhārā-pûrvvakam koṭṭaru ||

## 381.

*On two mukkoḍe-stones at the sides of the entrance to the same basti.*

Saṅgama-dēvana koḍagiya mane

## 382.

*At the same village, on rock in Śivanaṅje-gauḍa's back-yard.*

śrīmatu Trikāḷa-yôgigaḷu maṭha modalol irddaru śrī-Mûlasaṅghada Abhaya-  
dēvaru nāma . . de tam mukshi-padava . . ra idda ||

## 383.

*At the same village, on the legs of the image inside Aregallu-basti.*

svasti śrī vijayābhayudaya-Śālivāhana-śāka-varusha 1812 neya Virôdhi-nāma-  
samvatsarada Vaiśākha-bahula-pañchamiyallu śrīmad-Belguḷa-nivāsiy āgidda Mēru-  
giri-gôtrajar āda śrī-Bujabalaḷiyyanavarige niśrēya-sukhābhayudaya-prāptiyarthav-  
āgi pratishṭheyam māḍisidam

## 384 (144).

*To the right of the doorway of the same basti.*

śrīmat-parama-gambhīra-syādvādāmôgha-lāñchhanam  
jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam ||  
bhadram astu Jina-śāsanāya sampadyatām pratividhāna-hêtavê  
anya-vâdi-mada-hasti-mastaka-sphâṭanāya ghaṭanê paṭiyasê ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahâ-rājādhirāja paramê-  
śvara parama-bhaṭṭārakam Satyāśraya-kula-tiḷakam Châlûkyābharaṇam śrīmat-Tri-  
bhuvanamalla-Dēvara rājyam uttarôttarābhivṛiddhi-pravarddhamānam â-chandr-  
ârka-târambaram saluttam ire ||

Vinayāditya-nṛipāḷam  
jana-vinutam Poysaḷāmbarānvaya-dinapam  
Manu-mārggan enisi negaḷdam |  
vana-nidhi-parivṛita-samasta-dhâtri-taḷadoḷ ||



tat-putra ||

Eṛeyaṅga-Poysalaṁ ta-  
 ̣t aṛeyatṭi virôdhi-bhûparam dhuraḍ-eḍeyo!  
 taṛisandu geldu vîrakk  
 erevaṭṭ âgîrdu sukhade râjyaṁ-geydaṁ ||  
 â-negaḷd-Eṛaga-nṛipâḷana  
 ṣnu brihad-vairi-marḍḍanaṁ sakaḷa-dhari-  
 tri-nâthan artthi-janata-  
 Kâninaṁ dharege negaḷda Ballâḷa-nṛipaṁ ||

âtana tamma ||

Koṅg-êḷuṁ Maley-êḷuma-  
 n aṅgayg aḷavaḍisi Lokkiguṇḍivaraṁ dē-  
 ſaṅgaḷan iḷkuli-gonḍa nṛi-  
 siṅgaṁ śrī-Viṣṇuvarddhanôrvvipâḷaṁ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâvati-pura-  
 varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi sanyakta-chûḍâmaṇi Malaparol-gaṇḍa  
 râja-mârṭṭaṇḍa Talakâḍu Koṅgu Naṅgali Koyatûr tTereyûr Uchechaṅgi Taleyûr  
 pPombuchcham end ivu-modalâge palavu-durggagaḷaṁ koṇḍu Gaṅgavâḍi-tombatt-  
 aṛusâsiraṁ pratipâlisi sukhadiṁ râjyaṁ-geyyutt ire tat-pâda-padinôpajivigaḷ ||  
 vṛi ||

Jina-dharminâgraṇi Nâgavarmanana sutam śrī-Mâramayyaṁ jaga-  
 d-vinutaṁ tat-sutan Êchi-Râjan amaḷaṁ Kaunḍinya-saḍ-gôtran â-  
 tana chittôtsave Pôchikabbe avargg att-utsâhadiṁ puṭṭidar  
 [. . .] bBamina-chamûpan emban adhaṭaṁ śrī-Gaṅga-daṇḍâdhipaṁ ||

antu ||

adaṭ ârpp unnati satyam aṇmu chalam âyūṁ saucham audâryyam a-  
 ṇmu diṭam tannale ninduv emba guṇa-saṅghâtaṅgaḷaṁ tâḷdi lô-  
 kada vandi-prakaraṅgaḷaṁ taṇipi kaḷ kênârtthiy end ittu châ-  
 gada pempindame Gaṅga-Râjan esedaṁ viśvambharâ-bhâgadoḷ ||  
 Talakâḍam seḷad ante Koṅgan olaḱoṇḍ â-Baṁ . . yaṁ tûḷdi dôr-  
 bbaḷadiṁ Cheṅgiriyaṁ kaḷalechi Narasiṅgaṅ antakâvâsamaṁ  
 niḷayaṁ-mâḍi nimirechchi Viṣṇu-nṛipaṁ ânyâmârggadiṁ Gaṅga-maṇ-  
 ḍalaṁ koṇḍan arâti-yûtha-mṛiga-siṅgaṁ Gaṅga-daṇḍâdhipaṁ ||

âtana piriyaṇna ||

vyâpita-dig-valaya-yaśa-  
 śrī-pati vitarana-vinôda-pati dhana-pati vi-  
 dyâ-patiy enippa Bamina-cha-  
 mûpati Jina-pati-padâbja-bhriṅgan anindyaṁ ||

âtana sati ||

parama-śrī-Jinan âptam  
gurugaḷu śrī-Bhānukīrtti-dēvar lakshmi-  
karan enippa Bamma-dēvane  
purushan enalu Bāgaṇabbe paḍedaḷe jasaman ||

kaṁ ||

â-satige puṇyavatige vi-  
lāsada kaṇi sakaḷa-bhavya-sēvyam garbbhā-  
vāsadin udayisidaṁ sasi-  
bhāsuratara-kīrttiy Êcha-daṇḍādhiśam ||

vṛi ||

māḍisidaṁ Jinēndra-bhavanaṅgaḷan â-Kopaṇādi-tīrtthadalu  
rūḍhiyin ēlge-vett eseva Beḷgoḷadalu bahu-chitra-bhittiyim  
nōḍidaram mananḅgolipuv embinam Êcha-chamūpan artthi kai-  
gūḍe dharitri koṇḍu konedāḍe jasam nalidāḍe līleyim ||

antu dāna-vinōdanuṁ Jina-dharinmābhyudaya-pramōdanuṁ āgi pala-kāla  
sukhadal iṇḍu baḷika sanyāsana-vidhiyim śarīramam biṭṭu Sura-lōka-nivāsiy  
ādan itta ||

vṛi ||

malav aty-uddhata-dēśa-kaṇṭakaran âṭand otti beṅkoṇḍu dō-  
r-bbaladiṁ Koṅgaran otti vairi-nṛiparam bennaṭṭi tūld (ōvisutt) anya-mam-  
ḍalamam tat-patigeye māḍi jagadoḷu bīrakke tām int ugun-  
daley ādam kali Gaṅgan agra-tanayam śrī-Boppa-daṇḍādhipam ||

svasti samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-pracha-  
ṇḍa-daṇḍanāyaka vairi-bhaya-dāyaka drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | haya-  
Vatsarājam | kāntā-manōja | gōtra-pavitra | budha-jana-mitram | śrīmatu-Boppa-  
dēva-daṇḍanāyakam | tamm aṇṇan appa Êchi-Rāja-daṇḍanāyakaṅge parōksha-  
vinayam nisidhigeyam nilisi âtana māḍisida basadige | khaṇḍa-sphuṭitakkav āhāra-  
dānakam | Gaṅgasamudradalu 10 khaṇḍuga gadeyum hūvina-tōṭamum basadiya  
mūdaṇa kiṇu-gereyumu | Bekkana-kereya berddaleyumu tamma gurugaḷ appa śrī-Mūla-  
saṅghada Dēsigagaṇada Pustakagachchhada śrīmatu-Subhachandra-siddhānta-  
dēvara śishyar appa Mādha[va]chandra-dēvargge dhārā-pūrvakam māḍi koṭṭa  
datti ||

ślō ||

sva-dattām para-dattām vā yō harēta vasundharām |  
shashṭir vvarsha-sahasrāṇi viṣṭāyām jāyatē krimiḥ ||  
Sītā-kāntige Rukmiṇi-

g âtata-yeśan Êvi-Râjan arddhâṅaney ê-  
 mâto dore sari samam tõe  
 bhûtaḷadoḷag Êchikabbe ka . . . . . rūpin ||  
 dânadoḷ abhimânadoḷ i-  
 mâninig eney illa satiya . . . . .  
 kênârtthiy endu kuḍuvaḷe  
 dânanam Êchabbey Attimabbarasiyavol ||

intu parama- . . . . rāja-daṇḍanâyana daṇḍanâyakiti śrīmatu-Śubhachandra-  
 siddhânta-dêvara guḍḍi Êchikabbeyum tamm atte Bāgaṇabbeyum śâsanamam  
 nilisi mahâ-pûjeyam mâḍi mahâ-dânam geydu teṅgina-tôṇṭavam biṭṭar maṅgaḷa  
 śrī ||

## 385.

*At the same village, on a rock near the tank.*

Sâdhâraṇa-saṁvatsarada Śrâvaṇa su 1 | Â | śrīman-mahâ-maṇḍalâchâryyarum  
 rāja-gurugaḷum appa Hiriya-Nayakîrtti-dêvara siṣyaru Nayakîrtti-dêvaru tamma  
 gurugaḷu Bekkanalu mâḍisida basadiya Chenna-Pâriśvadêvara aṣṭa-vidhârchanege  
 Hiriya-Jakkiyanveya-kereya hindana nandana-banadoḷage gade salage kha 2 . .  
 rvvakam mâḍi koṭṭaru maṅgaḷa-mahâ śrī śrī śrī

## 386.

*At the same village, on a rock near Kâlê-gauḍa's wet land.*

. . . . . si . . . . . śrī . . . . . bhana . . . . .  
 . . . . . gire mâḍi . . . . .  
 . . . . . dra-bratiya . . . . . muni-râjarinda . . . . . viḷu  
 bharadinda samâdhi . . . . . muṇ nâḍuṇi prabhu-brâtanum  
 nered int ellarum irddu koṭṭar amaḷâmbhō-râsiyum Mêru-bhû-  
 dharamum chandranum arkkamum vasudheyum nilvannegaṇi salvinam ||  
 int i-dharmamam kiḍisidavaru Gaṅgeya taḍiyal ekkôṭi-munîndrarum kavileyum  
 Brâhmaṇarumam konda brahmanattiyalu hôharu |

## 387.

*At the same village, on a stony mound in Kâlê-gauḍa's land.*

śrīmatu-Siṅgyapa-nâyakara komarana nirûpadinda Bekkana Guruvapa Sôvapan  
 oḷagâda prabhugaḷu Châmuṇḍa-Râyana bastige samarpisida sîme śrī



## 388.

*At the same village, on a rock below a waved-leaved fig-tree  
to the south-west.*

śrī-Vishṇuvardhana-Dêvara hiriya-daṇḍanâyaka Gaṅgapayya Svâmidrôha-gha-  
raṭṭa śrī-Belugulada tîrttadalu Jinanâthapurava mâḍi ya . . stayasa . . . . . radalu  
. . . . . ha-gharaṭṭan einba koḷaga . . . . . jagalav-âḍida . . . . .  
. . . . . Vishṇuvardhana-Dêvara . . . . . ko parihâra || Drôhagharaṭṭan  
echcha kôlu

## 389.

*At the same village, on a samâdhi-manṭapa in a field to the  
north-west of Śântinâtha-basti.*

Ôm namaḥ siddhêbhyaḥ<sup>1</sup> svasti śrīman-inahâ-manḍalâchâryyarum râja-gurugaḷ  
enipa Belikumbada śrī-Nêmichandra-panḍita-dêvar ent appar ene ||  
vri ||

parama-Jinêśvarâgama-vichâra-viśâradan âtma-sadguṇô-  
tkara-paripûrṇnan unnata-sukhârtthi vinêya-janôtpala-priyaṃ  
nirupama-nitya-kîrtti-dhavalîkṛita . . . . . n endu lôkam â-  
daripudu sûri . . . . . nidhi-chandramanaṃ muni-Nêmichandranu ||

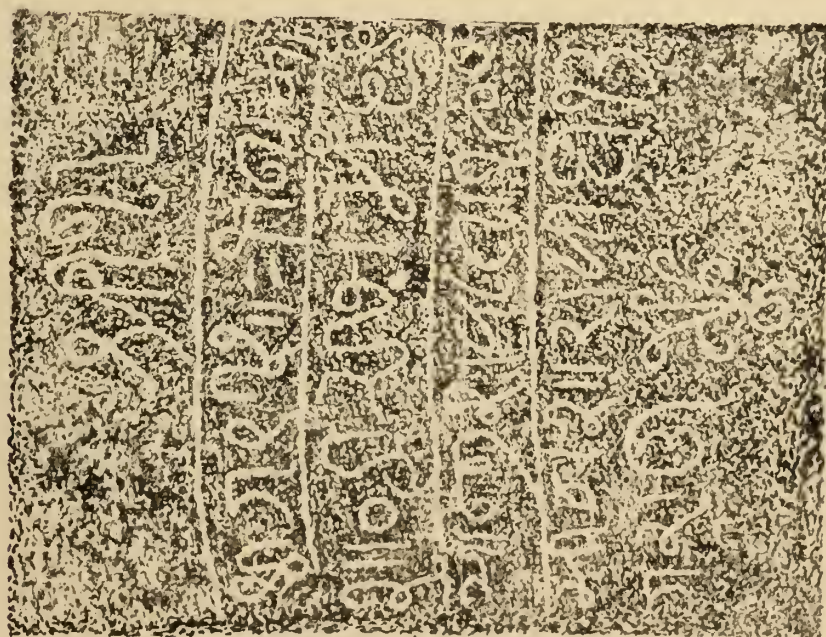
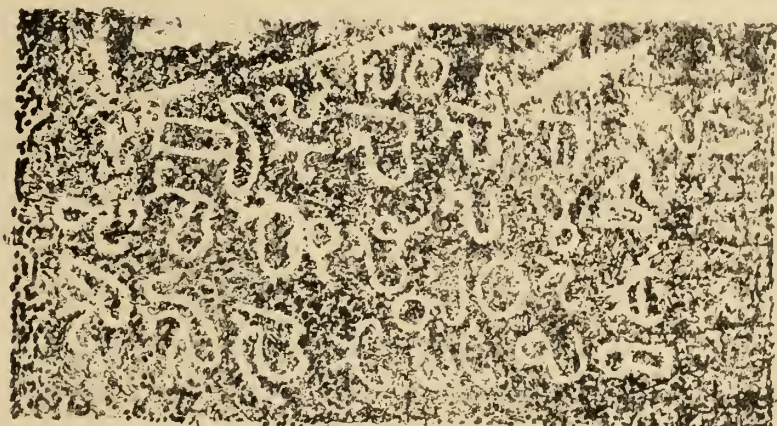
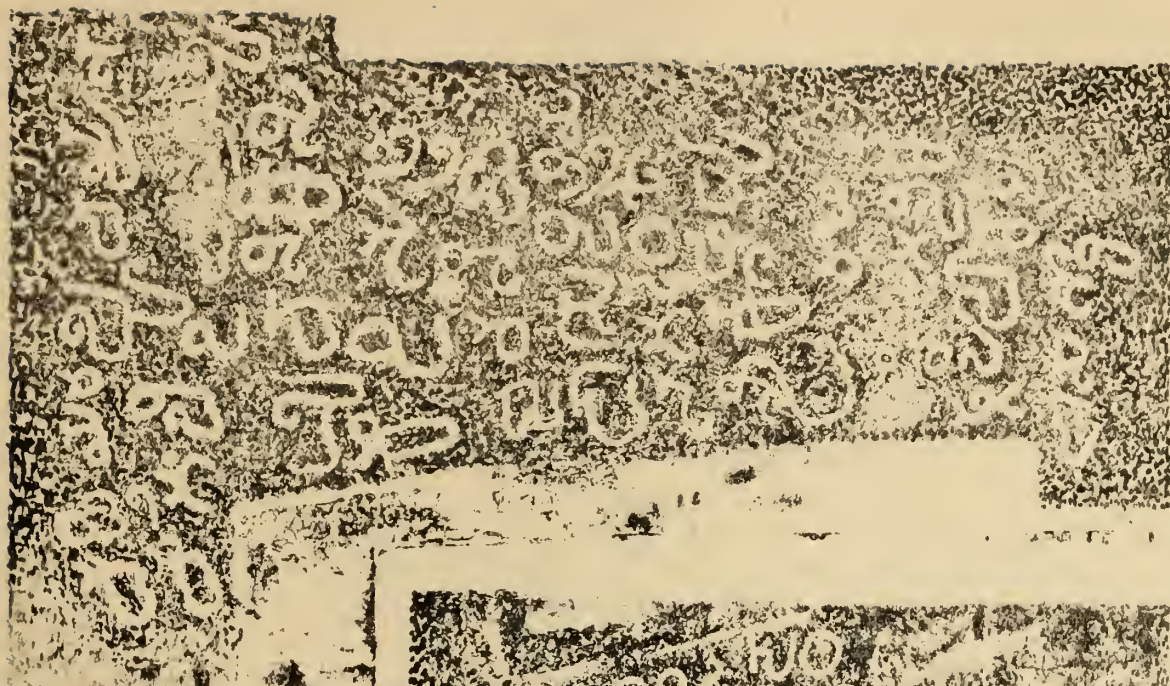
avara priya-śishyar appa śrīmad-Bâlachandra-dêvara tanayana svarûpa-nirûpa  
. . . . . nantaṇṇana vâgviḷâsav ârppaṃ . . . . . taṇṇana  
sachcharitra . . . . . gadolu || jana-Jina-maṇi . . nihâ . . kaṃ . . . . . niyave . . na rû-  
pa-yauvana-guṇa-sampattiyind âtaṃ vattigu . . . . . bhuvana-bhûshana-Bâla-  
chandra . . . . . ruhaka . la . dya . . bahaḷa-chadu . . gaja-râja . . . . . tibra-jvarô . .  
. . karkkaśaḥ pratikâ . . . . . riya . . Saka-varshada 1136 neya Śrīmukha-saṃ-  
vatsarada Kârttika-śudha 5 Sô<sup>1</sup> prabhâta-samayadoḷ sanyasana-samanvitam ||  
kaṃ ||

pañcha-namaskâra nana  
sañchalîsad ent oppudu sakala . . . .

. . badu . . . . . g Aruha

. . . . . ra Divija-vadhuge vallabhan âdam ||

. . yamma . . . . . sâdaraka . . . . .  
. . ya yallarum || antu . . dêvara dhi . . yara dahana-stânadoḷ parôksha . . . . . nimi-  
ttav âgi Bairôjanim mâḍisida Bâlachandra-dêvara maga . . . . . na śilâ-kûṭam ||  
mâta . . . . . śilâ-brata . . . . . guṇa . . . . . da vibhava . . . . . bhûtaḷa-  
doḷ Kâlabbeye Sîtege Rugminige Ratige sari dore sama . . . . . v enisid â-mahâ-  
sati kshayi . . . . . stânaman aride . . . . . Bhâva-saṃvatsarada Jêshṭha-ba i  
dvi<sup>1</sup> niśântadoḷ sallêkhana-vidhiyim samâdhiya paḍedu Svargga-prâptey âdaḷu ||  
śrī Śântinâthâya . . ||



N<sup>o</sup> 394.

N<sup>o</sup> 206







## 390.

*At Jinnēnahalli (same hobli), on a stone in Yaṇṇappa's hay-yard.*

śrī Śaka-varsha 1596 Pramādīcha-saṁvatsarada Vaiśākha-bahula 11 yalli  
Samudrādīśvara-svāmiyavara nitya-samārādhane nityōtsaha koḷa-tōṭa-maṇṭapada  
sēvege Puṭasāmi-seṭṭiyara maga Chennaṇanu biṭṭa Jinneyanahallīya-grāma  
maṅgala-mahā śrī śrī śrī

## 391.

*At the same village, on a rock on the bund to the west of Ālatti-kaṭṭe.*

śrī-Chāmuṇḍa-Rāyana bastiya sime || śrī

## 392.

*At Hālumattigaṭṭa (same hobli), on a stone to the right of the entrance  
to Mallēśvara temple.*

*(Top portion effaced.)*

rusa . . . . . vika . . . . . varu . . Saṅkaṇṇage koḍagi-tōṭa . . . . dā silā-  
sasana . . . . . ka-raṇa-vi . . kana . . . . . Saṅkaṇṇagavū Chikka-Saṅkaṇṇa  
. . . . . pra . . . . na barakoṭa koḍaga . . . . . lā-sasana maṅgala-mahā śrī  
śrī

## 393.

*On a pillar in front of the same temple.*

De . . . . ya-nāyakana maga Mādeya-nāyaka māḍisida Nandi

## 394.

*At Kabbālu (same hobli), on a stone in Choṭṭitamma's field west of Anna temple.*

svasti Satyavākya-Permmāṇaḍigaḷa paṭṭhaṇṇgaṭṭ-ida padinaydu-variśadandu  
Maṭṭiyara-Būvayyana magam Bidiyāyta turuyan ikkisi kādi sattū divan ēṇid ā-  
seṭṭhittiya maḷaḷa gaṇḍa kkaḷgavu . . . . . vaḷag and ikkaḷga pa pokka bāḷ  
segevu

## 395.

*At Kaṇṭhīrāyapura (same hobli), on a rock to the north of Bairappa's field.*

śrīmatu-Paṇḍita-dēvarugaḷa guḍḍugaḷu Beḷuguḷada-nāḍa Chennaṇa-gaṇḍana  
maga Nāga-goṇḍa Muttagada-Honna . . ḷiya Kalla-goṇḍa Bairagoṇḍan oḷagāda  
gaḍḍugaḷu Maṅgāyi māḍisida bastige koṭṭa Voḍḍara-kaṭṭeya gadde beddalu yi-dhar-  
mmakke tapidavarū Vāraṇāsīyalu . . hasra-kapileya konda pāpake hōha . . . . .  
ḷa-mahā śrī śrī śrī

Ins.

## 396.

*At the same village, on a stone under a chujalu (Helicteres isora) tree in Bommanṇa's field and also on a rock to the west of Holagere-Javara's field.*

śrī-Chāmunda-Râyana basti sîne

## 397.

*At Sânenahalli (same hobli), on a stone in Karivôbe-gauḍa's field to the north-west of the village.*

śrīmat-parama-gambhīra-syâdvâdâmôgha-lâñchhanam  
 jiyât-traiḷôkya-nâthasya śâsanam Jina-śâsanam ||  
 bhadram astu Jina-śâsanâya sampadyatâm prati-vidhâna-hêtavê  
 anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭīyasê ||  
 namaḥ siddhébhyah || namô Vitarâgâya || namô Aruhantânam ||  
 svasti śrī-Koṇḍakundâkhyê vikhyâtê Dêśikê gaṇê  
 Simhaṇandi-munîndrasya Gaṅga-râjya-vinirmmitam ||  
 svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvâravatî-pura-  
 varâdhîśvaram Yâdava-kuḷâmbara-dyumani samyaktva-chûḍâmani Malaparoḷ-  
 gaṇḍâdy-anêka-nâmâvali-samâḷaṅkriter appa śrīman-mahâ . . . lêśvara Tribhuvana-  
 malla Talakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Hoysala-Dêvara  
 vijaya . . . m uttarôttarâbhivṛiddhi-pravarddhamânain â-chandrârkkâ-târam salut-  
 tam ire tat-pâda-padmôpajivi ||  
 vritta . .

janatâdhâran udâran anya-vanitâ-dûram Vachas-sundarî-  
 ghana vritta-stana-hâran ugra-raṇa-dhîram Mâra . . . . . pai  
 janakam tân ene Mâkanabbe vibudha-prakhyâte dharmma-prayu-  
 kte nikâmâtta-charitre tây enal i . . . . . mahâ-dhanyanô ||

kanda ||

vitasta-maḷam budha-jana-  
 mitram dvija-kuḷa-pavitran Êcham jagadoḷu  
 pâ . . . . . kuḷa-kanda-gha-  
 nitram Kaunḍinya-gôtran amaḷa-charitram ||  
 Manu-charitan Êchigânkana  
 maneyoḷu mu . . . na samûhamum budha-janamum  
 Jina-pûjane Jina-vandane  
 Jina-mahimegaḷ âva kâlamum sô . . . . . guṇ :  
 kam ||  
 uttama-guṇa-tati vanitâ-  
 vṛittiyân oḷakonḍud endu jagam ellam kaiy-

ettuvinam amaḷa-guṇa-sam-

pattige jagadolage Pôchikabbeye nôntaḷu i

ant inisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrthakara-parama-  
dêva-parama-charitâkarnnanôdirṇa-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-  
samara-rasa-rasika-ripu-nṛipa kaḷâpâvalêpa-lôpa-lôlupa-kṛipâṇanuv âhârâbhaya-bha-  
ishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanuṃ ||

vṛitta ||

vajraṃ Vajrabhṛitô haḷaṃ Haḷabhṛitaś chakraṃ tathâ Chakriṇaś  
śaktiś Śaktidharasya Gâṇḍiva-dhanur Gâṇḍivakôdaṇḍinaḷ  
yas tadvad vitanôti Viṣṇu-nṛipatêṣh kâryyaṃ kathaṃ mâdṛiṣair  
Gaṅgô Gaṅga-taraṅga-raṇjita-yaśô-râśis sa varṇnyô bhavêt ||

int enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Drôha-gharaṭṭaṃ Gaṅga-  
Râjaṃ Chôḷana sâmantan Adiyamaṃ ghaṭṭadiṃ mêlâda Gaṅgavâḍi-nâḍa gaḍiya  
Taḷakâḍa biḍinoḷu padiy-ippant irddu Chôḷaṃ koṭṭa nâḍaṃ kuḍade kâdi kolḷim ene  
vijigishu-vṛittiyindam etti baḷam eraḍuṃ sârchchidalli ||

vṛitta ||

ittana bhûmi-bhâgadol ad anyar ad êke bhavat-pratâpa-sam-  
pattiya varṇnanâ-vidhige Gaṅga-chamûpa jigishu-vṛittiyind  
ettida ninna kayya niśitâsiya tau-mone benna bâran e-  
ttutt ire pôgi Kaṇchi guṛiy appinam ôḍida Dâman eydanê ||  
kadanadol andu ninna taravâriya bârige meyyan oḍḍal â-  
rade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-  
bida sudatî-kadambad eḷde pauvane pôgire pulle-vechchu-ve-  
chchidapan aharnniṣaṃ Tiguḷa-Dâman aranya-śaranya-vṛittiyiṃ ||  
enitânuṃ bavaraṅgaḷoḷu palabaram beṅkoṇḍa gaṇḍindam ô-  
v-enisuttaṃ Taḷakâḍol innevaram iḷḍ iḷaḷu karam Gaṅga-Râ-  
jana khaḷgâhatig aḷki yuddha-vidhiyol benn-ittu nây unṇad ô-  
ḍinal unḍ iṛḍapan atta Śayva-śamiyol sâmantâ-Dâmôdaram ||

embinam onde meyyol avayavadin eydi mûdalisi dhriti-giḍisi beṅkoṇḍu mattaṃ  
Narasiṅga-varmma modal-âge ghaṭṭadiṃ mêlâda Chôḷana sâmantar ellaraṃ beṅko-  
ṇḍu nâḍ âdud ellaman êka-chchhatraḍ unḍige sâdhyaṃ-mâḍi kuḍe kritajña-Viṣṇu-  
nṛipati mechchi mechchideṃ bêḍikolḷim ene ||

kanda ||

avanipan enag ittapan en-  
d avar-ivara-vol uḷida-vastuvaṃ bêḍade bhû-  
bhuvanaṃ baṇṇise Gôvin-  
da-vâḍiyaṃ bêḍida Jinârchchana-lubdha ||  
gommaṭam ene muni-samudâ-



yaṃ manadoḷ mechchi mechchi bichchaḷisuttuṃ  
 Gommaṭa-dēvara pūjeg a-  
 daṃ mudadiṃ biṭṭaṃ alte dhirôdâttaṃ ḥ  
 ādiy āgirppud Ārhata-samayakke Mūlasaṅghaṃ Koṇḍakundānvayaṃ  
 bādu vēḍ adāṃ baḷayipud alliye Dēsigagaṇada Pustakagachhada  
 bôdha-vibhavada Kukkuṭāsana-Maladhâri-dēvara sisliyar enipa pempin-  
 g ādam esad irppa Śubhachandra-siddhānta-dēvara guḍḍaṃ Gaṅga-chamû-  
 pati ḥ

Gaṅgavāḍiya basadigaḷ enit olaṃ anitumaṃ tān eyde posayisidaṃ  
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayamaṃ eyde mādīsidaṃ  
 Gaṅgavāḍiya Tigulaṃ beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭaṃ  
 Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṃ nūrimmaḍi dhanyaṃ altê ḥ

antu bēḍikoṇḍu śrī-Pārśva-dēvara pūjegaṃ Kukkuṭēśvara-dēvarggaṃ biṭṭaṃ  
 Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Phālgua-śuddha dasami Bri-  
 havâradandu Śubhachandra-siddhānti-dēvara kâlaṃ karchchi biṭṭa dattiya Gôvinda-  
 vâḍige mûḍaṇa-sîme ĩśâjña-diṣeya ereya ko . . Tôṇṭigereya niruha kKellahanahalliga  
 hôda baṭṭeya dibbeya sâraṇa hulumaḍiya gaḍi teṅkalu Arhanahalliyindâ . . madipura-  
 kkaṃ Hiriya-dēvara beṭṭakkaṃ hôda hebbaṭṭeye gaḍi haḍuvalu Hiriya . . . halla Na-  
 jugere Bekkan anipa . . . . baḍakalu Gaṅgasamudrakke Chalyada haḍuvaṇa diṇneyiṃ  
 paḍuvalu gaḍi yint ĩ-chatus-sîmeyāṃ pūrvvi . . . . Bekkana . . nuṃ pratyadhi-  
 vâsada . . paḍu . . . . . Gommaṭapurada paṭṭaṇa-śvâmi Malli-seṭṭiyaru . . . . seṭṭi  
 Gaṇḍanârâyaṇa-seṭṭiyuṃ mukhyav āda nakara-samûhamuṃ irḍḍu mādida mary-  
 yâde yint ĩ-dharminamaṃ pratipâḷisuvargge mahâ-puṇyaṃ akkuṃ ḥ  
 vṛittāṃ ḥ

priyadind int idan eyde kâva purushargg âyuṃ mahâ-śrīyuṃ a-  
 kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrvviyoḷu Vâraṇâ-  
 śiyol ekkôṭi-munīndraraṃ kavileyāṃ vēḍâḍhyaraṃ kondud on-  
 d ayaṣaṃ sârggum enutte sâridapud ĩ-śailâksharaṃ santataṃ ḥ

biruda-rûvâri-mukha-tiḷakaṃ Gaṅgachâri khaṇḍarisidaṃ ḥ

### 398.

*At the same village, on a rock in Puṭṭê-gauḍa's wet field.*

. . risi-dēvage biṭṭa dattiya gaddeya . . . . . nnaḍetti Kavi-seṭṭiyuṃ ma-  
 ḍanâ biṭa gade salage ondu koḷaga

### 399.

*At the same village, on the pedestal of the broken image in the ruined basti.*

śrī-Vṛishabha-svâmi

## 400.

*At the same basti, on the pedestal of an image built into the eastern basement.*

śrī-Mûlasaṅgada Dêsiganaḍa Postakagachchhada śrī-Subhachandra-siddh-  
ân[ta]-dêvara guḍḍi Jakkiyavve-daṇḍanâyakiti Sâhaḷi . . . . . ta dêvargge  
pratishṭeyaṁ mâḍi Jakkiyave . . . . . ḍara maga Payanagada sa . . . . .  
. . . . . chunaṛeya . . . . . davâḍiya . . . . . yalu salage beddale koḷagaṁ 5  
Gôvindapaḍiya koḷaga 1 beddale kaṇḍuga

## 401.

*At Râgîbommanahallî (same hobli), on a stone near the village entrance.*

śubham astu

namas tuṅga-śiraś-chumbi-chandra-châmarā-châravê

trailôkya-nagarârambha-mûla-stambhâ . . . . .

śrī-vijayâbhyudaya . . . Śâlivâhana-śaka-varsha 1595 ne Parridhâvi-saṁvat-  
sarada Kârtika-su 10 lu Maisûra . . . . . da Dêva-Râj-ayanavarū . . . râjye  
. . . . . ga chaṇṇa . . praje . . . Brâhmarrige anna-satrakke biṭa grâma Râgîbom-  
menahallîya . . . . . svâmyava . . . . . biṭa darmma

## 402.

*At Bommênahallî (same hobli), on a stone in front of a ruined temple in the tank-bed.*

*(One side of the stone is broken.)*

. . . . . châmarā-châravê

trailô . . . . . ya Śambhavê ||

svasti śrîma . . . . . bhuvana-malla Talakâḍu-Koṇi . . . . .  
. . . ḍi-Banavâse-goṇḍa bhuja-baḷa-Vîra-Gaṇi . . . . . ḷa-Dêvara vijaya-râjyam  
uttarôttarâ . . . . . nam â-chandrârka-târambaram salutta . . . . .  
. . na Bimmayanahallîyalu Halagereya . . . . . vuṇḍa Hoysala-setṭiya  
magam Râbiganaha . . . . . kâra-setṭi Mâdi-gavuḍana magam Malla-gavu-  
ṇḍa . . . . . gavunḍanun<sup>1</sup> avara basavagam Binnâchâriya ina . . . . .  
riyam Kiriya-Basavâchâri samsâra-bhitan â . . . ya kereyam kaṭṭisi dêvâyavam mâ-  
ḍisi tanna . . . tâne tapaśviy âgi dharmmamam pratipâlisi . . . âtana tamman  
Chauḍâchâri âtana magam Hoysa . . châri Kunnâchâri Adalâchâri Bibbâchâri |  
Mâdâchâri || Saka-varsha 1062 neya Kâlayukta-saṁvatsarada Âsvaija-śuddha pāḍiva  
Sôma-vâradandu â-dêvara snâna-nivêdyakkam Malla-gavunḍanun avara mâva Bi-  
cha-gavunḍanun muntâgi biṭṭar â-kereya keḷagaṇa gadde nâl-gaṇḍuga-bittu beddale

khaṇḍga ondu int i-dharminaman naḍaisidavargge Kurukshêtra-Vâraṇâsiyalu sâsi-  
ra-kavileyam vêda-pâragargge dânam-gotṭa phalam akku ||

sva-dattam para-dattam vâ yô harêti vaśundharâ

shashṭir vvarsha-sahasrâṇi viśṭâyâṁ jâyatê kṛimi ||

Maulâchâriyum âtan aḷiya Katâchâriyum i-dêvaram mâḍidaru

#### 403.

*At Hindalahaḷḷi (same hōbli), on a rock in Nanjê-gauḍa's field. . . . .*

yi-hola-gaḍege tapidare tamma tâya Varāṇasil âke . . śrī

#### 404.

*At Hirêbeḷṭi (same hōbli), on a stone to the right of the Îśvara temple.*

śrī svasti śrīmatu-Sarvvajitu . . . . . Kârttiga . . ddha 1 lu . . . . . marada . .  
ji . . vara . . . . . raṇa . . . . . baru samaraṅgadoḷu sa . . . . . ida baleva . . . .  
tu . . tanna makkaḷu . . . . . Makamale-dêvake . . . . . Pemmanṇa . . ya . . . .  
. . . . . ya i-turuva . . . . . m kû . . . . . ma . . . . . hu . . . . . nanû Sargastaru  
mâḍi parôksha-vineyârttav âgisida biragalu maṅgaḷa-mahâ śrī śrī śrī śrī

#### 405.

*At Vadḷarahallî (same hōbli), on a viragal in front of the Îśvara temple.*

Âṅgira-saṁvatsarada Phâluguṇa-su 1 Â svasti samasta-prasasti-sahitam Voḍa-  
rahaḷiya Chêcha-gavudana maga Kêta-gavudanu Turakara huyluyilali kâdi  
Svarggastan âdan âgi âtana makkaḷu Âlappa Bayireyaṅgaḷu etisida biragalu

#### 406.

*At the same village, on a stone lying to the right of the Mâramma temple.*

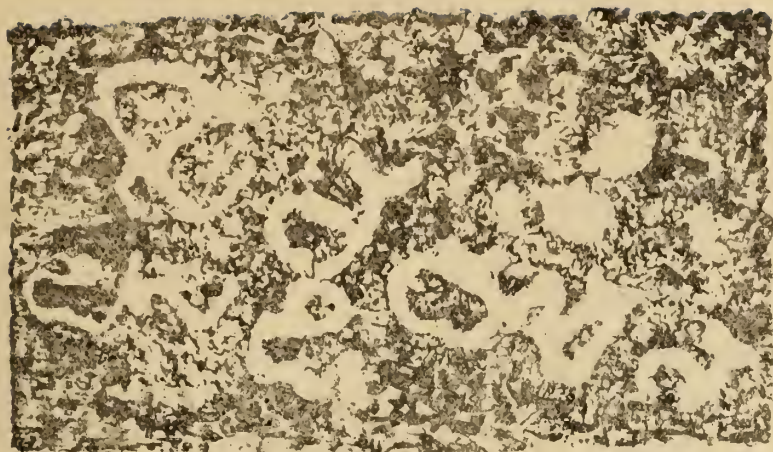
Sârvari-saṁvatsarada Śrâvaṇa-sû 1 lû śrīmanu-Nuguhaḷiya Dâsapa-Nâyakara  
komâra Tirunalarâja-Nâyakarû | Dâsapa-Nâyakari . . puṇyav âgalî . . du Kikêriya  
siha . . . . ḍa Gaṅgapa-dêva tamim ayana suyina . . v âgi koṭa Dâsapura Hiri-Tirûm-  
alarâjaya yidake tapidônu Kâšili tama tande tâyi konda pâtakake hōharû ||

#### 407.

*At Suṇḍahallî (same hōbli), on a stone in Lingê-gauḍa's back-yard.*

. . . . . saṁvatsarada Mârggaśira-sû 10 Briha-vâra . . . . . n-mahâ-  
maṇḍalâchâryyaru Nênichandra-paṇḍita-dêvaru . . . . . paṭṭana-śvâni Nâga-  
dêva-heggaḍevum Keṅcha-gauḍanum . . . . . na maga Mâra-gauḍa keṇeyam  
kaṭṭidan aley endu âta . . . . . hârisuvud illa tâ teruva aydu haṇavina do . . .  
. . . . . beddale haḍuvaṇa Mutteri-sime âtana ma . . . . . payyanta saluvan-  
t âgi koṭa patale aḷihidava kavileya konda ||

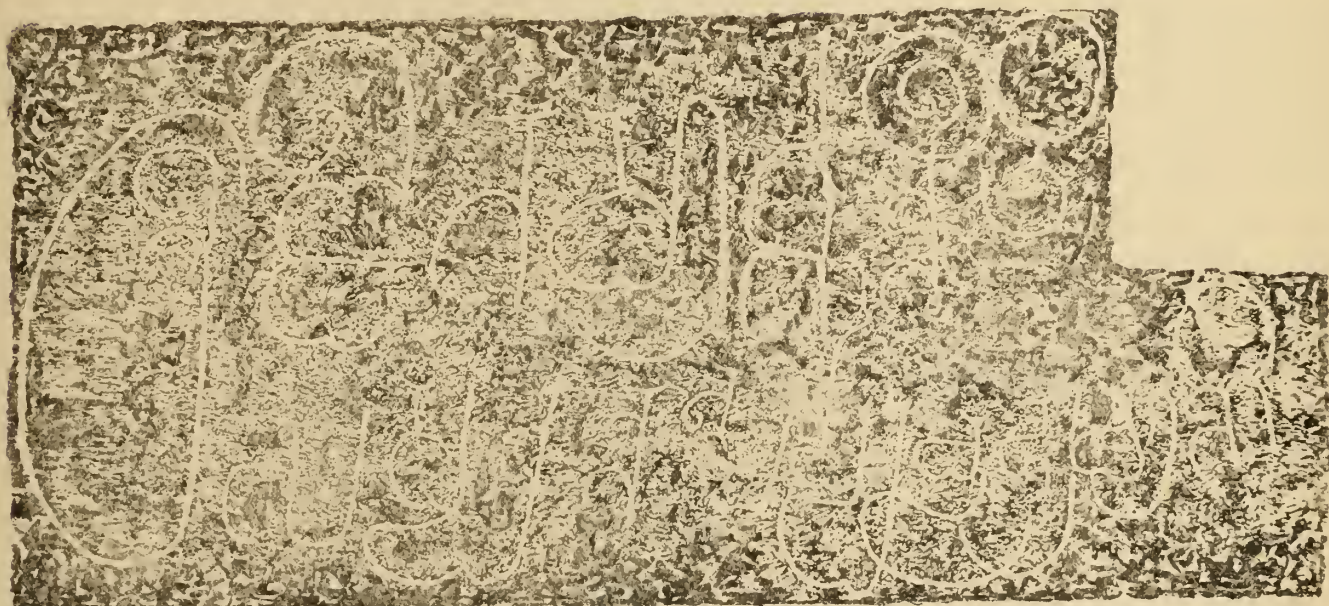




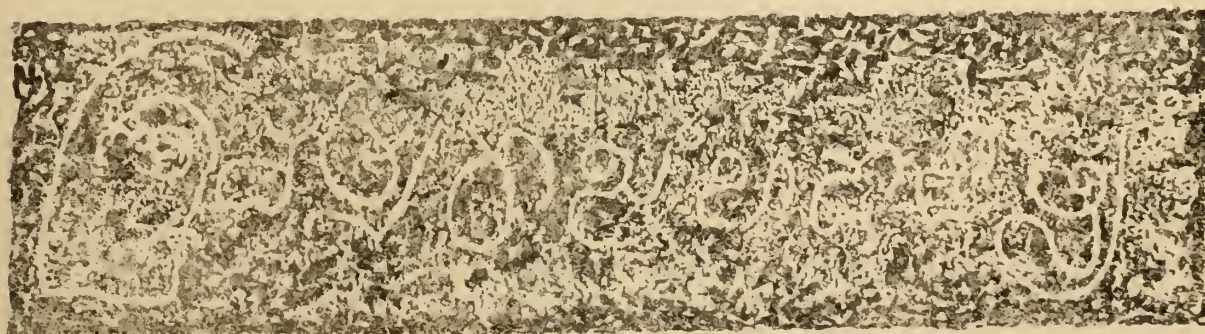
N<sup>o</sup> 415.



N<sup>o</sup> 441.



N<sup>o</sup> 445.



N<sup>o</sup> 457.



CHIKKA BETTA.

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408.

*On rock to the south of Pārśvanâtha-basti, to the south of No. 3.*

Namô'stu

409.

*At the same place, to the east of No. 6.*

Śrîratta

410.

*At the same place, to the west of No. 16.*

Sindayya

411.

*At the same place, to the west of No. 52.*

..... giṅgha ..... kunda Gaṅgara-baṇṭa ..... ṃgada naṇṭa

412.

*On rock at the back of Kattale-basti.*

Chandayya

413.

*On rock in front of Chandranâtha-basti, to the east of the Bali-piṭha.*

..... Châmunḍayya

414.

*At the same place, to the north-west of No. 413.*

Seṭṭapaiya

415.

*On rock to the north-west of the same basti, at a distance of about 5 feet.*

Sivamârana-basadi



## 416.

*Above the foot-prints to the west of the same basti.*

Basaha

## 417.

*On rock in front of Supārṣvanātha-basti.*

śrī-Vaijāyā

## 418.

*At the same place.*

śrī-Jakkayya

## 419.

*At the same place.*

śrī-Kaḍuga

## 420.

*At the same place.*

..... chanamā

° ° ° ° °

## 421.

*On rock to the right of Chāmunḍarāya-basti, below No. 92.*

mahā-maṇḍa . . śva . .

## 422.

*At the same place, to the north of No. 93.*

śrī-Bāsa

## 423.

*At the same place, to the east of No. 422.*

Basavayya

## 424.

*At the same place, to the east of No. 111.*

śrī-Mara . . . . .

## 425.

*At the same place, below No. 424.*

Naraṇayya

## 426.

*At the same place, to the north of No. 113.*

. . . . rasapa Vama . . . . . ya nishidhige

## 427.

*On rock to the east of Eraḍukaṭṭe-basti, to the south of No. 126.*

Kagūttara

## 428.

*On rock near the steps of Gandhavāraṇa-basti, to the north-west of No. 133.*

śrīmatu-Ravichandra-dēvara pāda

## 429.

*On rock in front of Tērina-basti, to the north of No. 134.*

. . . . svareda Badra . . nar ageda koḷa

## 430.

*On rock behind Śāntiśvara-basti, to the north-east of No. 144.*

śrīmat-kammaṇa-Chanda-âchâriga

## 431.

*On rock in front of Iruve-Brahmadēva shrine.*

Vabôjanû

## 432.

*At the same place, below No. 154.*

Meḷapayya

## 433.

*At the same place, to the east of No. 153.*

śrī-Prithuva

**434.**

*At the same place, to the north of No. 431, above the Jina figure.*

Chandrâditam

**435.**

*At the same place, by the side of No. 434.*

Nâgavarinman baredam

**436.**

*At the same place, to the north-east of No. 435.*

. . nigarajeyana tamśavatra-gaṇḍa

**437.**

*At the same place, to the north-east of No. 432.*

Puḷiyanna

**438.**

*At the same place, below No. 437.*

Sauḷayya

**439.**

*At the same place, to the north-east of No. 438.*

Kêsavayya

**440.**

*At the same place, to the north of No. 439.*

namô'stu

**441.**

*At the same place, below No. 440.*

śrī-Êchayyam virôdhi-nishṭhuram

**442.**

*At the same place, to the east of No. 441.*

Bâsa



**443.**

*On rock to the south of the door inside Kañchinadoṇe on the same hill.*

muṛu-kallaṃ Kadamba tarisi . . .

**444.**

*On rock near the eastern entrance to the enclosure on the same hill.*

Jinana doṇe

**445.**

*On rock to the west of Lakki-doṇe, outside the enclosure.  
on the same hill.*

śrī-Jina-mārggaṇ nīti-sampannaṇ Sarppa-chūḷamaṇi

**446.**

*At the same place, above No. 445.*

śrī-Biddarayya

**447.**

*At the same place, to the north of 446.*

śrīmad- Akacheyam

**448.**

*At the same place, below No. 447.*

śrī-para-veṇḍir annaṇ Īsarayya

**449.**

*At the same place, to the north-west of No. 448.*

śrī-kavi-Ratna.

**450.**

*At the same place, to the north-east of No. 449.*

śrī-Machayya

**451.**

*At the same place, below No. 450.*

śrī-Chanapausa

## 452.

*At the same place, to the north of No. 451.*

śrī-Nāgati-āḍana daṇḍe

## 453.

*At the same place, below No. 454.*

śrī-Bāsan aṇṇana daṇḍe

## 454.

*At the same place, to the north of No. 453.*

śrī-Rājana chaṭṭa

## 455.

*At the same place, to the south-east of No. 452.*

śrī-baḍavara-baṇṭaṃ

## 456.

*At the same place, to the north of No. 455.*

śrī-Nāgavarmma

## 457.

*At the same place, below No. 456.*

śrī-Vatsarājaṃ Bāḷādityaṃ

## 458.

*At the same place, to the north-west of No. 449.*

śrīmat-Malegolḷada Ariṭṭanēmi-paṇḍitar para-samaya-dhvaṃsaka

## 459.

*At the same place, below No. 458.*

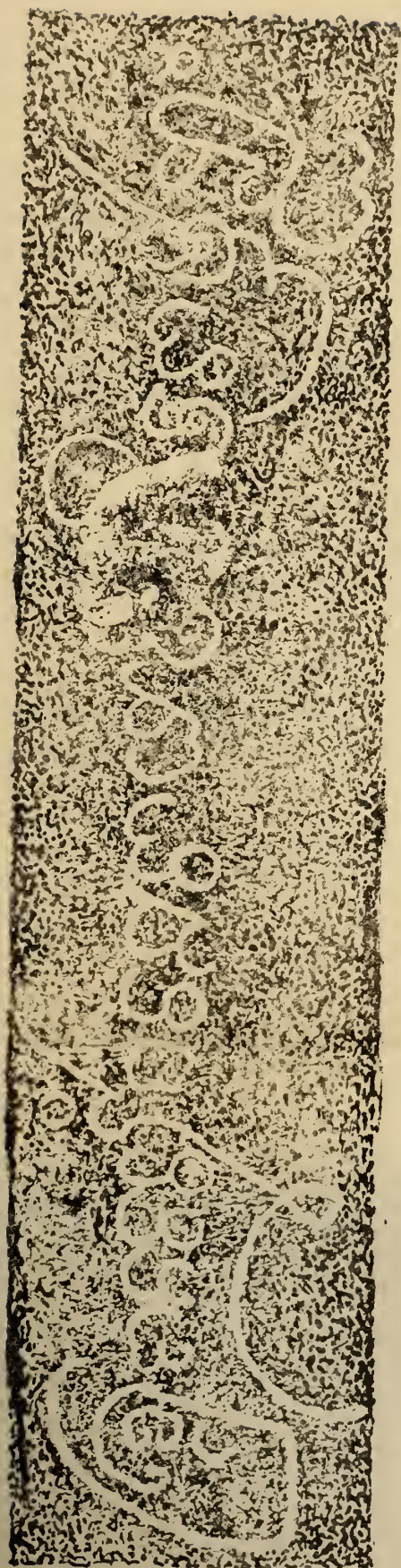
śrī-baḍavara-baṇṭaṃ

## 460.

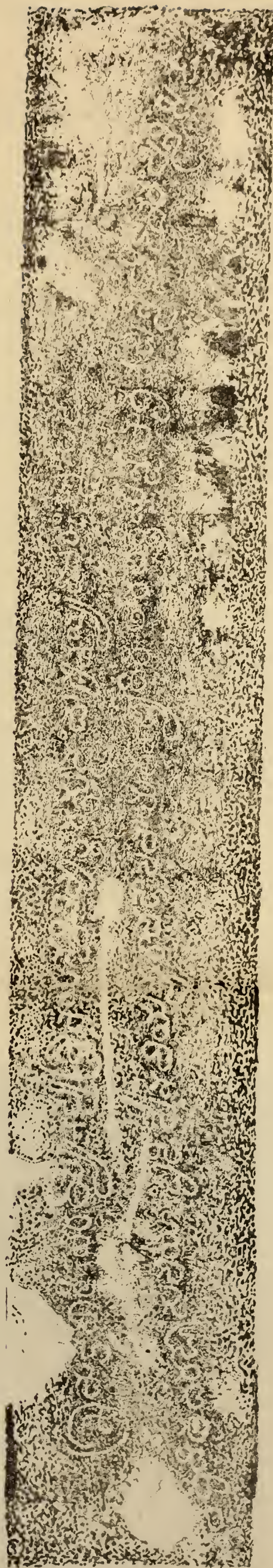
*At the same place, to the south-east of No. 459.*

śrī-Nāgayyaṃ





No 464.



No 465.





## 461.

*At the same place, to the north of No. 460.*

śrī-Dêchayya

## 462.

*At the same place, to the north of No. 461.*

śrī-Sindayya

## 463.

*At the same place, to the south-east of No. 462.*

śrī-Gôvanayyâ byiḷa-Chaturimukam

## 464.

*At the same place, to the north of No. 463.*

śrī- . . givarimman bâvasi maḷâ . . . . . ti-mârttaṇḍam

## 465.

*At the same place, to the west of No. 464.*

śrī-Maḷadhâri-dêvar-ayyan appa śrī-Nayanandi-vimuktara guḍḍam Madhuvay-  
yam dêvaram bandisidam ||

vidhu-Vidhudhara-hâsa-payôm-

budhi-phêna-viyachcharâchalôpama-yaśan abhy-

adhikatara-bhaktiyindam

Madhuvam band illi dêvaram bandisidam ||

## 466.

*At the same place, below No. 465.*

Kaṇṇabbarasiya tamina Châvayyanum Dammaḍayyanum Nâgavarmanum  
band illi dêvaram bandisidar ||

## 467.

*At the same place, to the north-west of No. 466.*

śrī sanda Belgoḷadale nindu . . ḍane viṭṭu Andanârayya manadal Aggaḷa-dêvar  
embaram kânba bageyindam | śrī-perggeḍe-Rêtayyana vêde Saṅkayya

## 468.

*At the same place, below No. 467.*

śrīmat-Eṛeyapa-gâmuṇḍanu Maddayyanu band illi vrata-konḍar

469.

*At the same place.*

śrī-Pulikkalayya

470.

*At the same place, to the north of No. 469.*

śrī-Kaṇṭhayya

471.

*At the same place, to the north of No. 470.*

śrīman Enagaṃ kriyada dēva basada

472.

*At the same place, to the north of No. 471.*

śrī-Mārasingayya

473.

*At the same place, below No. 470.*

Kattayya

474.

*At the same place, to the east of No. 472.*

Puḷichōrayyaṃ maha-dhvajad ōja . . maṇi-vitānad ōja-tējaṃ

475.

*At the same place, below No. 445.*

śrī-Kopaṇa-tīrtthada



DODDA BETTA.

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476.

*On a bell to the left of the door in front of Gômaṭêśvara.*

Ôṃ namô sidyêbya || śrī-Gômaṭêśa prasana Dharanappâ-sûja || Hubballi sma-  
ranârtha chim | Mâtappâ arpaṇa Hubballi

477.

*On the left side of the image of Guḷakâyajji on the same hill.*

śrī-Malli-setṭiya magalâda Ra . . yigala nisidhi

478.

*On rock near the maṇṭapa to the west of the done  
on the same hill.*

kâla . . kara . . ha . . la neruvâda . . . | amara . . vage . . chale . . kasa . . ya  
gaḍe-gauḍagaṇ . . . nanṭara paṇ . . na bâna . . . . . rida yugala na . . . . .  
chanda . . ppaṇ Keṇcha-gauḍa garu . . . . . yaṅka . . . . . dhâra-ya . . . . .  
. da

479.

*Above the carving of Chakrabhimanakôṭe to the right of the first  
Tôraṇa-gaṇba on the same hill.*

Paṇḍitayya .

## THE VILLAGE.

### 480.

*On the back of the prabhâvali of the image of Vardhamâna-svâmi  
in the Maṭha at Śravaṇa-Belgoḷa.*

*(Grantha and Tamil characters.)*

śrī-Vardhamânâya namaḥ || Śâlivâhana-śakâbdah | 1780 śrīmat-paścima  
tīrthaṅkara-môksha-gatâbdah 2521 Prabhavâdi-gatâbdah 51 | śellâninṇa Kâlayukti-  
nâma-saṃvatsara-Âshâḍha-śuddha-pûṇimâ-tithiyil śrīmad-Belgu-maṭhattil nitya-  
pûjâ-nimittamâga śrī-Sanmatisâgara-vaṇigaludaiya abhisṭha-siddhyarttham  
śrī-Vīra-Varddhamâna-svâmi-pratibimbam Kañchi-dêṣam Śeṇṇiyambâkkam Appâ-  
sâmiyâl ſeyvitta ubhayam êdhatâ nitya-maṅgalam

### 481.

*On the prabhâvali of the image of Chandranâtha-svâmi in the same Maṭha.*

*(Grantha characters.)*

śrī-Chandranâthâya namaḥ ||

ashtâ-saptaty-adhikât sapta-śatôttara-sahasrakâd guṇitê |  
Śâlivâhana-śaka-nṛipa-saṃvatsarakê samâyâtê ||1||  
êkâṇṇa-viṃṣati-yutât pañcha-śata-sahasra-yugmakâd guṇitê |  
śrī-Varddhamâna-Jina-pati-môksha-gatâbdê cha sañjâtê ||2||  
êka-nyûna-śatârdhât Prabhavâdi-gatâbdakê cha saṅguṇitê |  
êvaṇ pravarttamânê Naḷa-nâmâbdê samâyâtê ||3||  
Mīnê mâsi sitê pakshê pûṇimâyân tithau punaḥ |  
Avâk-Kâṣṭhi vikhyâta-Belguḷê nagarê maṭhê ||4||  
śrī-Chârukirtti-gururâd-antêvâsitvaṇ iyushâm |  
manôratha-saṃriddhyai Sanmatisâgara-varṇinâm ||5||  
Kumbhakôṇa-purasthâ śrī-Nekkâ śrâvakî śubhâ |  
sthâpayâmâsa sad-bimbam Chandranâtha-Jinêṣinaḥ ||6||  
pratishṭhâ-pûrvakan nitya-pûjâyai svôpalabdhayê |  
pañcha-saṃsâra-kântâra-dahanâya śivâya cha ||7||

bhadram bhûyât

## 482.

*On the back of the prabhavali of the image of Nēminātha-svāmi in the same Maṭha.  
(Grantha characters.)*

śrī-Nēmināthāya namaḥ

asṭā-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē<sup>1</sup>  
 Śālivāhana-śaka-nṛipa-saṃvatsarakē samāyātē<sup>1</sup>  
 êkanna-viṃśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē<sup>1</sup>  
 śrī-Varddhamāna-Jina-pati-mōksha-gatābdē cha sanjātē<sup>2</sup>  
 êka-nyūna-śatārddhāt Prabhavādi-gatābdakē cha saṅguṇitē<sup>1</sup>  
 evaṃ pravarttāmānē Nala-nāmābdē samāyātē<sup>3</sup>  
 Minē māsi sitē pakshē paurṇamāsyān tithau punaḥ<sup>1</sup>  
 Avāk-Kāṣīti vikhyāta-Belgule nagarē varē<sup>4</sup>  
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha<sup>1</sup>  
 ananta-bhava-dāvāgni-śamanāya śivāya cha<sup>5</sup>  
 śrī-Chārukīrtti-guru-rāḍ-antēvāsitvaṃ iyushām<sup>1</sup>  
 manōratha-saṃriddhyai Sanmatisāgara-varṇinām<sup>6</sup>  
 Śattapanna-śrēṣṭhina śumbhat-Kumbhakōṇam upēyushā<sup>1</sup>  
 śrī-Nēminātha-bimbō'yaṃ sthāpitas sa pratishṭhitah<sup>7</sup>

## 483.

*At the same village, on the back of the Śīṭalanātha image in  
Pandit Dōrbali-śāstri's house.  
(In Nāgari characters.)*

saṃ<sup>1</sup> 1576 va<sup>1</sup> śā<sup>1</sup> 1441 pra<sup>1</sup> kara pra<sup>1</sup> ku<sup>1</sup> sahita Pau<sup>1</sup> māsē<sup>1</sup> śrī-usa<sup>1</sup> Jñā  
 Sōṇisihā-bhāryā Dharmināi-nāmnā putra sō<sup>1</sup> Siṅghāriyā śrēyōha<sup>1</sup> vi . . māsē<sup>1</sup> śu<sup>1</sup>  
 pa<sup>1</sup> 6<sup>1</sup> Sōmē<sup>1</sup> śrī-Śīṭalanātha-bimbam<sup>1</sup> kārīṭam<sup>1</sup> pra<sup>1</sup> śrī<sup>1</sup> vṛi<sup>1</sup> ta pāpa<sup>1</sup> śrī-Vila-  
 sāmuskṛiribhiḥ

## 484.

*At the same village, on the pedestal of a Jina image in  
Garagaṭṭe Vijayarājayya's house.*

śrīmad-Dēvaṇandi-bhaṭṭarakara guḍḍi Mālabbe Kaḍasatavādiya Tīrtthada-  
 basadige koṭṭal

## 485.

*At the same village, on the pedestal of a Jina image  
in Garagaṭṭe Chandrayya's house.*

śrīmat-Kaṇnabe-kantiyaru Kaḷasatavādiya Tīrtthada-basadige koṭṭar



**486.**

*At the same village, on rock to the east of Jakkikaṭṭe.*  
Mallishêṇa

**487.**

*At the same place, to the east of No. 486.*  
Virañṇa

**488.**

*At the same village, on rock to the east of Channaṇṇa's pond.*  
Chikaṇana taṇṇa Chennaṇṇa koḷa

**489.**

*At the same place.*  
Puṭasâmi-Chennaṇṇa maṇṭapa koḷa tōṭa

**490.**

*At the same place.*  
Chikaṇana ta . . . Chennaṇṇa koḷa

**491.**

*At the same village on rock to the left of the steps leading to the small hill.*  
śrī-Raṇadhīra

**492.**

*On the same hill, on a rock below the big rock to the east of Lakkidone.*  
sâsira-gadyâṇa

**493.**

*On a rock above Jalada-guṇḍi on the way to Jinanâthapura.*  
Hâl-orati

**494.**

*On a rock to the north of the same Jalada-guṇḍi.*  
śrī-Jinnâthapurada sîme

## 495.

*On the large hill, on a stone slab to the north-west outside the inner enclosure.*

Virôdhikrutu-saṃvatsarada Jêshṭha-śudha 10 śrī-mûlasaṅgha-dêsigana-pustaka-gachchha-Koṇḍakundānvayada śrīmadā Abhinava-Paṇḍitâchâryyara śishya saṃm-yakta-chûḍāmaṇi enisida â-bhavyôttamanu Talehada Nâgisetṭhiya suputra Pâiseṭi śrī-Gummaṭanâtha-svâmiya pûjege saṃpageya marana balisamarppside paladinda Jinêśvarana charaṇa-smaranântaḥkaraṇanu sukha-samâdhiyinda sugati prâptan âdudakke maṅgaḷa-mahâ śrī śrī śrī

## 496.

*At the same place, on a rock to the south of No. 495*

svasti śrīmatu Jinasini-bhaṭâraka-paṭṭâchâryyarû Kollâpuradavarû (davarû) saṅga saḥavâgi Raudri-saṃvatsarada Vaisâkha-sudda 10 sakravâra-dina daruśanava mādīdaru || si . . da . . . . . koṭṭa . . . . .

## 497.

*At the bottom of the eastern pillar in front of the maṇṭapa to the right of Gômaṭêśvara.*

*(North face).*

. . śrī-Vyaya-saṃvatsarada Mâgha-śudda 13 neya trayôḍasīyalu ôḷa-kūḷa . . lasetṭi Padmâvatī-vajra-kachâ. ka . . . mappā nâü aṇu-mandi ke . . tha . . . . . dake . . . . . da . . . . .

## 498.

*At the base of the middle pillar in front of the same maṇṭapa.*

*(North face).*

śrī-Vyaya-saṃvatsarada Mâgha-śudha 13 neya trayôḍasīyalu Kiriya-kâḷaṇa-siṭhiyara aliyindirū setṭi Nêmaṇa-setṭhiyara maga setṭi Braṃmaya-setṭi Gommaṭa-nâthana pādada munde tasâ . yan âgi kambaya . . . . . didanu ||

## 499.

*In the same maṇṭapa, on the west pillar.*

*(East face).*

subham astu | Vikrama-nâma-saṃva . . . . . rājya : . . .

(North face).

saka . . . . . na nami . . . . . ra . . . . . ði chalu . . . . . lu . . . .

### 500.

*On the car at the Têrina-mañṭapa to the right of the Matha.*

Śalivāhana-śaka 1802 ne Vikrama-nāma-samvatsarada Māgha-śuddha 5 llu  
Virājēndrapyāṭeyall iruva Rāyaṇṇa-śeṭṭra attige Jinnamana sévartta ||



## TRANSLATIONS.

### INSCRIPTIONS ON CHANDRAGIRI OR CHIKKABETTA.

#### 1.

*Date about A. D. 600.*

Success! Be it well. Victory has been achieved by the venerable Vardhamāna, the establisher of the glorious holy faith and the embodiment of the nectar of happiness resulting from the perfection attained; who has acquired supreme honor in the world by his inconceivable greatness and has attained the great position of an *Arhat* by the abundance of his religious merit which procured for him the name *Tīrthakṛit* (or Tirthankara); and the singular power of whose range of knowledge pervades things movable or immovable, having their support in both the universe and the non-universe.<sup>1</sup> And after him<sup>2</sup>, victorious today in holy Viśālā<sup>3</sup> is his doctrine, beneficial to the world, guileless and refuting hostile creeds.

Now indeed, after the sun Mahāvira—who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his virtues, which caused the blooming of the lotuses, the blessed people<sup>4</sup>, nourished in the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues—had completely set, Bhadrabāhu-svāmi,—of a lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme *rishi* Gautama-gaṇadhara, his immediate disciple Lôhārya, Jambu, Vishṇudēva, Aparājita, Gôvardhana, Bhadrabāhu, Viśākha, Prôshṭhila, Kṛittikārya, Jayanāma, Siddhārtha, Dhṛitishēṇa, Buddhila, and other teachers,—who was acquainted with the true nature of the eight-fold great omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire saṅgha (or community) set out from the North to the South and reached by degrees a country counting many hundreds of villages and filled with happy people, wealth, gold, grain, and herds of cows, buffaloes, goats and sheep.

<sup>1</sup>*Ākāśa* or space has two divisions: (1) the universe (*lōka*) and (2) the non-universe or the beyond (*alōka*). *Outlines of Jainism*, p. 22.

<sup>2</sup>*Tat* in *tadanu* refers to Vardhamāna.

<sup>3</sup>Probably Vaiśālī.

<sup>4</sup>*Bhavya-jana*, a term used by the Jains to denote their own sect.

Then, separating himself from the *saṅgha*<sup>1</sup>, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi*<sup>2</sup>, the goal of penance associated with right conduct<sup>3</sup>, on this high-peaked mountain—which forms an ornament to the earth and bears the name Kaṭavapra<sup>4</sup>, with rocks dark as a mass of great water-laden clouds and variegated with the embellishment of masses of the flowers and fruits of various choice trees, and with extensive lowlands, valleys, ravines, great caverns and inaccessible places filled with herds of boars, panthers, tigers, bears, hyenas, snakes and deer—bade farewell to, and dismissed, the *saṅgha* in its entirety, and, in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samādhi*)<sup>5</sup>.

And in course of time seven hundred *rishis* or saints (similarly) accomplished (*samādhi*)<sup>6</sup>.

Victorious be the doctrine of Jina!.

## 2 (15)<sup>7</sup>.

Date about A. D. 650.

Having, by means of groves surpassing Nandana<sup>8</sup>, caused the outer hill to render the directions yellow by its rice plants interspersed with red water-lilies swarming with buzzing bees; teaching the knowledge of Bhagavat, an ocean yielding the wealth of mercy to all creatures; the chief of the virtuous, born to the virtuous Kanakasēna, having accomplished<sup>9</sup> (*samādhi*) on the summit of the hill<sup>10</sup>—Alas! the illustrious Balādēva-muni, having forsaken the outer hill and betaken himself to the accomplishment of *samādhi*, again departed to the world of *Siddhas* (or perfected beings).

<sup>1</sup>*Ata h-tasmāt*=*saṅghāt*. The ablative is here used in the sense of separation, *saṅghād viśliṣhya* according to the grammatical dictum *lyab-lōpē pañchamī*.

<sup>2</sup>This word is not used in the sense of mere concentration of the mind; it conveys the additional sense of a religious vow known as *sallēkhanā*, according to which the Jainas starved themselves to death. This is clearly indicated by the expression *samādhi-maraṇē prayatitavyam*. Cp. also Ravishēṇāchārya's *Padmacharita*, II, 187—*tē samādhim samāsādyā kṛtvā dēha-visarjanam*.

<sup>3</sup>*Sucharita*=*samyak-chāritra*, one of the three jewels.

<sup>4</sup>This appears as Kalvappu or Kalbappu in the Kannada inscriptions.

<sup>5</sup>*Ārādhitaṇ* does not convey any idea of worship here; it is used in the same sense as *ārādhayitum* in the expression *samādhim ārādhayitum* occurring above, only the object of the verb is left out as it can be easily supplied.

<sup>6</sup>*Ārādhitaṇ* is here used in an active sense and stands for *ārādhitavat*, the object *samādhim* being understood as in the previous sentence. This sentence makes it clear that the inscription is not a synchronous record. It was put on the stone long after Prabhāchandra's death.

<sup>7</sup>The figures in brackets represent the numbers of the inscriptions in the old edition.

<sup>8</sup>Indra's grove.

<sup>9</sup>See note 5 above.

<sup>10</sup>The stanza has no finite verb.

## 3.

*Date about A. D. 950.*

Śrīdēva's feet. Vamani . . . . .

## 4.

*Date about A. D. 900.*

Mallisēna-bhaṭāra's lay disciple Chiareṅgayya bowed to the holy place.

## 5 (12).

*Date about A. D. 700.*

Tīrthada-goravaḍigal<sup>1</sup> (or the guru of the *tirtha* or holy place), having observed the vow, [ended his life].

## 6 (11).

*Date about A. D. 700.*

Uḷikkal-goravaḍigal (or the guru of Uḷikkal), having observed the vow, ended his life.

## 7 (10).

*Date about A. D. 700.*

?Dhaṇṇekuttārēvi-guravi<sup>2</sup>, [female] disciple of Perumālu-guravaḍigal, . . . ended her life.

## 8 (9).

*Date about A. D. 700.*

Guṇasēna-guravar of Koṭṭara, disciple of Mōni-guravar of Agali, having observed the vow, ended his life<sup>3</sup>.

## 9 (6).

*Date about A. D. 700.*

Pānapa-bhaṭāra of Neḍubore, having observed the vow, ended his life.

## 10.

*Date about A. D. 800.*

Śrīdhara (name of a visitor).

<sup>1</sup>Gorava or gurava is a *tadbhava* form of the Sanskrit word *guru*; and *adī*, meaning 'foot', is used in an honorific sense like the word *pāda* in Sanskrit.

<sup>2</sup>Guravi is the feminine of *gurava*.

<sup>3</sup>Muḍippidār. Muḍipu or muḍippu is the causative form of *muḍi*, to end.



## 11.

*Date about A. D. 650.*

. . . . . A great *āchārya*, accompanied by many disciples, [came] to the South. Queen? Kampitā<sup>1</sup>, . . . . . by the virtues of pre-eminent movable and immovable objects, made . . . . . with lamps, incense and sandal. Even king Diṇḍika was present there as a witness. Having left the whole group (*gaṇa*) consisting of the four castes and having given up food, etc., and even the body, the *āchārya* Arisṭanēmi, mounting, on the Kaṭavapra hill here, the lofty elephant of pure meditation<sup>2</sup> on the self, attained perfection, honored by Siddhas and Vidyādhara.

## 12 (3).

*Date about A. D. 700.*

Having uprooted the tree of sin, having smote the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five scent elephants (the five senses), the lord of heavenly learning named Charitaśrī, having, on (the hill named) Kaḷbappu praised by the gods and sages, observed the vows of a *muni*, attained happiness.

## 13.

*Date about A. D. 700.*

Free from the dark stain of desire and hatred, a pure-souled warrior, a *ṛishi* or sage of supreme glory of Vêgūr, Sarvajña-bhaṭṭāraka, . . . . . on the summit of . . . . . strewn with pure flowers, ascended the high heaven.

## 14.

*Date about A. D. 800.*

Arisṭanēmi-dēva, having attained the period of liberation, [ended his life] at the holy place Kāḷbappu.

## 15.

*Date about A. D. 800.*

Be it well. The epitaph of Mahāvira . . . . . Āḍura-tammaḍigaḷ who . . . . . by *sanyasana*<sup>3</sup>.

<sup>1</sup>Kampitā is also capable of being taken as an attribute of *dēvi* in the sense of trembling; but it is more likely that it is a proper name here.

<sup>2</sup>According to the Jainas meditation is of four kinds, namely, *ārta-dhyāna*, *raudra-dhyāna*, *dharma-dhyāna* and *śukla-dhyāna*. The last, which leads to liberation, is the one mentioned here. *Ārta-raudra-dharma-śuklāni. Parē mōksha-hētū. (Tatvārtha-sūtra, IX, 28-29.)*

<sup>3</sup>*Sanyasana* here does not mean mere renunciation of the world; it conveys the sense of abstinence from food, fasting as a form of suicide, and is more or less synonymous with *sallekhanā* and *samādhi*. See page 2, footnote 2.

## 16.

*Date about A. D. 950.*

(Fragment.)

. . . . . the tree with undiminished . . . . .

## 17 (4).

*Date about A. D. 700.*

. . . . . , having observed the vow, ended his life.

## 18 (5).

*Date about A. D. 700.*

Be it well. Jambu-nāygir, having observed the vow at the holy place, ended her life.

## 19.

*Date about A. D. 700.*

Be it well. The epitaph of Kittere . . ya, disciple of the *bhaṭṭāraka*, the *tammaḍi* or guru of? Thitṭagapâna.

## 20 (2).

*Date about A. D. 700.*

Nāgamati-gantiyar<sup>1</sup>, female disciple of Mōni-guravaḍigaḷ of Chittūr in Adeyare-nāḍu<sup>2</sup>, having observed the vow for three months, ended her life.

## 21.

*Date about A. D. 700.*

Having come from Madhurā of the southern region and been bitten by a snake owing to a curse, Akshayakirti, while those? acquainted with the symptoms were in doubt as to how he will fare, . . . . . emerged from the ocean of? suffering (*tuntaka*), and, having observed the vow with devotion on this great mountain, became a participator in the happiness of the world of gods delightful to the eye and the mind.

Written by Pallavāchāri.

## 22.

*Date about A. D. 700.*

O maiden, hear of him of Kaḷantūr who, having ascended the holy mountain

<sup>1</sup>*Kantī*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun.

<sup>2</sup>Probably identical with Adeyara-rāshṭra named in a grant of the Pallava king Nandivarman (*Ind. Ant.*, VIII, 168).

Kaṭavapra, engaged himself for one hundred and eight years in the practice of . . . . . severe penance which was as difficult as walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra. The great guru accomplished *samādhi*, and, having observed the vow, attained perfection.

### 23.

*Date about A. D. 700.*

Obeisance. Be it well. Obeisance to the *sūri*<sup>1</sup> named Guṇadēva by whom . . . . . versed in the sciences and who, having on the famous mountain Kaḷvāp practised the twelve kinds of penance<sup>2</sup> . . . . . and completely accomplished (*samādhi*), attained the abode of gods.

### 24 (7).

*Date about A. D. 700.*

Baladēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Veḷmāda of Kittūr, having observed the vow of *sanyāsana*<sup>3</sup>, ended his life.

### 25 (8).

*Date about A. D. 700.*

Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr, having observed the vow of *sanyāsana* for one month, ended his life.

### 26 (20).

*Date about A. D. 700.*

. . . . . occupied the seat of honor . . . . . while the sons . . . . . honored him. Thus did? Pēgurama . . . . . attain the splendour of the world of gods.

### 27.

*Date about A. D. 700.*

Māsēna, a *ṛishi* or sage of supreme glory, having, on the mountain Kaḷvappu, correctly observed the vow in consonance with the rules of the Siddhas enunciated

<sup>1</sup>Sage. A title of respect applied to Jaina teachers.

<sup>2</sup>According to the Jainas penance is primarily of two kinds—external (*bāhya*) and internal (*antaranga*), each being again subdivided into six kinds. Their names, as given in *Tatvārthasūtra* IX, 19-20, are *anaśana* (not taking food), *avamōdarya* (eating less than what one desires), *vritti-parisankhyāna* (a pledge when going to receive food), *rasa-parityāga* (giving up tasteful things), *vivikta-śayyāsana* (sitting and sleeping alone), *kāya-klēs'a* (mortification of the body); *prāyaścitta* (expiation), *vinaya* (reverence), *vaiyāpritya* (service to the old, infirm, etc.), *svādhyāya* (study of the scripture), *vyutsarga* (non-attachment to the body), and *dhyāna* (meditation).

<sup>3</sup>See page 4, note 3.



by the *saṅghas*, ascended the high heaven, full of palaces and shining with the splendour of variegated gold, being conveyed with high honors by the thousand (? gods).

28 (23).

*Date about A. D. 700.*

Be it well. Mellagavāsa-guravar of Inuṅgûr expired on the Kalbappu mountain.

29 (21).

*Date about A. D. 700.*

(The meaning of this inscription is not quite clear.)

Be it well. The epitaph . . . . . Guṇabhūṣita (or adorned with good qualities). Descended from virtuous gurus, a follower of the? Sandviga-gaṇa, . . . . . on the top of the mountain . . . . . the space being quite insufficient . . . . . on the ground below . . . . . an? abodē<sup>1</sup> of self-respect and virtue . . . . .

30 (16).

*Date about A. D. 700.*

. . . . . mmaḍigaḷ, having observed the vow, expired.

31 (17-18).

*Date about A. D. 650.*

When the faith (the Jaina religion), which had greatly prospered at the time when the pair of the great sages Bhadravāhu and Chandragupta shed lustre on it, became afterwards a little weak, the coral-lipped Śāntisēna-muni renovated<sup>2</sup> it; and, on the mountain at Velgoḷa, having given up food and other things, became the lord of the cessation of birth.

32 (19).

*Date about A. D. 700.*

Siṅgaṇandi-guravaḍigaḷ, disciple<sup>3</sup> of Veṭṭeḍe-guravaḍigaḷ, having observed the vow, expired.

33 (13).

*Date about A. D. 700.*

The guravaḍigaḷ of the *muṇja* grass group<sup>4</sup> of Peljēḍi of Talekâḍu, disciple of Kalāvira-guravaḍigaḷ, having observed the vow of *sanyāsana* for twenty-one days, ended his life.

<sup>1</sup>*Gēḷi* for *kēḷi* which means 'an assemblage, a group.'

<sup>2</sup>The Tamil form *ākki* for the Kannaḍa *āgisi* is used.

<sup>3</sup>*Māṇākkān*, a *tadbhava* of *māṇavaka*, is commonly used in the sense of a pupil or disciple in Tamil.

<sup>4</sup>*Kalāpaka* also means 'a bundle.' The guru probably belonged to a particular sect which had the *muṇja* grass for its emblem.

## 34 (14).

Date about A. D. 700.

Nāgasēna-guravaḍigaḷ, disciple of Rishabhasēna-guravaḍigaḷ, thus ended his life by the rites of *sanyāsana*.

I bow to the sinless Nāgasēna, pre-eminent in virtues, conqueror of the assemblage of enemies through Nāganāyaka, the honored of kings, an abode of unblemished fortune, giver of all desires and destroyer of pride.

## 35 (24).

Date about A. D. 800.

Be it well. While the obtainer of the band of five great instruments, . . . . . drum and . . . . . flag, the *mahā-sāmantādhipati*, Raṇaṇaḷōka-śrī-Kambayyan, son of śrī-Ballabha-mahārājādhirāja- [para] mēśvara-mahārāja, was ruling the earth. Ba . . . . rasa made a grant of land to . . . . sēna-aḍigaḷ from among the fields of Per-gGaḷvappu (the great Kaḷvappu) . . . . . Kaḷvappu. The grant was made on the occasion of the queen of Manasiya's . . . . . concluding her vow of silence owing to sickness. The boundaries of the field granted are:—Kilkerē of Taṭṭaggerē; further on the inscribed stone; from there . . . . the black rock . . . . . the big banian . . . . sand and the tamarind tree; going further . . . . . river . . . . . rock and the big silk-cotton tree of? Kovalla. There the boundary ends. The king's accountant, . . . . . Diṇḍiga-gāmuṇḍa, . . . . . Vallabha-gāmuṇḍa, Rundi-Vachcha, Rundi-Māramma, Śrīvikrama-gāmuṇḍa of Kādalūr, Kalidurga-gāmuṇḍa, Agadipo . . . . . Raṇapāra-gāmuṇḍa, Uttama-gāmuṇḍa of Andamāsal, the Nāl-gāmuṇḍa (gāmuṇḍa of the *nāḷu*) of Navilūr, and U . . ḷlāmandu of Gōvindapāḍi of Belgoḷa made a grant to Gōvindapāḍi near Belgoḷa.

The earth has been enjoyed by many kings, including Sagara; whosoever at any time is the owner of the earth, to him belongs, at that time, the reward (of making or maintaining a gift). He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years.

## 36.

Date about A. D. 750.

Sarbaṇandi, disciple of? Paraviya-guru of Chikur<sup>1</sup>; he [was also known as] Basudēva.

<sup>1</sup> It is also possible to render the expression thus: the guru of Chikurāparavi or the guru of Paravi of Chikur. Paruvi, Paravi or Parivi occurs in several inscriptions as the name of a district. Paṇivipura was the traditional capital of the Bāpas.

## 37.

*Date about A. D. 1000.*

The illustrious Ganga family<sup>1</sup>.

## 38.

*Date about A. D. 750.*

Vitarāṣi (name of a visitor).

## 39.

*Date about A. D. 980.*

Chāvundayya, with the honorific prefix śrī. (Name of a visitor.)

## 40.

*Date about A. D. 990.*

Kaviratna (the jewel among poets), with the honorific prefix śrī. (Name of a visitor<sup>2</sup>.)

## 41.

*Date about A. D. 1000.*

The illustrious Ankaḥōya (name of a visitor.)

## 42.

*Date about A. D. 1000.*

Viddepayya, with the honorific prefix śrī. (Name of a visitor.)

## 43.

*Date about A. D. 1100.*

The illustrious Akaḥanka-panḍita (name of a visitor.)

## 44.

*Date about A. D. 1100.*

Suba, with the honorific prefix śrī. (Name of a visitor.)

## 45.

*Date about A. D. 1000.*

Destroyer of the [No]lamba family, a servant of the brave, . . . . . of the courier.

<sup>1</sup>The inscription is apparently unfinished.

<sup>2</sup>He is evidently the Kannaḍa poet Ratna or Ranna who flourished at the close of the 10th century.



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46.

*Date about A. D. 1050.*

Be it well. Anna's Kaḷeya-Paṇḍiga<sup>1</sup> bowed to the holy place Kalvappu.

47.

*Date about A. D. 1050.*

. . . . . of Bhirjaga-rāya of Ka . . . . . came here and bowed to the god.

48.

*Date about A. D. 1100.*

Kottayya, lay disciple of Abhayaṇandi-paṇḍita, came here and bowed to the god.

49.

*Date about A. D. 1000.*

Āsu . . . . ., lay disciple of Davaṇāndi-baḷara<sup>2</sup>, came and bowed to the holy place.

50.

*Date about A. D. 800.*

The great sage Alasakumāra.

51.

*Date about A. D. 1200.*

Śrikanṭhayya (name of a visitor.)

52.

*Date about A. D. 1050.*

Śrivarma-Chandragitayya bowed to the god.

53.

*Date about A. D. 1050.*

Isakayya, with the honorific prefix śrī. (Name of a visitor.)

54.

*Date about A. D. 1100.*

Bidhiyyamma, with the honorific prefix śrī. (Name of a visitor.)

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<sup>1</sup>Or Paṇḍiga of Appanakāle (? name of a place).

<sup>2</sup>Baḷara is the *tadbhava* form of *bhaṭṭāraka*.

## 55.

*Date about A. D. 900.*

Śrī-Nāgaṇāṇḍi [and] Kittayya bowed to the god.

## 56.

*Date about A. D. 1100.*

Be it well. Chief of the *mahā-sāmantas*, who had acquired the band of five great instruments. (Titles of a visitor.)

## 57.

*Date about A. D. 1150.*

Mārasandra gave a field, and Bira rice<sup>1</sup>.

## 58.

*Date about A. D. 1000.*

Mālava-Amāvar (name of a visitor.)

## 59 (38).

*Date A. D. 974<sup>2</sup>.*

Be it well. Having made the ocean . . . . . the boundary, and enjoying by the power of the sword of his arm the circle of the earth, . . . . . the jewel adorning the kings of the Ganga lineage was (like) the rainy season to the moon the faces of the women of his enemies.

Of him who was like bright moonlight to the water-lily the Ganga family, pre-eminent in all the world; who had the title Satyavākya-Koṅṇuivarma-dharma-mahārājādhirāja; who became known as the king of the Gūjaras (Gūjarādhirāja) by his conquest of the northern region for Kṛishṇa-Rāja<sup>3</sup>; who displayed his prowess in breaking the pride of the mighty Alla who stood up against Vanagajamalla<sup>4</sup>; who preserved<sup>5</sup> by his valour all the insignia of royalty including the throne for Gaṇḍamārtanḍa<sup>4</sup>; who dispersed the bands of the Kirātas . . . . . dwelling on the skirts of the Vindhya forests; who [protected] by the strength of his arm the army of the emperor which had been sent into Mānyakhêṭa<sup>6</sup>; who [celebrated]

<sup>1</sup>*Galave* may be for *kaḷave* which means 'rice'.

<sup>2</sup>In the Mēlāgāni inscription (*Epigraphia Carnatica* X, Muḷbāgal 84) Mārasimha II is said to have died in Saka 896, Bhāva.

<sup>3</sup>The expression may also mean—"who became acquainted with the king of the Gūjaras during Kṛishṇa-Rāja's conquest of the northern region".

<sup>4</sup>Kṛishṇa-Rāja III.

<sup>5</sup>The expression is also capable of being rendered thus: "who had all (his) insignia of royalty including the throne preserved by Gaṇḍamārtanḍa's valour".

<sup>6</sup>Malkhêḍ in the Nizam's Dominions, the capital of the Rāshtrakūṭas.

by his prowess the coronation festival of the illustrious Indra-Rāja; who . . . . .  
 . . . . . Vajjala who was ready for war, having been encouraged by . . . . .  
 . . . . . ; who was celebrated in songs for capturing all the possessions, including  
 . . . . . jewelled earrings and rutting elephants, of the ruler of the  
Vanavāsi country who bowed down in fear; who received obeisance from those  
 born in the Māṭūra race; who destroyed in war all the Noḷamba kings who mis-  
 behaved themselves through self-conceit owing to the arrogance of the strength of  
 arm of hundreds of princes and the pride of troops of elephants; who rooted out  
 the thorns (or troublesome fellows) of his kingdom; who reduced to powder the hill-  
 fort of Uchchangi<sup>1</sup>; who killed the Śabara leader named Naraga; who by his valour  
 made the Chēra, the Chōḷa, the Pāṇḍya and the Pallava bow down before him;  
 who maintained the doctrine of Jina; who . . . . . the great banner; who . . . . .  
 great gifts by seizing the wealth of powerful hostile kings; who protected the earth  
 . . . . . building bridges . . . . . ; and who had the title Noḷambakulāntaka-  
Dēva (destroyer of the Noḷamba family)—may the record of prowess and the record  
 of piety travel to all regions to the end of time<sup>2</sup> as long as the moon and stars  
 endure!

(The upper portion of the west face is mostly defaced.)

. . . . . by some means or other . . . . . garland of  
 flowers worn on the head . . . . . Ganga-  
chūḍāmaṇi (the crest-jewel of the Gangas) . . . . .  
Pallava . . . . . king Guttiya-Ganga . . . . . Noḷambāntaka  
 (destroyer of the Noḷambas) who put down the excessive arrogance of the strength  
 of arm . . . . . a hostile  
 elephant . . . . . prowess . . . . . like a water-lily  
 . . . . . Noḷambāntaka . . . . . the Chōḷa and the  
Pallava . . . . . the great king Mārasinḥa who was a source of joy  
 . . . . . and a moon among the Kshatriyas . . . . .  
 . . . . . Ganga-chūḍāmaṇi became a  
 forest-fire to the lion Rājāditya, the crest-jewel of the Chāḷukyas, who, . . . . on  
 the throne . . . . . at the great festival of victory, had, through anger, thus made  
 a brave declaration of war. When the earth was disquieted with the doubt whether  
 the deceitful enemies, Madhu, Kaiṭabha and other chiefs of the demons, destroyed  
 by the enemy of Mura (Vishṇu), had thus risen again, Noḷambāntaka made the  
 whole world happy with the . . . . . of the demon-like Naraga, which in-  
 termingled with the tears of joy of the earth.

<sup>1</sup>In the Bellary District, just over the borders of Mysore, near Dāvāngere.

<sup>2</sup>Ākalpāntaram, "till the advent of another *kalpa*", is probably a mistake for ākalpāntam.



(The upper portion of the north face is almost entirely defaced.)

whom the world . . . . . as king Guttiya-Ganga (the Ganga of Gutti) . . . . .  
 . . . . . the earth to Indra-Rāja, having put down the host of wicked kings.  
 . . . . . who is extolled by the world as Ganga-chūdāmaṇi. The  
 prowess of king Mārasimha, who, . . . . . the rutting elephant the *mahā-sāmanta*,  
 who was proud of his daring, accomplished the coronation of the lord . . . . . ,  
 is proclaimed with praises by the whole circuit of the earth. . . . .  
 who performed the anointment of king Indra to the kingdom of the earth, who  
 . . . . . vanquished the younger brother of Pātālamalla and who . . . . .  
 Jā . . . . . , his warlike son, on the battle-field.

Please tell me whether I shall praise the prowess which put to flight and conquered Alla, whose strength was too great to be realised; or I shall praise the glory which drove away Vajjala, who was famous in the world; or I shall praise the heroism which utterly destroyed the . . . . . of the Pallava king: I do not know which to praise of Chalad-uttaraṅga<sup>1</sup> (the lintel of firmness of character). Famous was the glory<sup>2</sup> of Maṇḍalika-Triṇētra (a Triṇētra or Śiva among the *maṇḍalikas* or chieftains) as if to make the . . . . . Kāpālikas arrange in a string all the newly cut off heads of the Pallavas and firmly proclaim to hostile chieftains—"Aho! Do not allow your newly cut off heads to be added to this string; have audience and live happily in the ranks of his servants". The achievement of king Guttiya-Ganga became the theme of praise in all the three worlds,—the achievement of taking, to the astonishment<sup>3</sup> of the world, the fortress of Uchchaṅgi, renowned as the fortress which had previously proved impregnable even to Kāḍuvaṭṭi who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess. The head of Naraga, who had acquired such renown that he was looked upon as either a Kāḷa (Yama), a Rāvaṇa or a Śiśupāla, fell with the greatest ease into the hand of the servant's servant of Ganga-chūdāmaṇi. Has he promised protection?; do not fear, it is the protection offered by Yama himself. Has he promised you any gift?; yes, it is already in your hands. Can the promise of Ganga-chūdāmaṇi ever fail<sup>4</sup>?

<sup>1</sup>Chalad-uttaraṅganam is clearly a mistake for the genitive Chalad-uttaraṅganā with which the words śauryanam, ēlgeyam and vīramam have to be construed.

<sup>2</sup>Oṭṭaje which means 'a heap, etc.' also means 'greatness, glory'.

<sup>3</sup>Asuṅgol, besides meaning 'to kill', has also the signification 'to be astonished'. Cp. Triṇētra-nūman asuṅgolisida sāhasado! Kadana-Triṇētranam—said of Arjuna. Pampa-Bhārata, XIV, prose passage after verse 37.

<sup>4</sup>This verse is quoted in Nāgavarma's Kāvyaśāloka (page 9) and in Kēśirāja's Śabdamaṇidar-paṇi [page 68.]

Having in the same manner fought and conquered great enemies on the banks of the Tâpi in the vicinity of the Vindhya forests, at the excellent city of Mânyakhêta, at Gônûr, at Uchchaṅgi, in the Banavâsi country, at the fortress of Pâbhasa, and in various other places; having set up great flags at various places and made great gifts; and having thus become famous—the Ganga-Vidyâdhara, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Cupid, the Ganga diamond, the lintel of firmness of character (Chaladuttaraṅga), the Ganga of Gutti (Guttiya-Ganga), the incarnation of virtue, the sole hero of the world, the keeper of promises, a sun to (destroy) his enemies, the rough in battle, a Triṇêtra (Śiva) among chieftains,—the illustrious Noḷamba-kuḷântaka-Dêva caused to be erected at various places *basadis* (Jaina temples) and *mânastambhas*<sup>1</sup>. Good fortune.

Having reverently carried out works of piety, one year later he relinquished the sovereignty, and, observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasêna-bhaṭṭâraka at Bankâpura, accomplished *samâdhi*.

O Chôla king, calm your failing heart by gentle rubbing; O Pâṇḍya, you have escaped slaughter, stay on; O Pallava, run not away in fear from your territory; . . . . do not retreat, but remain; . . . . . the Ganga chieftain Noḷambântaka has gone to the abode of gods.

## 60.

*Date about A. D. 1100.*

The? courier Mârugabala's pupil<sup>2</sup>, a spear to ?unsteady warriors.

## 61 (25).

*Date about A. D. 900.*

Ariṭṭonêmi, disciple of the illustrious . . . . . , caused (this) to be made. Success.

## 62.

*Date about A. D. 900.*

Be it well. Ka . . . . . mi-bhaṭâra (was) the disciple of . . . . . gara-bhaṭâra, (who was) the disciple of . . . . . ndi-bhaṭâra of Teyaṅgûdi. His disciple was Paṭṭadêvâ . . . . . si-bhaṭâra. (This is) the epitaph of . . . . . the disciple . . . . .

<sup>1</sup>Pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadêva pillars which have a seated figure of Brahma at the top.

<sup>2</sup>Chatta also means 'a pupil.' Cp. Enna chattaṛoḷ ellam itane billa balmege jâpam. Nayasêna's *Dharmâmṛita*, XIII, 50.

## 63 (39).

Date A. D. 1163.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*<sup>1</sup>.

Be it well. With the row of the nails of his holy feet forming a chaplet over the rays of the gems in the crowns of kings bowing down before the greatness and magnificence of his ever faultless learning praised in all the world, a graceful moon to the milk ocean the religion of Jina who has conquered sin, a thunderbolt of fierce refutation able to tear out the irresistible mountain the immense pride of the Chârvāka, destroyer of the rutting elephant the indomitable Bauddha by the deep and terrific roar of the lion his unrestrained voice, mower of the reeds the doctrines of the Naiyāyika by the ever sharp sickle the unrestricted flow of his unrivalled bright eloquence, a forest-fire to consume the great forest the fickle Kapila, disperser of the proud swans the hosts of wide-spread Vaiśēshikas by the loud thunder of his voice, coverer of the regions by the creeper of his fame resembling the rays of the spotless autumnal moon, the due and a pearl-necklace, — was the illustrious *mahā maṇḍalāchārya* Dēvakīrti-panḍita-dēva.

I make obeisance to Dēvakīrti-muni, the poet, debater and orator, who is a fierce fire to the forest the maintainers of Kapila's doctrines, a submarine fire to the ocean the maintainers of the Chârvāka system, and a sun in dispelling the darkness the staunch maintainers of the Bauddha faith. Victorious in the world<sup>2</sup> is the lordly elephant Dēvakīrti, loud in the thundering trumpet of solid arguments and strong in the rut of intellect, destroying with ease the creeper of useless talk, uprooting at once the sandal tree of violent captious arguments and rending quickly asunder the boulder of disputation of the sort known as *ēkānta*<sup>3</sup>. Finding the entrance into and the exit from the four mouths of Brahmā insupportable, Sarasvati dances, as it were, in the lotus-like mouth of Dēvakīrti. Skill in poetical composition, thorough knowledge of grammar, clearness of perception, ability in discussing about philosophical systems sacred scriptures and logic, adorableness in penance, purity of conduct, being found together in him, celebrity befits the sage Dēvakīrti, chief of the learned, in the world.

<sup>1</sup>The *syādvāda* is the *saptabhaṅgi* doctrine, which views a substance in seven different aspects. It is also called the *anēkānta-mata*, as distinguished from the *ēkānta* or *Saugata-mata* (Buddhism). *Ind. Ant.*, XIV, 21, note 14. See *Sarvadarśanasangraha* by Cowell, 2nd edition, pages 59-60.

<sup>2</sup>*Jayatu* may be a mistake for *jagati* 'in the world'.

<sup>3</sup>See note 1 above.



(On the date specified), the illustrious emperor of logicians, lover of fame spreading in the ten regions, the ascetic Dêvakîrti became the dearest to the hearts of the celestial women (*i.e.*, died). On the death of the chief of ascetics, a lion to the elephants the hostile disputants, a moon to the milk ocean the Jaina religion, Dêvakîrti, the goddess of Speech, the assemblage of Jaina sages and the goddess of Courtesy too cry out saying "where is the abode for us in the whole world?". His disciple, the revered sage Lakkha-ṇandi, the ascetic Mâdhavêndu and the chief of ascetics, a sun to the lotuses the blessed<sup>1</sup>, Tribhuvanâkhyâna, these three, through devotion to their guru, caused this epitaph of their guru to be set up with due grandeur, thus making their fame fill up all the regions.

### 64 (40).

Date A. D. 1163.

May prosperity be to the sin-destroying doctrine of the Jinêndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nâbhêya-nâtha (*i.e.*, Rishabha) and other great holy Jinas continue as long as the moon and stars endure, — an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syâtkâra* (or *syâdvâda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers<sup>2</sup>. In their line was born a storehouse of knowledge, a great *muni*, who, by reason of being auspicious on all sides, was famed as Bhadrabâhu: the last of the Śrutakêvalis. His disciple, with fame brilliant like moonlight, was Chandragupta, by whose glory the *munis* of his group (*gaṇa*) were worshipped by the forest deities. In his world-renowned line arose Koṇḍakunda-muniśvara, who had at first the name Padmanandi and who, through proper self-control, acquired the power of moving in the air. He was also known as Umâsvâti-muniśvara and Gṛidhrapiñchhâchârya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Baḷâkapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. In such a line of great *âchâryas* arose the chief of *gaṇis*, a lion among disputants, auspicious on all sides by his good qualities, Samantabhadra, who was a lamp of truth stamped

<sup>1</sup>See page 1, note 4.

<sup>2</sup>The *sapta-maharddhis* are (1) consummate wisdom (*buddhyarddhi*), (2) ability to move about in space without support (*vikriyârd dhi*), (3) highest penance (*tapa-riddhi*), (4) transcendent strength (*balarddhi*), (5) power of healing (*auśadharddhi*), (6) miraculous power of multiplying substances (*rasarddhi*), and (7) power to expand or contract the body (*kshêtrarddhi*).

by the seal of *syātkāra* (i.e., *syādvāda*). Then came Pūjyapāda, so called because his two feet were worshipped by the deities, who had at first the name Dēvanandi, and, on account of his towering intellect, also the name Jinēndrabuddhi. His *Jainēndra* proclaims to the learned his unequalled knowledge of grammar; his great *Sarvārthasiddhi*, his proficiency in philosophy; his *Jainābhishēka*, his high poetical talent and subtle knowledge of prosody; and his *Samādhiśataka*, his peace of mind;—such is Pūjyapāda-munipa, worthy of being honored by the *gaṇas* of munis. After him arose the high-minded Akalanka, through whom the Jina doctrine, which had been stainless from the beginning, became resplendent without any stain.

Then, in the famous Dēśi-gaṇa, a subdivision of the Nandi-gaṇa in the Mūla-sangha which was the abode of a succession of pre-eminent munis such as the above, arose a wise munipa renowned as Gollāchārya, formerly ruler of the Golla country, who, for some reason, was made to renounce the world through fear of rebirth. His disciple was the illustrious Traikālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows and the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, a moon to the water-lilies the blessed, be victorious in the world. May his disciple, an abode of knowledge, the renowned strong-minded Kaumāradēva-vrati, who had also the well-known appellation Aviddhakarṇa<sup>1</sup>-Padmanandi-saiddhāntika, be victorious. His disciple, an ocean of good conduct, honored by the good, was Kuḷabhūṣaṇa-yati, who had crossed to the other shore of the ocean of philosophy. His colleague, a sun to the lotus grammar, author of a celebrated work on logic, chief of sages and scholars, was the great Prabhāchandra of the Koṇḍakunda lineage. Kuḷabhūṣaṇa's disciple, an abode of philosophical knowledge, praised by the good, of pure conduct, was Kuḷachandradēva, whose disciple, an emperor of good conduct, founder of a *tirtha* (holy place) at Kollāpura, was the firm-minded Māghanandi-muni, who had crossed to the other shore of the ocean of philosophy. As a garden is rendered beautiful by the young mango tree, a clear pond by the lotus, an ornament by the gem, the sky by the moon, even so is the Koṇḍakunda lineage now rendered resplendent by the philosopher Māghanandi-muni, firm in his devotion to the lotus feet of Kuḷachandradēva. The prince of ascetics Māghanandi, honored by the learned and by the whole world, a solar orb to the lotuses the blessed, whose fame, resembling the Himālayas, a glittering necklace of beautiful pearls, the moon and the white jasmine, spread to all the regions, was a new fillet of brilliant gems to the forehead of Sarasvati. The chief of philosophers Māghanandi, a moon to the ocean of self-control, was a lion in quickly tearing asunder the herd of rutting elephants, (sins). His<sup>2</sup> lay disciples were the *sāmanta* Kēdāra-Nākarasa, the pre-eminent liberal *sāmanta* Nimba-dēva and the sole warrior of the world *sāmanta* Kāma-dēva.

<sup>1</sup>Having unbored ears.

<sup>2</sup>*Tach-chhishyasya* before this passage appears to be a mistake.



The *saiddhāntika* (philosopher) Māghanandi-munipa being your guru, the general Bharata your pupil, the ornaments of the world and the abodes of all the sciences Bhānukīrti and the glorious Dēvakīrti your disciples, O Gaṇḍavimuktadēva, can these *saiddhāntikas* who are so only in name equal you? The emperor of *saiddhāntas*, the illustrious Gaṇḍavimuktadēva-yatipa, an ornament of the world, a lamp-wick bending towards the spot of the treasure good conduct, was born (spiritually) from the chief of philosophers Māghanandi-yami, as the moon from the milk ocean and a gem from a celebrated mine of jewels. His colleague was Śrutakīrti-traividya-muni. Who attained fame like Śrutakīrti-traividya who, on three occasions of contact with disputants, leaning on the support of his learning, cut off with the *syādvāda* weapon, to the delight of the learned, the wings of the mountains the hostile disputants like Dēvēndra? Śrutakīrti-traividya spread his pure fame by composing, to the astonishment of the learned, the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards<sup>1</sup>. His elder brothers were Kanakanandi and Dēvachandra. A dreadful thunderbolt to the mountains the Bauddhas, a gale to the clouds the Chārvākas, a lion to the rutting elephants the Mīmāṃsaka disputants, an autumnal moon to the ocean the *syādvāda*, is the illustrious Kanakanandi-yōgīśvara, who shines in the world praised by all. Resplendent is the beloved of the goddess of Fame, the leader of the group of *bhaṭṭārakas*, Dēvachandra-munipa, at whose feet Vêtālī (a female goblin) serves with folded hands, at whose door and near at hand resides Jhoṭṭinga as a door-keeper, and with whom the worthy goddess of Penance sports at all times. Their colleagues were Māghanandi-traividya-dēva, the emperor of learning the illustrious Dēvakīrti-panḍita-dēva's disciple Śubhachandra-traividya-dēva, Gaṇḍavimukta-Vādichaturmukha-Rāmachandra-traividya-dēva, and the adamantine goad to disputants the illustrious Akalanka-traividya-dēva. That lord's (Gaṇḍavimuktadēva's) lay disciples were the ruby-treasurer Maṛiyāne-daṇḍanāyaka, the great minister, *sarvādhikāri*, senior *daṇḍanāyaka* Bharatimayya, the head (*heggaḍe*) of the accountants Būchimayya and the sole donor in the world *heggaḍe* Kōrayya.

The blameless Yaksharāja, an ornament of the Vāji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings, Nārasinga, his lord,—how fortunate was Hullapa? The great minister, *sarvādhikāri*, senior treasurer, a modern Ganga-daṇḍanāyaka, Hullā-Rāja caused to be made, as an act of reverence, an epitaph to his guru, the *mahā-maṇḍalā-chārya* Dēvakīrti-panḍita-dēva, who had caused? Pratāpapura of Kellangere, which

<sup>1</sup>These two stanzas about Śrutakīrti appear to have been taken from Nāgachandra's *Rāmachandra-charita-purāṇa*, familiarly known as *Pampa-Rāmāyaṇa*, which was written about A. D. 1100. They form stanzas 24 and 25 of the first *āśvāsa* of that work.



belonged to the Rūpanārāyaṇa-basadi<sup>1</sup> of Kollāpura of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha of the Koṇḍakundānvaya, to be renovated and an almshouse to be built of stone at Jinaṇāthapura<sup>2</sup>; and the guru's disciples Lakṣhaṇandi, Mādhava and Tribhuvanadēva, making great gifts, set it up after due worship and anointment. Good fortune.

65 (41).

Date A. D. 1313.

May the pure, famous, beneficial, faultless and profound doctrine of Jina,—which is stamped by the seal of the glorious *syādvāda*, which is extolled by the Nāga kings, Indras and emperors, which is the fountain-head of mercy, which is followed by hosts of virtuous and pre-eminent men, and which is capable of procuring intimacy with the maiden of salvation,—be victorious in the three worlds. If it is asked: “How was the succession of gurus in the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēsi-gaṇa of the Mūla-sangha?”, I shall describe it briefly here.

He who is respected by all, whom the blessed honor as one whose actions are for the good of others, by whom is properly understood the essence of the great doctrines of his own and other religions, to whom the lady of salvation shows her deep love, from whom sin recedes with fear, to whom there is no desire, and in whom there is pure character honored by the three worlds<sup>3</sup>—is Mēghachandra-traividya. His disciple, versed in philosophy, desirous of salvation, is the world-renowned Virāṇandi. His disciple, an ocean of good qualities, vanquisher of Cupid, proficient in expounding the secrets of the *syādvāda*, resplendent by his good conduct, of immense glory, a giver of joy to people, was Anantakīrti-muni, who was a curer of poisons (*narēndra*) clever in removing the poisonous fangs of the fierce snake Cupid. His disciple was the ascetic Maladhāri-Rāmachandra, whose mind spontaneously turned to the recollection of the five gurus<sup>4</sup>. His worthy disciple, proficient in the essence of soul-knowledge, free from wordly attachment, glorious in the path of Jina, a gale to the clouds false religions, dispeller of the darkness illusion, destroyer of desire, anger etc., honored by all the sages, averse to bowing to others (than Jina), the worshippers of whose feet became moons (causers of joy) in the world, was the great ascetic Śubhachandra-muni, who, (on the date specified), meditating on Jina in his mind, uttering salutations to the five (gurus) in his speech and observing vows in his body, shuffled off the mortal coil. Freed from the results of the *ārta* and *raudra* meditations<sup>5</sup>, he went to heaven, the abode of the immortals, eager to see the images and temples of Jina there.

<sup>1</sup>*Basadi*, a corrupt form of *vasati*, means ‘a Jaina temple’. The word has undergone further corruption and has now become *basti*.

<sup>2</sup>A village about a mile to the north of Śravaṇa Belgola.

<sup>3</sup>In this verse all the seven cases of *yaḥ* are used in regular order.

<sup>4</sup>Arhats, Siddhas, Upādhyāyas, Āchāryas and Sādhus.

<sup>5</sup>See page 4, note 2.

His disciples, a sun and a moon to the darkness sin, were Padmanandi-panḍita-dēva and the ornament of the doctrine Mādhavēndu, of the Dēśi-gaṇa of the Mūla-sangha. The ruler of Beḷukare, ? *Rāya-rājaguru* Gummaṭṭa, caused to be set up on a grand scale the epitaph of Śubhēndu-muni, the great disciple of the guru Rāmachandra-yatipa. A worshipper of the red-lotus feet of Vijayapārśva-Jina, the brazier (*bōgāṇa*) named Rāja, became known as Śubhachandra by his pious service to Śubhachandra.

He who always enabled people to discriminate between what was to be eschewed and what was to be accepted was Kulabhūṣaṇa. His great disciple, of bright fame, was Māghanandi-vrati, who had crossed over to the other shore of the ocean of philosophy. His disciple, versed in the *syādvāda* lore, was the ornament of *yōgis* Śubhachandra-traividya. His disciple, famed for his good qualities, was Chārūkīrti-panḍita; his disciple, honored by pre-eminent ascetics, was the renowned Māghanandi-bhaṭṭāraka; his disciple, a moon to the ocean of philosophy, was Abhayaśāsi; his disciple was the noble-minded Bāḷēndu-panḍita; his disciple was the spotless Rāmachandra.

This is a wonder<sup>1</sup>:—O sun Padmanandi, though your penance (*tapah*, otherwise warmth) causes joy to the lotuses (or to Padmā, the goddess of fortune), you are spoken of as one who has not heard of joy (or women); O dispeller of the great darkness of ignorance, you increase, at will (*kāmaṃ*), the humility of the good (*otherwise* the stars) and at the same time drive away Cupid (*Kāma*) by your intense devotion to the feet of Śubhēndu. O Padmanandi-panḍita, a moon to the water-lilies the hearts of the learned, though full of forbearance and brave in tearing asunder Cupid, you are renowned in the world as one devoid of forbearance and incapable (*akshama*, otherwise, as one unattached to the world or free from any earthly desire). O Padmanandi-panḍita, lord of ascetics, favorite disciple of Śubhachandra, in you, a supporter of the learned, arises great sympathy on seeing the clouds the *munis* other than you.

By the illustrious Adhyātini-Śubhachandra-dēva's own disciples Padmanandi-panḍita-dēva and Mādhavachandra-dēva was the epitaph caused to be made as an act of reverence. May prosperity be to the doctrine of Jina.

66 (42).

Date A. D. 1176.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May the great ocean of nectar consisting of the group of the illustrious Nābhēya-nātha (Rishabha) and other great holy Jinas continue as long as the

<sup>1</sup>In the three succeeding stanzas there is a pun on some of the words.



moon and stars endure—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring,) which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious munis, Gautama and others, endowed with the seven great supernatural powers.<sup>1</sup> In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-muniśvara and Gṛidh-rapiñchhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi-paṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunder-bolt to the mountains the false systems of philosophy, was the sage Dêvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His disciple was the philosopher Ravichandra, also known as Sampûrṇachandra-siddhānta-muni, whose disciple was Dāmanandi-muni. His eldest son, instructor of the blessed (the Jainas), vanquisher of Cupid, of a pure mind free from pride, was Śṛidharadêva of great renown, among whose disciples shone Maladhâri-dêva and Śṛidhara-dêva, whose feet were honored by the crowns of bowing kings. Resplendent in the circuit of the earth is the world-renowned Śṛidharadêva-munipa of noble conduct, captivator of the heart of the goddess of penance, a terrible thunderbolt to the mountain ignorance, whose lotus feet are illumined by the rays of the gems on the heads of the hosts of bowing kings. His disciple, a sun to the lotuses the blessed, pre-eminent for his good conduct, a full moon to the ocean the teachings of the great Jinas, an emperor of philosophy, was the renowned Māghanandi-munipa, by whose fame, bright as camphor and pearls, all the regions were made white. His disciple, of pure conduct, lord of

<sup>1</sup>See page 16, note 2.



the goddess of fame brilliant as the autumnal moon and the white jasmine, a black cloud to the flames of the wild fire the arrogance of the proud Cupid, a full moon of the autumn to the ocean the sayings of the great Jinas, an emperor of philosophy, was the celebrated Guṇachandradêva-munipa. His colleague was Mēghachandra. When the moon Mēghachandra, spreading the moonlight fame, rose, it was but natural that the ocean of philosophy should rise high; but it was a wonder witnessed on the sea-girt earth that the lotuses the science of music and dramaturgy (*Bharata-śāstra*) remained always full-blown. His colleague was Chandrakīrti. The appellation Chandrakīrti is quite appropriate to this emperor of *bhaṭṭārakas*, whose bright fame, like the moon, makes the whole world white. His colleague, a lion to the elephants the Naiyāyikas, a sun in dispelling the dense darkness the Mimāṃsakas, a wild fire to the forest the Bauddhas, was the great Udayachandrapaṇḍita-dêva. The disciple of the lord of ascetics Guṇachandra was the emperor of philosophy Nayakīrti-munindra, who understood the full meaning of the teachings of the great Jinas.

Be it well. With the lotuses his feet adorning the pond the cluster of rays of the pearls set in the crowns of kings who always bowed to him; a joy to the hearts of the blessed; sun in the sky of the Koṇḍakunda line; conqueror with ease of the formidable Cupid; resplendent like the stream of rut of the lordly elephant the Dêśīya-gaṇa; taking delight in making gifts; a lotus of the clear pond the Pustaka-gachchha; a celestial tree to panegyrists; a bee at the lovely lotuses the feet of the illustrious Guṇachandra-siddhānta-chakravarti; with a mind perfected by the removal of all faults,—was the illustrious Nayakīrti-siddhānta-chakravarti. To describe his greatness. A mirror to the lotus face of the woman literature, a crest-jewel of good conduct, a moon in raising the ocean the Jaina scriptures, leader of philosophers, was the illustrious Nayakīrtidêva-munipa, who destroyed the three *śalyas*<sup>1</sup>, the three *gāravas*<sup>2</sup> and the three *daṇḍas*<sup>3</sup>. His colleague was Guṇachandradêva's son Māṇikyanandi-munipa, who had reached the other shore of the ocean of philosophy. The emperor of philosophy Nayakīrtidêva-munipa, a thunderbolt to the great mountain the fierce Cupid, whose fame, bright as pearls, milk, Śiva's smile, Balarāma, the white jasmine, the moon, the Ganges, camphor and alum, made the interior of the three worlds white, attained great celebrity in the world. (On the date specified in the Śaka year reckoned by the holes, the numeral nine, the sky and the moon—1099), the renowned Nayakīrtidêva-munipa, emperor of philosophy, went to *svarga* (or heaven). May the illustrious emperor of philosophy, Guṇachandradêva's son Nayakīrtidêva-munipa, a moon in raising the ocean

The three *śalyas* or darts are (1) *mithyā-śalya* (false belief), *māyā-śalya* (fraud) and *nidāna-śalya* (covetousness)

<sup>2</sup> The three *gāravas* are (1) *pañcha-sūnā* (cutting, grinding, cooking, carrying water, sweeping), (2) *stri-môhādī* (love of women, etc.), and (3) *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels).

<sup>3</sup> The three *daṇḍas* are hurtful acts of body, speech and mind.

the teachings of Jina, a mine of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). The emperor of philosophy Nayakīrtidēva-munipa was superior to the lord of Khacharas (Jīmūtavāhana) and Bali in liberality, was superior to Mēru and the famous Kailāsa in weight (dignity), was the guru of the praiseworthy Irungōla, and was a true guru of the whole world.

His disciple, a fierce sun to the mass of darkness the pride of Cupid, honored by all, was Mēghachandra-vratindra, whose fame, white as the moon, the autumnal cloud, a cluster of waves of milk, and alum, made all the regions white. His colleague, a sun to the lotuses his followers, an emperor of good conduct, eschewer of all worldly thoughts, was Maladhāri-svāmi, a resident of Anṇitaṭāka, whose chest had a thick layer of dirt resembling a strong armour put on for fighting Cupid. His colleague was the modest Śrīdharadēva who was a matchless expert in the world in the *mantras* concerning the six acts<sup>1</sup> and in medicine curing diseases of various kinds. His colleague was the celebrated Dāmanandi-traividya-muniśvara, who was well-versed in logic, grammar, philosophy, literature and all other sciences. A sun to the lotus-plant the Jaina religion, a gale to the cloud the Naiyāyikas, a terrible thunderbolt to the mountain the Châr-vākas, an Agastya to the ocean the Bauddhas, a lion in breaking open the head of the scent-elephant the Mīmāṃsakas, Dāmanandi-munipa, chief of the *traividyas*, was resplendent on the earth. His colleague, favorite of fame bright as the milk ocean, alum, the moon, the white jasmine and the white lily, a moon in raising the ocean philosophy, an ocean of altruism, lover of the lotus feet of the renowned Nayakīrtidēva-munipa, was the emperor of philosophy Bhānukīrti-munipa. Renowned on the earth was this Bhānukīrti-vratindra, the favorite of fame resembling Âdisēsha, the milk ocean, Kailāsa, a white umbrella, the Ganges, Śiva's smile, the elephant Airāvata, alum, Nandi, a white cloud, dew, a pearl necklace, Indra, a white lotus, Balarāma, Sarasvati, the conch, the swan, the moon and the white jasmine. His colleague was Bālachandra-muni. How can Bālachandra-muni, who is adorned with a lovely circular shape (*otherwise* with pure character), who is possessed of all digits (*otherwise* versed in all arts), who has destroyed Cupid, and who brings happiness to the hearts of all those separated from their lovers (*otherwise* of the great ascetics), be compared with the crescent moon, who is crooked, wanting in digits, a friend of Cupid, and an enemy of those separated from their lovers? A valiant lion able to tear asunder the rutting elephant the fierce Cupid, a moon in expanding the lilies the blessed, was Bālachandra-munindra.

Victorious in the world was the chief of the *bhaṭṭārakas* Mēghachandra-vratindra, who was a devotee of the feet of the illustrious emperor of philosophy

<sup>1</sup> The reference is probably to the six acts performed by means of magic—(1) *śānti*, (2) *vaśīkaraṇa*, (3) *stambhana*, (4) *vidvêsha*, (5) *uchchāṭana* and (6) *māraṇa*.



Nayakīrti-vratīśā and who made all the regions white by the splendour of his fame white as Kailāsa, a stream of milk, alum, the Ganges, a pearl-necklace, the moon and the white jasmine. An ocean in profundity, a celestial tree in liberality, a fierce sun in splendour, a moon in *kalāh* (digits, *otherwise* arts) a Mandara in firmness, was the leader of the *bhaṭṭārakas* Māghanandi-muni, who was dear to the heart of the goddess of pure fame filling the whole earth. Resplendent on the earth was the chief of sages Prabhāchandra who gratified the desire of all by bestowing wealth (*otherwise* who filled all the regions with his rays) and who was a joy to the circle of the earth (*otherwise* to the water lilies). His colleague was the chief of enchanters (*mantra-vādi*) Padmanandi-muninātha by whom hosts of cruel imps were brought under control, the nectar of whose speech destroyed all kinds of poison and whose system of treatment conduced to the health of all people. His colleague, a necklace on the two firm breasts of Sarasvati, was the profound and venerated Némichandra-munipa, by the diffusion of whose fame, resembling the moon's rays, the autumnal cloud, the milk ocean and Kailāsa, the interior of the pot in the shape of the mundane egg (*Brahmāṇḍa-bhāṇḍa*) was rendered white.

The superintendent of the treasury, chief of all ministers, a devotee of the two lotus feet of Nayakīrtidēva-munipa, an abode of fame and fortune, altruistic in conduct, protector of the Jaina religion, an ocean of perfect faith, was the world-renowned Huḷḷa. The head of the accountants, a chief minister, a treasure to all the learned, eager in making great gifts of food to the four castes, a devout student of literature, sole abode of kindness, lord of the goddess of fame bright as the moon, was the illustrious Nīla whose mind was purified by the Jaina religion. His deity being Jina, his guru the renowned Nayakīrti-yōgīśvara, his mother Jōgāmbā, his father the chief Bāmmadēva, his daughter Kāmalatā, and his son, the lord of Pura (?city), Mallinātha, the minister Nāgadēva, husband of Chaṇḍāmbikā, shone on the earth. Worshipper of the two lotus feet of the renowned Nayakīrti-yōgīndra who was a treasure to the learned, dear to the heart of Sarasvati, was Nāgadēva, by whose fame, brilliant as the celestial elephant and the autumnal moon, all the regions became white. Desirous of doing an act of reverence in memory of the renowned Nayakīrtidēva-muninātha whose fame was bright as milk, the chief of ministers, Nāga, the splendour of whose fame made the circle of the regions white, caused to be erected, through devotion, an epitaph to last as long as the sun, moon and stars endure.

67 (54).

Date A. D. 1129.

May he protect the circle of the *chakōras* the blessed—Vardhamāna-Jina, a moon to the illustrious Nātha race, honored by the court of Indra, supporter of the good, a large and excellent globe of light dispelling the darkness of the world purified by the ambrosial stream of his learning, through whom the great glory of



the ocean of pure religion increases. May the *gaṇī*<sup>1</sup> Gautamasvāmi, bearing also the well-known significant name Indrabhūti, be victorious, who, by means of the seven supernatural powers, places the three worlds at his feet, and, entering the ocean of whose knowledge from the slope (*otherwise* the throat) of the Himālaya mountain Vira (*i.e.*, Mahāvira or Vardhamāna) and being absorbed by the clouds the learned, the unimpeded Ganges of speech purifies the world. May the Indras the Śrutakēvalis whose bodies (knowledge) are safe (is confident) having a thousand eyes (kinds of argumentation) produced at the sight of the chief<sup>2</sup> of saints (derived from the philosophical system of the Tirthankara), and who are worshipped by the heads of the host of gods (of a host of learned men) break asunder the tokens of the mountains the false religions with the thunderbolt their thundering speech. Say, how can the greatness be described of Bhadrabāhu whose arms have grown stout by subduing the pride of the great wrestler delusion, and through the merit of being whose disciple the renowned Chandragupta was served for a very long time by the forest deities. By whom on this earth is he not worthy to be honored, the lord Kaundakunda, a bee to the beautiful lotus-hands of the *chāraṇas*<sup>3</sup>, who adorned the regions by his fame brilliant like the white jasmine and who firmly established sacred knowledge in Bharata (India)? Worthy of honor is the teacher Samantabhadra, the head of a *gaṇa* (or school), skilful in reducing to ashes the disease *bhasmaka* (morbid appetite), receiver of an exalted position from the goddess Padmāvati, who summoned Chandraprabha by the words of his spells and through whom in this Kali age the auspicious Jaina path became again and again auspicious on all sides. The following statements of his indicate his display of eagerness to commence disputations:—

“At first the drum was beaten by me<sup>4</sup> within the city of Pāṭaliputra,<sup>5</sup> afterwards in the country of Mālava, Sindhu and Thakka,<sup>6</sup> at Kāncīpura, and at Vaidīśa<sup>7</sup>. I have now arrived at Karahāṭaka<sup>8</sup>, which is full of soldiers, rich in learning and crowded (with people). Desirous of disputation, O king, I exhibit the sporting of a tiger. When the disputant Samantabhadra stands in thy court, O king, even the tongue of Dhūrjati (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?”

The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghāti* sins<sup>9</sup>, was vouchsafed by

<sup>1</sup>The head of a *gaṇa* or school. Gautama is also known as a *Gaṇadhara*.

<sup>2</sup>The story of Ahalyā is alluded to here.

<sup>3</sup>A class of demi-gods.

<sup>4</sup>For challenging disputants.

<sup>5</sup>Patna.

<sup>6</sup>The Punjab country.

<sup>7</sup>Bhilsa.

<sup>8</sup>Kolhapur.

<sup>9</sup>According to the Jainas *karma* is primarily of two kinds—*ghāti* (destructive) and *aghāti* (non-destructive), each being again subdivided into four classes. The *ghāti karmas* are (1) *jñānāvaraṇīya* (knowledge-obscuring), (2) *darśanāvaraṇīya* (faith-obscuring), (3) *antarāya* (progress-obstructing) and (4) *mōhaniya* (deluding); and the *aghāti-karmas* are (1) *āyuh* (determining the duration of life), (2) *nōma* (determining the character of the individual), (3) *gōtra* (determining the family) and (4) *vēdaniya* (giving pleasure or pain). These *karmas* are also called sins.

Simhanandi-muni to his disciple<sup>1</sup> also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder<sup>2</sup> by him with his sword? Could the king of serpents, though possessed of one thousand throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakragriva, who, favored by the Śāsanadēvatā, while the necks of the devils the disputants were bent with shame, briefly expounded here the meaning of the word *atha*<sup>3</sup> during six months? O lords of poets, your praises will not do him justice by any means; simply make obeisance to Vajranandi-muni, who composed the *Navastōtra*, an elegant work embodying the variety of the teachings of all the Arhats. Unique is the greatness of the guru Pātrakēsari, to whom, owing to his devotion, Padmāvati became a helpmate in refuting the *trilakṣhaṇa* theory<sup>4</sup>. Praise ye that Sumatidēva who, out of affection for you, composed the *Sumatisaptaka*, which displays crores of wise thoughts and removes the pain of worldly existence to those who, avoiding the wrong path, desire the path of truth. O wonder! Having brightly risen in the southern region, the sage Kumārasēna set (*i.e.*, died) there alone, and the splendour of this unique sun of the world remains the same. How is it possible not to praise the noble chief of sages, Chintāmaṇi, who composed for use in every house the *Chintāmaṇi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation, for men who are (thereby) enjoying sweet happiness? A crest-jewel of poets and the author of a worthy poem named *Chūlāmaṇi*<sup>5</sup>, Śrīvarddhadēva alone was possessed of sufficient merit to acquire fame. He was thus praised in verse by Daṇḍi<sup>6</sup>:—

“Śiva bore Jahnu’s daughter (Gangā) on the top of his matted hair. O Śrīvarddhadēva, you bear Sarasvatī<sup>7</sup> on the tip of your tongue.”

Though, like the sage Mahēśvara, Mahēśvara (Śiva) has overcome Cupid, supports the *gaṇa* (Pramatha hosts; *otherwise* followers or disciples), and touches with his feet the crests of mountains (*otherwise* of kings), still he cannot equal the sage Mahēśvara who is versed in all arts (*kalās*), (while Śiva has only one digit (*kalā*) of the moon on the head), and the celestial river (Gangā) of whose fame flows over the glittering crowns of the eight regents of the quarters (while the Gangā on Śiva’s head descends only on earth). Who in this world can praise that sage? Worthy of worship is the lord of sages, Mahēśvara, who was victorious

<sup>1</sup>The Ganga king Koṅgudivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword.

*Khaṇḍō* is most probably a mistake of the engraver for *khaṇḍyō*.

<sup>3</sup>This is the first word in several Sanskrit works.

<sup>4</sup>The three qualities or characteristics (*lakṣhaṇa*) of matter are said to be origination (*utpāda*), perishing (*vyaya*) and continuance (*dhrauvya*). According to Professor Pathak the *tri-lakṣhaṇa-hētu* is discussed and refuted in Pātrakēsari’s *Ashṭasahasrī* and *Pramāṇaparikṣhā. Journal Bombay Branch R. A. Society*, XVIII, 232.

<sup>5</sup>Bhaṭṭakalanka in the introduction to his *Karṇāṭaka-Śabdānuśāsanam* mentions a Kannaḍa work *Chūḍāmaṇi* and describes it as being a commentary on *Tatvārtha-mahāśāstra*, containing 96,000 *granthas* or verse-measures. But he does not name the author, nor does he tell us that the work is a poem.

<sup>6</sup>Daṇḍi most probably flourished at the close of the 7th century. See *Ind. Ant.* for 1912, p.92.

<sup>7</sup>There is a reference to the river Sarasvatī also.



in seventy great disputations and in innumerable others, and who was worshipped (even) by the Brahmarakshas<sup>1</sup>. Who can comprehend (the greatness of) the blessed Akalankadêva, by whom Târâ that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas; to whom the gods of the heretics, burdened with his seat which they carried, did obeisance with folded hands; and in the dust of whose lotus feet Sugata (*i.e.*, Buddha) performed an ablution as if in expiation of his sins? The following is reported to be his own description of the greatness of his extraordinary faultless learning:—

“O king Sahasatunga<sup>2</sup>, there are many kings with white parasols; but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Just so, there are many scholars in the Kali age; but no poets, pre-eminent disputants, orators and experts in making researches in various sciences, like me.”

Obeisance to Mallishêṇa-Maladhâri-dêva<sup>3</sup>.

“As you, O king, are well-known on earth as skilled in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced by self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing, that, in the court of the shrewd king Himaśītala, I overcame all the crowds of Bauddhas<sup>4</sup> and broke Sugata<sup>5</sup> with my foot<sup>6</sup>.”

Only Pushpasêṇa-muni, of whom that revered great one (*i.e.*, Akalanka) was a colleague, is the abode of greatness. Is not among flowers only the lotus, whose friend is the sun, the abode of the sports of the goddess Śrī? If scholars were able to understand correctly the unassailable style, which put down the pride of all disputants, of the *guru* (preceptor; *otherwise* Bṛihaspati) Vimalachandra-mu-nindra, would they not then be able to explain the style of Bṛihaspati? For, the following verse of his, which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public):—

<sup>1</sup>Ghosts of wicked Brāhmaṇas.

<sup>2</sup>Probably a Râshtrakûṭa king. — 1118.

<sup>3</sup>These are words introduced by the engraver at the end of the north face of the pillar; they have nothing to do with the context.

<sup>4</sup>Wilson in his introduction (p. 40) to the Mackenzie Collection, has the following:—The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanchi, where they flourished for some centuries; at last, in the eighth century, Akalanka, a Jain teacher from Sravana Belligola, who had been partly educated in the Bauddha College at Ponataga Nagaram (near Trivatur), disputed with them in the presence of the last Bauddha prince, Himasitala, and having confuted them, the prince became a Jain and the Bauddhas were banished to Kandy.”

<sup>5</sup>The reference is evidently to an image of Buddha.

<sup>6</sup>This forms the last verse of a small work named *Akalankâśhtaka*, said to have been written by Akalanka.



"At the gate of the large palace of Śatrubhāyankara<sup>1</sup>, which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Digambara Vimalachandra a notice addressed to the Śaivas, the Pāsupatas, the sons of Tathāgata (*i.e.*, Buddha), Kāpālikas and the Kāpilas."

O good men, if you are afraid of being overcome by the devil sin, then serve the sage Indranandi, who is honored by many kings. Skilled in crores of chains of arguments<sup>2</sup>, eloquent among the learned<sup>3</sup>, Paravādinalladēva is doubtless a god. When asked for his name by Kṛṣṇa-Rāja<sup>4</sup>, he gave out to him the following derivation of his name:--

"The position other than the one taken up is *para* (the other); those who maintain it are *paravādinah* (maintainers of the other); he who wrestles with them is *paravādimalla* (the wrestler with the maintainers of the other): this name, good men say, is my name."

Let him be borne on the head (*i.e.*, be honored), the ascetic Āryadēva, the best of teachers, establisher of the doctrine, who, observing the vow of *kāyōtsarga*<sup>5</sup> when about to make the happy journey to heaven, abandoned the body. It is reported that, when a straw was placed on his ear by some people who wanted to test his self-restraint, though his attention was absent by sleep at the hour appointed for sleeping, he slowly wiped the ear with the pea-cock's tail, and, making way for that (imaginary) insect by gently turning round, lay down (again). O wise men, worship with (the flowers of your) words Chandrakīrti-gaṇi of sweet speech and of a fame resembling the moon in splendour, who, out of compassion towards disciples of limited intelligence of this age, by means of his intellect alone, which was as sharp as the *kuśa* grass, condensed into his *Śrutabindu*<sup>6</sup> the whole purport of the works composed by the Gaṇādhiśvaras<sup>7</sup> with great proximity. We bow to the saint named Karmaprakṛiti, a thorough master of the Jaina doctrine, disposed to deeds of pure virtue, obeisance to whom secures deliverance from the (eight) terrible kinds of *karma*<sup>8</sup>. To be honored is Śrīpālādēva, from whom the good derive the knowledge which discerns the truth, and who, though an expositor of all sciences, accepted the title *Traividya* (versed in three sciences<sup>9</sup>) also. The high-minded teacher Matisāgara (*i.e.*, the ocean of intelligence), in whom the mass of the water of darkness (or ignorance) was drunk up by the brilliant flame (of

<sup>1</sup>Probably the title of some king.

<sup>2</sup>*Ghaṭa-vāda* is literally 'an argument about the pot,' *ghaṭa* being one of the favorite examples of the logicians.

<sup>3</sup>*Kōvit* appears to be used here in the sense of *kōvida*.

<sup>4</sup>Evidently one of the Rāshtrakūṭa kings of that name.

<sup>5</sup>Maintaining the limbs in a state of absolute immobility. It is defined as *kāya-kriyā-nivṛitti*.

<sup>6</sup>Apparently the name of a work.

<sup>7</sup>The Gaṇadharas or pupils of Mahāvira, such as Gautama.

<sup>8</sup>See page 25, note 9.

<sup>9</sup>Grammar, logic and philosophy.

knowledge, or of the submarine fire) and from whom arose the beautiful brilliant gems of many excellent pure virtues which adorned the heads of kings, made the circle of the earth a pure holy place. Alone victorious is the great sage Hēmasēna, bearing the distinct title Vidyā-Dhanañjaya<sup>1</sup>, at whose attack even the abode of ashes (Śiva), who wears the lovely crescent of limited lustre of the moon, becomes powerless. The following verse containing a solemn declaration made by him in the king's court rendered the hostile disputants, who had ascended the mountain of false pride, miserable with the fear of falling to the ground through defeat:—

“Whoever, inflated by his diligent study of logic and grammar and by his intelligence, competes with me in disputation before learned umpires in the presence of kings, on that scholar I will certainly inflict a thorough defeat, which cannot be described in words. Know, O king, that such is the conviction of Hēmasēna.”

To be honored with praise is Dayāpāla-muni, who composed the beneficial *Rūpasiddhi*<sup>2</sup> in dignified style for men desirous of welfare, and who, owing to his greatness, had a recognised position on the head of the good. His preceptor being Matisāgara, producer of the moon of glittering fame; his fellow-student the illustrious Vādirāja, the head of a *gaṇa* (or school); the lord Dayāpāla-vrati is alone extremely fortunate, in whose mind—let alone the thought of taking others' property—there was hatred of his own body. Speech which illumined the three worlds has issued only from two persons on this earth: one, the king of Jinas, the other, Vādirāja. To be served by the wise is Vādirāja, the parasol of whose fame always covered the sky and was eager to outshine the disc of the moon; near whose ears glittered rows of the *chauris* of speech<sup>3</sup>; who had the honor of a worthy-to-be-worshipped lion-throne (or of a seat worthy to be worshipped by king Jayasimha); and whose high excellence caused all the subjects the disputants to utter shouts of ‘Victory!’, ‘Victory!’ To his merit refers the following flow of elegant words of the poets:—

Obeisance to the Arhat<sup>4</sup>.

“In the victorious capital of the illustrious Chālukya emperor, which is the birth-place of Sarasvati, the drum of the victorious Vādirāja roams about making without a stick these sharp sounds (addressed to its master): *jahi* or strike (the rival disputant), with rising pride in disputation; *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation; *jahāhi* or dismiss (the rival orator) impatient of his discourse; *jahihi* or dismiss (the rival poet), with pride in clear, soft, sweet and pleasant poetry<sup>5</sup>. The king of serpents, whose thousand tongues

<sup>1</sup>In allusion to Śiva's defeat by Arjuna, also called Dhanañjaya.

<sup>2</sup>This occurs as the name of Dayāpāla's work in E.C., VIII, Nagar 37, of A.D. 1147.

<sup>3</sup>According to the Jainas sound is a substance of white colour: *śabda-dravyam śveta-varṇam*. See *Śabdamañidarpaṇa*, sūtra 9, p. 7.

<sup>4</sup>See page 27, note 3.

<sup>5</sup>In Jaina and Lingāyat literatures four kinds of scholars are often mentioned, namely, *kavi* (poet), *gamaki* (declaimer), *vādi* (disputant) and *vāgmī* (orator). This verse refers to Vādirāja's pre-eminence in these four kinds of scholarship.

are well-known, lives in Pâtāla (the lower world); and Dhishana (Bṛihaspati) whose disciple is the bearer of the thunderbolt (*i.e.*, Indra), does not stir out of heaven; let these two live owing to the strength of their abodes; what other disputants do not give up their pride and bow in the king's court to the all-conquering Vādirāja? May these loud shouts for help of the ancient sage (*i.e.*, Brahmā) protect you:—

“The sage Vādirāja now takes away with eagerness from my side Sarasvatī, though she is firmly attached to me through long association. Ah! Ah! Look! Look! Is this the way of ascetics?”.

Wise, of superhuman qualities, dispeller of darkness by the rays of true knowledge, was Śrīvijaya of revered name, the splendour of the moons of whose five toe-nails was rendered charming by the twilight redness caused by the jewels on the head of the Ganga king. This revered one was (thus) praised by Vādirāja-dēva:—

“All that double excellence of learning and penance, which had formerly been brought to the highest pitch by dint of long application in the sage Hēmasēna, must have mostly passed over to Śrīvijaya when he occupied his seat. How else (could he acquire) such learning and such penance so soon?”

I resort to the lord of sages Kamaḷabhadra, who obtained fame on this earth by the multitude of his sin-destroying virtues, and in whom there is great learning but no conceit, brilliant penance but no fierceness, might but no haughtiness. I resort, for purifying myself, to the extremely pure lake Kamaḷabhadra, by the mere thought of which the mind of good pilgrims on this earth becomes perfectly pure. Let good men who are considered as learned on this earth praise the great scholar, who adorned the name Dayāpāla, to whom alone the title of *Paṇḍita* was suitable, the fortunate one, resplendent with a multitude of ornaments of jewels virtues, who, though the foremost of ascetics, was embraced in this Kali age by Sarasvatī with all her parts. Victorious is the subduer of the pride of Cupid, knower of all sciences, conqueror of all disputants, Dayāpāla-dēva, whose pure fame pervaded the circle of all quarters and whose feet were reddened by the jewels in the crowns of bowing kings. Who is able to describe as “such and such” the ability of the ascetic Śāntidēva, having worshipped whose pair of pure lotus feet, the Poysāla king Vinayāditya brought the goddess of wealth to the territory under his rule? Rare indeed are such men possessed of great and brilliant glory. Alone fortunate is the sage, on whom the Pāṇḍya king, who had acquired superior knowledge through his favor, conferred the name *Svāmi*, and who had the celebrated title Śabda-chaturmukha (conferred on him) in the court of king Âhavamalla. A jewel of the beryl-producing tract of Muḷlūra, possessor of faultless qualities, the head-ornament, consisting of a mass of great splendour, of kings, was the lord of



scholars (*Paṇḍitas*) Guṇasēna<sup>1</sup>, who was worthy to be worshipped by those desirous of welfare, seeing that by the mere smell of the medicine of his speech men were made to attain an undecaying condition. I worship thee, O Ajitasēna, who art eagerly worshipped day by day by those who know the science of *syādvāda*, who art an extraordinary sun on earth in dispelling the mass of darkness in the mind, and through whose contact the lotus of the mind of those who devoutly bow to thee shakes off the burden of sleep and becomes the abode of wide expansion. Avoid<sup>2</sup> the ornament of false speech; give up arrogance; profess *syādvāda*; bow<sup>3</sup> with humility to Vādibhakaṇṭhīraṇa (the lion to the elephants the disputants). If not, you will be perplexed by fear on hearing his loud roar, through which the elephants the disputants are quickly precipitated into the pit of the ruined well of defeat. His virtues successfully rivalling the white jasmine; his speech, like his fame, being charming like the pleasant flow of a stream of nectar; the splendour of the moons of his toe-nails being dear to the *chākōras* the crowds of kings—of which praise is the lord of ascetics, Ajitasēna, not worthy? Resplendent is Vādibhasimha<sup>3</sup> Ajitasēna, the head of a school, splitter of the frontal globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the bowing heads of all kings. The following words of his indicate the intensity of his indifference to the world:—

“I have acquired the holy doctrine of Jina, which is difficult of acquisition for living beings in the three worlds, which resembles a hand held out to men immersed in the ocean of the world, and the acquirers of which are adorned by the glory of perfect knowledge that is independent of extraneous help. Therefore, what is difficult for me? Of what should I be afraid? What attachment can I either have to this body? I have now recognised the sovereignty of the soul characterised by infinite knowledge, etc. For its acquisition, my mind dwells on it alone waiting for an opportunity. The desire for other happiness, namely, that of an Indra and that of an emperor, has been given up. Therefore, enough, enough of the futile ways of the world which tempt the ignorant. Let one, ignorant of the fact that the soul is an embodiment of the knowledge of all objects and that his own mind, if constantly tranquil, is a means of attaining it, strive outside with a mind tainted by love and hatred. How can one who knows it (soul) strive even for a moment for anything other than it.”

The following is an inadequate description of the eminence of the vast scholarship of his two disciples, Śāntinātha-*paṇḍita* and Padmanābha-*paṇḍita*, who had the other names Kavitākānta and Vādikōlāhala respectively:—

<sup>1</sup>Nos. 34, 35, 37 and 38 of *Coorg Inscriptions* (Revised edition), which are all at Mullār in Coorg, name this guru, and No. 34 tells us that he died in A.D. 1064.

<sup>2</sup>The forms *pariharēta* and *ānamēta* are used where we should expect *pariharata* and *ānamata*.

<sup>3</sup>His title.

"O Śānti<sup>1</sup>, lord of the goddess of fame pervading without interval all directions, the lovely abundance of skill, worthy of being respected by the best of all scholars, which, having resorted to you, of great intellect, Sarasvati acquired after a long time, even she is not able to describe. How can we then describe it? Having lost the abundance of their great pride (*otherwise* ichor), having forgotten the fierceness of their envy, uttering pitiable cries, and not knowing where to go, --the elephants the hostile disputants, ah! run away trembling at the smell of the scent elephant the learned Padīnanābha."

May Kumārasēna protect us, the performer of the misery-removing Jaina penance, from whom ascetics received both initiation and instruction, and whose pure life was an example of the path to bliss. May the possessor of fierce glory resulting from the practice of the twelve kinds of penance<sup>2</sup>, a lion in splitting in two the intoxicated scent elephant Cupid—the destroyer of the dignity of the world, the preceptor Mallishēṇa-Maladhāri-dēva, whose feet adorn the crests of kings, have mercy on me. I bow to the lord of sages, Maḍadhāri, possessed of the great wealth of true self-restraint, whose heart was firmly engaged in the work of beating the enemy ignorance, and even the dirt accumulating on whose body was alone able to wash off the soot of ugly impurity in the minds of those who bowed to him with manifest devotion. May the abode of the splendour of the eminence of great penance, which was like a wild fire to the ancient forest of mundane existence filled with a mass of deep darkness, the king of sages Mallishēṇa, whose lotus-feet attracted a crowd of bees the blessed, sport in the dwelling of my mind. Worthy to be worshipped is the Rôḥaṇa mountain<sup>3</sup> to the jewels good qualities, purifier of the earth by his wonderfully beautiful conduct, the preceptor Mallishēṇa, whose body was covered with dirt for securing purity, who professed poverty for securing the goddess of sovereignty of all the three worlds, and who practised penance, surpassing fire (in heat), for removing the great torment (of the world). How should he not cause wonder by his conduct, the sage Mallishēṇa, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, and who, though a lover of emancipation (*otherwise* pleasure), yet is the foremost of ascetics. Obeisance to the lord of ascetics, Maladhāri, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom the bow of Cupid was conquered, to whom sages make obeisance, from whom ascetics obtain decisions relating to the *āgamas*, who has mercy on living beings, and in whom resides virtue.<sup>4</sup> At the holy place of Dhavaḷasaraśa<sup>5</sup>, he, of firm mind, practising the final stage (of penance) rendered pre-eminent by renunciation and meditating on the

<sup>1</sup> Same as Śāntinātha.

<sup>2</sup> See page 6, note 2.

<sup>3</sup> Said to be Adam's Peak.

<sup>4</sup> Another instance of a verse in which the seven cases of *yaḥ* are used in regular order. See page 19, note 3.

<sup>5</sup> Belgola.



great reflections, abandoned his perishable body as if to produce the complete destruction of Cupid who springs from the body. By that magnanimous one, whose mind had become a bee at the divine lotus-feet of the illustrious Ajitasēna-panḍita-dēva, and who was about to abandon his body according to the rite of *sallēkhanā* celebrated in the *āgamas* of the Jainas, was composed extempore this faultless verse for illustrating the ripeness of his own mind for the satisfaction of the whole congregation that had assembled with the desire of witnessing the rite of *samādhi* and of performing appropriate services:—

“Having obtained the triad of jewels<sup>1</sup> mentioned in the *āgamas*, having refrained from causing pain to all living beings, and having asked forgiveness at the feet of Jina, we abandon the body and enter heaven.”

(On the date specified in the Śaka year reckoned by the cypher, the arrows, the sky, and the earth—1050, the year Kīlaka), at Śvētasarōvara, the sage Mallishēṇa, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

Mallinātha, a lay-disciple of the illustrious Maladhāridēva, and a Mahēśvara (Śiva) to the Cupids titled scribes, wrote (the above). Gangāchāri, a forehead-ornament of titled sculptors<sup>2</sup>, engraved (it).

## 68.

*Date about A. D. 950.*

Vaijabbe, daughter of the illustrious Beṭṭadavo . . . . , having observed the vow at the holy place Kaḷbappu, . . . . . by *sanyasana*.

## 69 (55).

*Date about A. D. 1100.*

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. In the doctrine of the illustrious Vardhamāna of increasing fame, arose the leader of the Mūla-saṅgha, named Koṇḍakunda, who was the head of a *gaṇa* or school. In his line, in the celebrated Dēsika-gaṇa, was born the virtuous Dēvēndra-saiddhānta-dēva, who was honored by Dēvēndra. His disciple: victorious is Chaturmukhadēva, a sun to the assemblage of lotuses the hearts of lords of ascetics, and an extremely cruel and fierce lion in splitting the frontal globes of the rutting elephant Cupid. He acquired the name Chaturmukha, having made himself famous by an eight days' fast at each of the quarters, so that people said, “This is indeed *kāyōtsarga*<sup>3</sup>”, and having

<sup>1</sup>*Samyak-jñāna*, right knowledge; *samyak-darśana*, right faith; *samyak-chāritra*, right conduct.

<sup>2</sup>*Rāvāri* is a corrupt form of the Sanskrit *rāpakāri*, a sculptor.

<sup>3</sup>See page 28, note 5.



broken his fast after the lapse of a month. His disciples, stainless of virtues, pre-eminent among poets, declaimers, disputants and orators<sup>1</sup>, lords of the lady pure fame, were eighty-four in number. Among them, the virtuous Gôpaṇandi, a Brahmā in poetry and pre-eminent in logic, whose fame was free from the stroke of the hammer of time, attained renown in the Vakra-gachchha. Victorious on earth is Gôpaṇandi, a moon to the bright milk ocean the Jaina religion, a sun to the assemblage of lotuses the blessed, and the foremost of the Dêsiya-gaṇa. Charming by his great fame, a Mēru in self-respect, favorite of the auspicious goddess of penance, the world-honored Gopaṇandi caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one. This lord of ascetics, Gôpaṇandi, attained celebrity, being praised by the people with joy as a bee at the lotus-feet of Jina, as the destroyer of the pride of Cupid, as the eradicator of *karma*, as dear to the heart of Sarasvati, as a thunderbolt to the mountain the crowd of disputants, as a beautiful receptacle of (the praise of) learned men, as the celestial gem to the blessed, as proficient in all sciences, and as a Brahmā in poetry. O Sāṅkhya, do not oppose, but be silent; O Bhautika, do not become inflated with pride; O wise Bauddha, do not show your head, be off, be off; O Vaishṇava, conceal yourself, conceal yourself; O sweet-tongued Chārvāka, give up the pride of the power of your speech; will the intoxicated elephant Gôpaṇandi, the chief of sages, tolerate your arrogance? Ah! the scent elephant Gôpaṇandi, resplendent like the elephants of the regions, chased away (opponents) in the paths of the six schools of logic, so that Jaimini was stunned, the Vaiśēshika tripped and fled, Sugata stopped and stamped the seal, Akshapāda eagerly put on bangles, the Lōkāyata lost his ? pride, and the Sāṅkhya took refuge. The clear sharp sound of the ? drum of the eloquent Gôpaṇandi spread to the regions, proclaiming: He is indeed the shutter up of the mouth of the hostile disputant who attempts to speak; the great victorious rod of Yama (the god of death) to the power of speech of the eminent disputant; a Śiva to the demon the vile arrogant disputant who uses incorrect language; a terror to the proud disputant who argues crooked topics. O Gôpaṇandi, who art a treasury of supreme penance, the sole kinsman of the world, a full moon in the sky of the Jaina doctrine, a charming expositor of all *āgamas*, fundamental truths, categories, and sciences, and a wearer of the jewel ornaments virtues, I fail to see any one on earth who can in any manner be an equal to thee! O brother, which (qualities) can I describe of the honor-conferring Gôpaṇandi, whether his auxiliary vows (*guṇa-vrata*)<sup>2</sup>, power of making gifts, power of self-respect, or power of knowledge?

<sup>1</sup>See page 29, note 5.

<sup>2</sup>*Guṇa-vrata*, which assist in keeping the five *mahā-vrata* (vow of chastity, and vows against killing, lying, stealing and covetousness), are three in number: (1) *digvrata-parimāṇa* (setting bounds to one's travels), (2) *upabhōga-paribhōga-parimāṇa* (limiting the number of things one may use) and (3) *anartha-danḍa* (guarding against unnecessary evils).

His colleague, a sun in adorning the lotus-lake logic, a sun to the lotus grammar, a sun to the lotuses scholars, was the illustrious Prabhāchandra, who was the lord of the splendour of his lotus-feet which were smeared with the saffron paste the glittering cluster of rays of the gems set in the diadem of Bhōjarāja, king of Dhārā. May he continue long! The scholar Prabhāchandra, unassailable by disputants, a goad to the elephants great<sup>1</sup> disputants, was the disciple of Chaturmukhadēva. His colleague, a thunderbolt to the mountains the Bauddhas, a moon to the group of lotuses the Naiyāyikas, a grinding stone to the great disputant, the vile Vishṇubhaṭṭa, was the learned Dāmanandi. His colleague was the lord of sages, Maladhāri, (also) named Guṇachandra, who was the worshipper of the feet of Mallikāmōda-Śāntiśa in Balipura. His colleague, firm as Mēn, knower of the pure *syādvāda* doctrine, a goad to the elephants the disputants, was Māghanandi-siddhānta-dēva. May the renowned lord of sages Māghanandi, the head of the Vakra-gachchha, a moon in increasing (the volume of) the ocean of nectar the Jaina doctrine, a treasury of the knowledge of literature, a Sarasvati in the science of grammar, a dweller in the mansion of truth and other excellent virtues, a source of right conduct and knowledge, of an intellect rendered robust by arguing with the Bauddhas and others,—continue long! His colleague, a Pūjyapāda in the *Jainēndra* (grammar), a Bhaṭṭakalanka in the logic of all sects, a Bhāravi in literature, great in poetry, declamation, disputation and eloquence<sup>2</sup>, was the indefatigable lord of sages Jinachandra, whose feet were worshipped by groups of ascetics, and the pure fame of whose skill in vocal and instrumental music and in dancing spread to all the points of the compass. May he continue long! His colleague, endowed with great good qualities, knower of the purport of the *āgamas* including the Jina doctrine, possessed of right knowledge and other virtues, was Dēvēndra, the lord of sages of Vankāpura. His colleague was the lord of sages Vāsavachandra, whose intellect was well trained in the arguments of the great *syādvāda* doctrine, and who attained celebrity as Bāḷa-Sarasvati in the middle of the Chālukya capital. His brother and colleague was the illustrious Yaśaḥkīrti of great renown, a sun in expanding the lotus the argument of the *syādvāda* doctrine, a splitter of the frontal globes of the elephants the Bauddha and other disputants, who was honored with a respectful offering and water for washing the feet by the king of Simhala (Ceylon). His colleague, beloved of the good, a disciple of the eminent lord of ascetics Gōpaṇandi who was a wrestler with wicked hostile disputants, was Trimuṣṭi-munīndra, who was content with three fistfuls of food. His colleague was Gaṇḍavinukta-Maladhāri-Hēmachandra, also named Gauḷa-muni, who was a disciple of the lord of ascetics Gōpaṇandi, and pre-eminent for his pure faith and knowledge. (Even) formidable sins will vanish on earth at the thought of the destroyer of Cupid, possessor of pure virtues, the sage Gauḷadēva-Maladhāri.

<sup>1</sup> *Rudra* is apparently a mistake for *rundra*, a very common word in Jaina and Lingāyat works meaning 'great'. See also lines 85, 89 and 91 of this inscription.

<sup>2</sup> See page 29, note 5.



His colleague was the pure-minded Śubhakīrtidēva, who belonged to the Mūla-saṅgha, which was free from the clouds of faults, the Dēśigaṇa, distinguished for right conduct and other virtues, and the excellent Vakra-gachchha, which was eminent for learning. The terrestrial globe being the court for the youthful actress his fame, how resplendent was the learned Śubhakīrti of the Vakra-gachchha and Dēśiya-gaṇa, who was honored by groups of kings! To his colleague Mēghachandra of inseparable glory (*otherwise* brother of Lakshmi), born in the ocean of nectar Māghanandi-siddhānta, was born a daughter, the world-renowned Abhayachandrikā (or the moonlight<sup>1</sup> of security). His colleague was named Kalyāṇakīrti, who caused prosperity to the blessed and who was an expert in exorcising Śākini and other evil spirits. His colleague, an eye on the forehead of the Lakshmi of speech sprung from the ocean of nectar the Jaina doctrine, a moon giving delight to the *chakōras* the eyes of the lady grammar, a teacher for shooting the arrows her side-glances to the lady literature, was the famous lord of sages Bālachandra, the head of the Vakra-gachchha. May he continue long! May the sage Bālachandra, a royal swan to the lotus-pond the Mūla-saṅgha, an excellent ornament of the noble Dēśiya-gaṇa, a full moon to the milk ocean the Jināgama, the glory of the Vakra-gachchha, be victorious! Who in this world have attained celebrity like the great philosopher Bālachandra-muni by the accuracy and soundness of the exposition of the purport of all *āgamas* including the *siddhānta* (Jaina doctrine), by the discourses on the ascertainment of the fundamental truths of pure soul-knowledge, and by high scholarship in grammar, political science, dramaturgy, rhetoric and literature? Resplendent with his cool hands which gratified the desires of all (*otherwise* with his cool rays which filled all regions), sprung from Sāgara<sup>2</sup> (*otherwise* the ocean) honored by all, a joy to the circle of the earth (*otherwise* to the water-lilies), lord of the good (*otherwise* of the stars), decorated with (the ornament) the destruction of Cupid (*otherwise* worn as an ornament by Śiva), the renowned lord of sages Bālachandra<sup>3</sup>, the emperor of the Jaina doctrine, bore on earth a truly significant name.

In the line of Vaḍḍadēva of the Koṇḍakundānvaya ?school of the Vakra-gachchha of the Dēśiya-gaṇa of the Mūla-saṅgha, was Dēvēndra-siddhānta-dēva; his disciple was Chaturmukha-dēva *alias* Vṛishabhanandyāchārya; his disciple was Gōpanandi-pañḍita-dēva; his colleagues were Mahēndrachandra-pañḍita-dēva, Dēvēndra-siddhānta-dēva, Śubhakīrti-pañḍita-dēva, Māghanandi-siddhānta-dēva, Jina-chandra-pañḍita-dēva, (and) Guṇachandra-Maladhāri-dēva; among these, Māghanandi-siddhānta-dēva's disciple was Triratnanandi-bhaṭṭāraka-dēva; his colleagues were Kalyāṇakīrti-bhaṭṭāraka-dēva, Mēghachandra-pañḍita-dēva, (and) Bāla-

<sup>1</sup>It is probable that the reference here is to moonlight rather than to an actual daughter of the sage.

<sup>2</sup>Perhaps the name of a place.

<sup>3</sup>In this verse, by a play on the words, the sage Bālachandra is compared to *bāla-chandra* or the crescent moon.



chandra-siddhanta-dêva; Gôpanandi-paṇḍita-dêva's disciples were Jasakîrti<sup>1</sup>-paṇḍita-dêva, Vāsavachandra-paṇḍita-dêva, Chandanandi-paṇḍita-dêva, Gauḷadêva *alias* Hêmachandra-Maladhâri-Gaṇḍavimukta, (and) Trimuṣṭidêva.

## 70 (64).

*Date about A. D. 1118.*

May there be prosperity. The general Ga[ṅga]yya, a lay-disciple of Subhachandra-siddhanta-dêva of the Dêśika-gaṇa of the Mûla-saṅgha, caused this *basadi* (or Jaina temple) to be built for his mother Pôchavve. Good fortune.

## 71.

*Date about A. D. 1180.*

(This inscription is fragmentary; the portion on the back of the pedestal has to be taken first.)

A desire for pure sacred knowledge and a desire for omniscience: this is all (the difference between the two); by the greatness of knowing all, the lord of sages Vardhamâna is younger brother to the lord of Jinas Vardhamâna.<sup>2</sup> The fame of the eminent ascetic Vardhamâna (which spread) in the three worlds excelled in whiteness the Ganges, a peral-necklace, the celestial elephant (Airāvata), the silver mountain (Kailâsa) and the moon. His disciple . . . . .

May the holy lord of ascetics, a sun to the lotus the Jaina (religion), favorite of Sarasvatî, . . . . ., an ocean of right (conduct), conqueror of (Cupid), Bhânukîrti, whose pair of lotus feet was touched by the tops of the diadems of illustrious kings, be victorious on earth! (A bee) at the lotus feet of the sage Bâlachandra, a full moon in increasing the (volume of the) ocean the Jaina doctrine, of a fame resembling the milk ocean, Śiva's smile, . . . . .

## 72.

*Date about A. D. 1145.*

(This inscription is fragmentary.)

. . . . . His disciple, famed in the three worlds, renowned for his good conduct, was Balākaphiṇḍha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi-paṇḍita be victorious!<sup>3</sup>

<sup>1</sup>That is, Yaśahkîrti.

<sup>2</sup>This verse is a quotation from the *Pampa-Râmāyaṇa* (I, 15). See page 18, note 1.

<sup>3</sup>These two fragmentary verses are the same as those occurring in lines 14 to 21 of No. 66.

. . . . . A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhakīrtidēva<sup>1</sup>. The sound of Śubhakīrti's great fame proclaims—"O disputant, the thunder-bolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mimāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names<sup>2</sup> in the presence of the ascetic Śubhakīrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhakīrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goad to disputants? His colleague.

### 73 (59).

*Date A. D. 1118.*

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to Vitarāga. Obeisance to the Siddhas.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, possessor of these and many other titles, the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vīra-Ganga-Viṣṇuvarḍhana-Hoysala-Dēva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars—his servant: his father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākanabbe, always devoted to pious deeds well-known among the learned, how

<sup>1</sup>This verse has been completed from lines 140 to 142 of No. 140. The succeeding four verses also occur in No. 140 (lines 144 to 156)

There is a pun on the names: *Aja*=a ram; *Paśupati*=a herdsman; *Śārṅgi*=an archer

fortunate was Êcha ! Stainless, friendly to the learned, born in a pure Dvija family of the Kaundînya-gôtra, of pure conduct, a pick-axe to the roots his enemies, Êcha was indeed a worthy person in the world. In the house of Êchigâṅka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina. Pôchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." The son of the above-described Êchi-Râja and Pôchikabbe, wearer of the armour of great horripilation caused by hearing the noble lives of all the divine Tirthankaras, bearer of a sword fond of destroying the arrogance of hosts of hostile kings and of kings possessed of an intense passion for war, delighting in gifts of food, shelter, medicine and learning, remover of the sorrow of the whole world, was the great minister, *daṇḍanâyaka*, a mill stone to traitors, Ganga-Râja. As the thunderbolt to the thunderbolt-bearer (Indra), as the plough to the plough-bearer (Balarâma), as the discus to the discus-bearer (Vishṇu), as the spear to the spear-bearer (Skanda), as the bow Gâṇḍîva to the owner of Gâṇḍîva (Arjuna), even so, does Ganga conduct the affairs of king Vishṇu : how can he, whose great fame was brilliant like the waves of the Ganges, be described by people like us ?

When the army of the Châlukya emperor Tribhuvanamalla-Permâdi-Dêva, including twelve *sâmantas* (or tributary chiefs), was encamped at Kanṇegâl, this Ganga-Râja, saying 'Away with the desire to mount a horse ; this will be a night battle for me', attacked and defeated with ease all the *sâmantas*, so that people said that the sword in the arm of Ganga-daṇḍâdhipa caused the men of the army who were entering the ? camp (*savanga*) to enter mire, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said "I am pleased ; ask for a boon." Thereupon the obtainer of (the king's) supreme favor asked for neither kingdom nor wealth, but, intent on the worship of Arhat, asked for the imperishable (gift) of Parama<sup>1</sup> ; and having obtained it and granted the same to provide for worship in the Jina temples lovingly erected by his mother Pôchala-dêvi and his wife Lakshmi-dêvi, so that his fame spread abroad, he was immensely pleased. How generous was the general Ganga ! The Koṇḍakunda line of the Mûla-saṅgha is the most ancient in the Jaina creed ; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Subhachandra-siddhânta-dêva who is celebrated as the disciple of the learned Kukkuṭâsana-Maladhâri-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa. He renovated all the *basadis* or Jina temples of Gangavâdi ; he had the enclosure built around Gommaṭa-dêva of Gangavâdi ; having driven out the Tigulâs<sup>2</sup>, he restored Gangavâdi to Vîra-Ganga ; was not Ganga-Râja a hundred-fold more fortunate than

<sup>1</sup>A village to the north-east of Śravaṇa Belgôla.

<sup>2</sup>A name for the Tamils.



that former Rāya<sup>1</sup> of the Gāngas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had rich Jina temples made; and thus the country was everywhere brought through Gānga-Rāja to the condition in which it had been in days of yore. The reason why the world extols the distinguished Jaina devotee Attimabbarasi<sup>2</sup> is because the Gôdāvari stopped flowing. Now, the Kāvêri, though it swelled, surrounded him and pressed forward its waters, did not touch the general Gānga. When this is said, how can the panegyrist adequately praise the greatness of (his) devotion to the Jaina faith?

This general Gānga-Rāja, (on the date specified), having washed the feet of his guru Śubhachandra-siddhānta-dêva, granted Parama; and the general Êchi-Rāja, for his prosperity, likewise made a grant. (Then follow details of the boundaries of the village Parama). Those who maintain this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuṛu-kshêtra and in Bāṇarāsi (Benares) seven crores of eminent sages, tawny cows and men learned in the Vêdas. (Two usual final verses.)

The engraver was Vardhamānâchâri, an ornament to the forehead of titled sculptors.

#### 74 (65).

*Date about A. D. 1117.*

His preceptor being the chief of ascetics, Śubhachandra-dêva, an ocean of philosophy, his father well-known by the appellation Budha-mitra (friend of the learned), his mother Pôchâmbikâ, the general Gānga, a pure devotee of the Jaina religion, caused with great devotion the Jaina temple Indirâ-kuḷagṛiha (the abode of Lakshmi) to be erected.

#### 75.

*Date about A. D. 650.*

Mine be . . . . . the preceptor . . . . . renowned as Vṛishabhanandi, who has crossed over to the other shore of the ocean of penance and knowledge. His disciple, conqueror of the passions, was the guru Upavâsapara (devoted to fasts), whose intellect was brightened by the water of learning. He, . . . distinguished for penance and meditation, honored (by all), free from desires, of matchless renown, seeing the length of his life with the great eye of knowledge, . . . . . adopted *sannyasana* according to the prescribed rules on the summit of the

<sup>1</sup>Chāmupāda-Rāya.

<sup>2</sup>Perhaps identical with Attimabbe mentioned in connection with the Kannaḍa poets Ponna and Ranna of the 10th century. See J. R. A. S. for 1883, pp. 301-2.

Kaṭavapra mountain, put the fuel of *karma* on the . . . meditation and attained celestial happiness and with his bright intellect the knowledge of the lord of all. What . . . is here? By means of penance every (kind of) happiness is acquired.

### 76 (35).

*Date about A. D. 700.*

Success! Possessed of noble qualities and devotional acts, of extensive study, Sasimati-ganti of stainless penance and virtue, came to Kalvappu, and, seeing the length of her life and saying "this is the course I have to follow", observed the vow of *sannyasana* on the top of the holy mountain (*tirtha-giri*) and ascended to the abode of heaven.

### 77.

*Date about A. D. 700.*

Success! Avoiding motion and gestures in his auspicious body . . . . . and adopting *sannyasana*, as prescribed for ascetics, on the Kalbappu mountain, the celebrated one, seeing the extent of his life, correctly observed the vow. To one resembling a lotus . . . . . prosperity is assured in the shape of heaven.

### 78.

*Date about A. D. 800.*

The pupil or religious student (*māṇi*) Sahadēva.

### 79.

*Date about A. D. 750.*

. . . . . the beauty and greatness of severe penance, saying ". . . . . is despicable," O beautiful damsel! Śauchadārya (the pure sage) came with affection, circumambulated and ascended the mountain with great joy, and, . . . . . having instantly reached heaven, attained happiness equal to that of Indra.

### 80.

*Date about A. D. 700.*

The chief of sages, the great ascetic, Mahādēva, . . . . . seeing the approach of death, ascended the great mountain . . . . . and, having performed great penance on it, entered heaven.

### 81.

*Date about A. D. 700.*

Salutation to Īśāna-Parainēshṭhi, devoted to meditation and possessed of great splendour resulting from perfect knowledge which surpasses all other knowledge. A sun in the sky of the *sangha* of Kittûr . . . . .

## 82.

*Date about A. D. 750.*

The expiry of the life<sup>1</sup> of Baladêvâchârya.

## 83.

*Date about A. D. 750.*

Be it well. The chief of sages Padmanandi . . . . .

## 84 (34).

*Date about A. D. 700.*

Be it well. Free from fault, of great renown in the Nadi kingdom, . . . . . distinguished for modesty and pure conduct, great in penance, Chandradêvâchârya, having observed the vow on the rock of the *Rishi* mountain at the celebrated Kalvappu, abandoned the body and ascended to heaven, attained the happy condition, being honored by the good.

## 85.

*Date about A. D. 750.*

The epitaph of Pushpanandi.

## 86.

*Date about A. D. 750.*

. . . . . ? younger brother . . . . .

## 87.

*Date about A. D. 1100.*

Bâṭa, with the honorific prefix *śrī*. (Name of a visitor).

## 88 (26).

*Date about A. D. 700.*

Fleeting are the treasures of beauty, pleasure, wealth and power like the rainbow, like the streaks of lightning or like the dew, to every one. This is the supreme truth. I do not like existence on this earth. Thus saying, the chief of sages, the strong-minded Nandisêna, adopted *sanyâsana* and went to the world of gods.

## 89.

*Date about A. D. 700.*

. . . . . on the rough ground of Kalvappu . . . . .

<sup>1</sup>The Prâkrit form *pāvuggamaṇa* for the Sanskrit *prâṇôtkramaṇa* is used.



## 90.

*Date about A. D. 900.*

Bamma, with the honorific prefix *śrī*. (Name of a visitor).

## 91.

*Date about A. D. 700.*

..... mentioned by Dallaga.

## 92.

*Date about A. D. 700.*

Be it well. The epitaph of Viśōka bhaṭāra of the Koḷattūr *sangha*.

## 93 (33).

*Date about A. D. 700.*

..... practising penance and restraint, ..... of the Koḷattūr *sangha*, saying "it is impossible for me to live thus hereafter", adopted *samādhi*, ..... ascended Kaṭavapra and ..... attained an exalted position in the world of gods.

## 94.

*Date about A. D. 1100.*

The feet of the illustrious Gauḍa-dēva.

## 95.

*Date about A. D. 700.*

..... noble, self-controlled Indranandi-āchārya ..... freeing himself from delusion and subduing the passions, accomplished (*samādhi*) on the Kaṭavapra mountain ..... and attained everlasting splendour in the kingdom of Indra.

## 96.

*Date about A. D. 700.*

Be it well. The epitaph of Dēva ..... khanti of the Koḷattūr *sangha*.

## 97.

*Date about A. D. 700.*

Rājñimati-ganti of the Āji-gaṇa of the holy Nihilūr *sangha*, pre-eminent for her pure conduct and virtues, saying "this is good for me to-day", went up the hill, adopted *sanyāsana*, ..... and ascended to the abode of heaven.

## 98 (28)

*Date about A. D. 700.*

Having practised according to the prescribed rules the twelve kinds of penance<sup>1</sup> on earth, the firm-minded holy Anantāmati-ganti of the Navilūr *sangha* correctly observed the vow on the broad Kaṭavapra mountain and attained the state of matchless happiness in the world of gods. ....

<sup>1</sup>See page 6, note 2.

## 99.

*Date about A. D. 700.*

Be it well. Recognising the approach of death, . . . . . of the Pertvāṇa family, . . . . . kingdom . . . . . settled himself in the abode of gods.

## 100.

*Date about A. D. 900.*

Paravatimala (? name of a visitor).

## 101.

*Date about A. D. 700.*

. . . . . on the mountain . . . . .

## 102.

*Date about A. D. 700.*

. . . . . Śrī . . . . . r-āchārya, . . . . . an ornament of the virtuous Navilūr *sangha*, . . . . . adopted *sanyāsana* and attained happiness. . . . . Sin is annihilated by salutations to the Five<sup>1</sup>.

## 103.

*Date about A. D. 700.*

Be it well. The epitaph of Pushpasēnāchārya of the illustrious Navilūr *sangha*.

## 104

*Date about A. D. 700.*

The epitaph of Śrīdēvāchārya.

## 105 (30).

*Date about A. D. 700.*

? Guṇākīrti . . . . . , having through lofty devotion abandoned the body here, . . . . . the peak of the beautiful golden mountain . . . . .

## 106 (31).

*Date about A. D. 700.*

Be it well. Mauniy-āchāriya was a guru in the Navilūr *sangha*. His disciple, of stainless character, was the sage Vṛishabhanandi, who, realising the nature of worldly existence and walking on the right path of the Jainas, accomplished *samādhi* and attained a happy state of mind in the heavenly world.

<sup>1</sup>See page 19, note 4. The Five are the Jinas, the Siddhas, the Āchāryas, the Upādhyāyas and the Sādhus, collectively called the Pañcha-Paramēshṭhis. The salutations run thus—*Namō Arahantāṇam, namō siddhāṇam, namō āyāriyāṇam, namō uvajjhāyāṇam, namō lōē sabba-sāhāṇam.*

## 107

*Date about A. D. 700.*

..... severing the bonds with eagerness and ascending the hill, .....  
 ..... Mavi-abbe ..... attained the happiness of the gods. ....

## 108 (29).

*Date about A. D. 700.*

Always exercising self-control ..... with zeal .....  
 observed the vow of *samādhi* and was easily on the way to the matchless world of gods.

Ārya by name, an ornament of the Mayûragrāma<sup>1</sup> *sangha*, accomplished *samādhi* on the Kaṭavapra mountain.

## 109

*Date about A. D. 700.*

The sage Mēghanandi of the illustrious Namilûr *sangha*..... (attained)  
 perfection in the holy place .....

## 110.

*Date about A. D. 1000.*

Śrīkaṇṭhayya. (Name of a visitor).

## 111.

*Date about A. D. 700.*

..... fame ..... penance ..... Nandi-muni,  
 grandson of ..... having observed the vow here, attained per-  
 fection.

## 112.

*Date about A. D. 700.*

The epitaph of Guṇamati-avve of the Navilûr *sangha*.

## 113 (32.)

*Date about A. D. 700.*

Knowing the approach of his death, the learned and modest sage named Dēvasēna, adorned with numerous virtues, observed the vow ..... and ascended to heaven.

## 114 (27).

*Date about A. D. 700.*

..... Prabhāvatī of the fortunate Namilûr *sangha*, ..... having  
 observed the vow on this mountain, ? attained a body endowed with natural  
 beauty.

<sup>1</sup>This is the Sanskrit rendering of Navilûr.



The nun Damitāmati of the Mayūragrāma *sangha*,<sup>1</sup> staying in the middle of the Kaṭvapa<sup>2</sup> mountain, accomplished *samādhi*.

## 115.

*Date about A. D. 700.*

Adorned with many virtues . . . . . observing the vow, Purṭiya . . . . . recognised the approach of his death.

## 116.

*Date about A. D. 700.*

Worthy of honor . . . . . the seven-hundred men . . . . . the fortunate lord of the Śrisaṅgha bowed to by Gandhavarṃa of the Pūra family . . . . . on this rock . . . . .

## 117 (43).

*Date A. D. 1123.*

(Lines 1-51 of this inscription are identical with lines 1-36 of No. 66. They take us as far as Maḷadhāri-dēva and Śrīdhara-dēva.)

The doctrine of Jinēndra formerly shone through Maḷadhāri-dēva. It again shines now with brightness through Chandrakīrti-bhaṭṭāraka. His disciple, who was praised by the whole world on account of his greatness as an abode of the essence of all the most authentic *śāstras* or sciences, as a crest-jewel of philosophy, as the bearer of a splendid character, as a joy to his followers and as the possessor of the beauty of numerous virtues, was the lord of ascetics Divākaraṇandi, whose bright fame illumined the regions. The world describes the philosopher Divākaraṇandi-dēva as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy. An emperor of great philosophers, destroyer of sin, a lion to the elephant Cupid, a great ocean of pure conduct and virtues, adorned with fame resembling (in whiteness) the lotus, the swan, the elephant of the gods (Airāvata) and the moon—ho! the ascetic Divākaraṇandi was free from pride, matchless and honored by hosts of kings. How resplendent did the speech of the ascetic Divākaraṇandi, praised by the world, make the earth, like the rays of the sun, so that the lotuses the faces of the blessed expanded, the lilies the eyes of the multitude of the ignorant contracted, the darkness of sin disappeared, and the clear firmament of the Jaina path became extremely brilliant everywhere! May Divākaraṇandi-dēva, a royal swan in the lake the Jaina doctrine, by drinking the nectar of speech issuing from the moon of whose face the multitude of *chātaka* birds his followers is gratified, be victorious on the earth! His disciple was Gaṇḍavimuktadēva-Maḷadhāri-munīndra, the sight of whose lotus feet made nothing impossible, while from the blessed people who just thought of

<sup>1</sup>See page 45, note 1.

<sup>2</sup>The name appears to have been thus shortened to suit the metre.

them the fear of harm from the fierce enemy of the elephant (the lion), the king, the great thunderbolt and the terrible bearer of the club (Yama) armed with the bow passed away. As he became the natural enemy of the flower-arrowed (Cupid) who harasses (even) the strong, having engaged him in a terrific fight, vanquished and chased him away, the dirt on Maḷadhâri-dêva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others;—such was Maḷadhâri-dêva's awful penance, hard to be performed by others.

The disciple of that emperor of good conduct, a fierce well-developed lion eager to split the frontal globes of the well-known elephants the five senses, a full moon to the ocean of philosophy, was the resplendent Śubhachandra-dêva. O Śubhachandra-dêva, the celestial nymphs and the maidens of the regions sing every day your fame, born of pure conduct, and brilliant like a white cloud, the elephant of the gods (Airāvata), the river of the gods (the Ganges), the stars, the moonlight, the *kunda* flower, the moon, the conch-shell, the lotus, and polished tin. This moon can never equal the splendour of the fame of the lord of sages Śubhachandra, seeing that she loses lustre and wanes. Can there be such defects in the crest-jewel of the birthless (*otherwise* in him who is not the crest-jewel of Śiva)? When it is said that in whichever direction he proceeds in that direction the grandeur of *dharma* is cheerfully diffused, can others equal Śubhêndu-saiddhântiga? Destroyer of the pride of Cupid, an ocean of Jaina philosophy which is tender to all living creatures, an enemy of the objects of the senses, destroyer of bad *karma*, a sun for ever to the lotuses the blessed, Śubhachandra-dêva-siddhânta-munindra is praised by the whole sea-encircled earth. When alas! alas! the chief disciple of the famous ascetic Maḷadhâri-dêva, a crest-jewel of philosophy, benefactor of the world, destroyer of the pride of Cupid, the chief of ascetics Śubhachandra-dêva, praised by the world, went to heaven, the bright lamp of pure conduct was extinguished (and) the creeper of mercy passed away. When the resplendent Śubhachandra (*otherwise* auspicious moon) was? swallowed by Râhu (the ascending node) in the shape of Death, it is no wonder that the whole world was filled with darkness. (On the date specified in the Śaka year reckoned by the arrows, the oceans the sky, and the moon—1045, the year Śôbhakṛit), the ocean of philosophy, head of a *gaṇa* or school, Śubhachandra-dêva went to heaven.

His illustrious lay disciple, obtainer of the band of five great instruments *mahâ-sâmantâdhipati*, *mahâ-prachanda-daṇḍanâyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a ? Jattuṭṭa in battle, raiser up of the kingdom of Viṣṇuvardhana-Poy-saḷa-mahârâja, an ornament of heroes, a moon in raising the volume of the milk



ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, possessor of these and many other titles, the *mahā-pradhāna daṇḍanāyaka* Ganga-Rāja set up, as an act of reverence, an epitaph to his preceptor Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha and performed great worship and gifts.

That worthy's elder brother's wife, (also) a lay disciple of Śubhachandra-siddhānta-dēva, was Jakkanabbe, who was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed and as the possessor of pure conduct and (many) good qualities. Can other women in the world equal Jakkanikabbe in pure conduct, in good disposition, in the worship of the great Jina, in all wonderful gifts, in truth, in devotion to the lotus feet of the *guru*, in modesty, and in the greatness of showing respect with undiminished affection to the blessed?

The writer (of the inscription) was *Heggeḍe* Mardimayya, a lay disciple of the illustrious Prabhāchandra-siddhānta-dēva; and the engraver, Vardhamānāchāri, an ornament to the forehead of titled sculptors. Good fortune.

118 (44).

*Dated A. D. 1120.*

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to the Siddhas.

His father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvati, and his mother Mākanabbe, always devoted to pious deeds well-known among the learned, how fortunate was Êcha? Stainless, friendly to the learned, born in a pure Dvija family of the Kaundinya-gôtra, of pure conduct, a pick-axe to the roots of his enemies, Êcha was indeed a worthy person in the world. When it is said that the supreme lord Jina was his god, the good sinless and most exalted lord of sages Kanakanandi of Muḷḷur<sup>1</sup> his guru, and the wealthy and famous king Nṛipa-Kāma-Poysaḷa his patron, who can describe the renowned Êchigānka? In the house of Êchigānka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina.

To describe that worthy's wife. Pôchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." Pôchikabbe alone in the world could settle her mind in the belief that

<sup>1</sup>In Coorg. See page 31, note 1.



her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of sages. A female swan in the pond the mind of Êchigānka who was praised by the people, mother of the general Ganga-Rāja, Pôchikabbe shone by the nobility of her qualities as if she were the mother of the world. Having amassed endless merit and spread her fame throughout the world so that her attendants and learned men, being fully satisfied, always blessed her, and having caused to be erected numerous Jina temples at Belgola and many other holy places and performed great gifts, the above-described Pôchāmbike—How can I describe that pious act? Lo! when I think of making an effort to describe it, my hair stands on end. Obeisance to Vitarāga—triumphing over the effects of being a householder and a woman and of the present times, easily took possession of the world of gods by the perfection of the rite of *sallékhanā*.

(On the date specified), adopting *sanyasana*, observing the rule of lying on one side only, uttering the five salutations<sup>1</sup>, she went to the world of gods. On her going to heaven, the son of that mother of the world,—obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanda-dandanāyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a joy to the hearts of the blessed, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysala-mahārāja Viṣṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a millstone to treachery, possessor of these and many other titles—the *mahā-pradhāna danda-nāyaka* Ganga-Rāja set up, as an act of reverence, this epitaph and consecrated it with great gifts, worship and anointment. Good fortune.

The writer (of the inscription) was *Pergede* Chāvarāja, a lay disciple of Prabhāchandra-siddhānta-dēva; and the engraver, the sculptor Hoysalāchāri's son Vardhamānāchāri, an ornament to the forehead of titled sculptors.

### 119.

*Date about A. D. 1100.*

The feet of the illustrious Lakkhaṇadēva.

### 120 (66).

*Date about A. D. 1139.*

Êchana, the learned son of the general Ganga, caused to be made the Jaina temple Trailōkyaranjana. The affluent Êchana, friend of the learned, friend of the good, caused to be made the temple which had the other name Boppana.

<sup>1</sup>See page 44, note 1.

## 121 (67).

*Date about A. D. 995.*

Jinadêvaṇa, son of the minister Châmuṇḍa and lay disciple of the lord of sages Ajitasêna, caused to be made, with pleasure, a Jaina temple at Belgôla amidst the acclamation of all the people.

## 122.

*Date about A. D. 982.*

Châmuṇḍa-Râja caused (this) to be made.

## 123.

*Date about A. D. 1100.*

The feet of Santanandidêva.

## 124.

*Date about A. D. 1100.*

The feet of the illustrious Chandrakīrtidêva.

## 125 (45).

*Date about A. D. 1118.*

This inscription is identical with lines 1-35 of No. 73.

## 126 (46).

*Date A. D. 1113.*

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear<sup>1</sup> to the trouble of Cupid,—may the lord of ascetics Śubhêṇḍu be victorious.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nâgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍanâyakiti* Lakkale, Dêmati and this chief Bûchi-Râja. To describe the son of that lady:—Be it well. Of a countenance rendered charming by the excellent pollen of the most handsome lotus face of the lady fame celebrated in the abodes of all the worlds; of a body whose lustre laughed at the body of Cupid; taker of delight in gifts of food shelter medicine and learning; remover of the sorrows of all the world; adorned with all good qualities; seeker of refuge in the feet of Jina: such was Bûchana. As of modesty the goal, of truth the birth-place, of purity the native land, thus do people ever praise the renowned Bûchana, a moon in unfolding the

<sup>1</sup>*Salla* appears to be used here for *śalya*.

water-lilies the learned, a modern Dadhichi in the noble quality of altruism, a Savyasāchi (Arjuna) in valour which terrified great warriors. (On the date specified), having renounced all attachments, that friend ended his life.

The truthful Būchana, sole abode of good qualities, makes liberality the best of virtues, valour its younger brother, fortitude its friend, knowledge a fierce enemy of pride, all the remaining qualities charming to the good, and whatever is felt by him true<sup>1</sup>: what can not the skilful accomplish? He who while on earth had attained lionhood in valour, the state of the celestial tree itself in unparalleled liberality, oceanhood in profundity, the state of Mēru in eminence: that Būchana, at his end, with a peaceful mind, attained godhead longed for by the wise. In order to perpetuate the fame of the qualities of Būchana, as possessed of a form resembling that of Cupid, as the most renowned, as possessed of the greatest wealth, as having acquired the eminence of the authority of Indra, as pre-eminently wise—the beloved (wife) of the general Ganga, an equal of Lakshmi, set up a stone-pillar. The earth lost weight, the assembly of the great and the good became helpless, the goddess of learning was now left uncared for in the world: while thus the hearts of the blessed were filled with grief, the unrivalled and renowned Būchiyana attained the world of Indra.

The epitaph of Būchana, lay disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsigna-gaṇa of the Mūla-sangha.

127 (47).

Date A. D. 1115.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nābhēya-nātha (*i.e.*, Rishabha) and other great holy Jinas continue as long as the moon and stars endure,—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers<sup>2</sup>. In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-muniśvara and Gridhrapiñchhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha,

<sup>1</sup>The meaning of the last portion of the verse is not quite clear.

<sup>2</sup>See page 16, note 2.



whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi-paṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunderbolt to the mountains the false systems of philosophy, was the sage Dêvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His son, a Śiva to Cupid, was Mahêndrakirti, whose able speech-goddess wore the garland of the scriptures. May his disciple, possessed of skill in poetry declamation disputation and oratory,<sup>1</sup> a terrible thunderbolt to the mountain inadvertence, Viraṇandi, whose fame resembling the celestial Ganges and Indra's elephant is lovingly and loudly sung by the celestial nymphs in the remote quarters of the sky, be victorious. The ruler of the celebrated Golla country, a crest-jewel of the family of the king Nūtna-Chandila, became, for some reason, a *munipa* adorned with the pure triad of jewels,<sup>2</sup> under the name of Gollāchārya, in the line of the chief of the learned, Viraṇandi. May he, the power of whose intellect has been rendered bright by being washed of sin self-complacency and pride by the waves of the ocean of philosophy which is capable of expounding such things as the perfect soul, etc., and the radiance of whose lotus feet has been increased by the suns the crowns of kings, be victorious.

*Pergaḍe Châvarāja* wrote (this). Good fortune.

His disciple was the illustrious Traikālyayôgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows, the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, the best of ascetics, a moon to the water-lilies the blessed, be victorious in the world. Is it possible to describe his penance, by whose power a Brahmarākshasa became his pupil and the oil of the *honge* tree (*Pongamia glabra*) was converted into pure ghee? The very thought of him drove away great evil spirits. May his excellent disciple, a full moon in causing to

<sup>1</sup>See page 29, note 5.

<sup>2</sup>See page 33, note 1.

swell the ocean of philosophy, possessor of brilliant fame engraved on the frontal globes of the elephants at the quarters of the compass, Abhayanandi-muni, be victorious in the world. Happy in the world is Abhayanandi-munipa who has completely conquered the proud enemies the *parishahas* <sup>1</sup>, etc., who has acquired the great celestial trees in the shape of the ten kinds of excellent *dharma* <sup>2</sup>, who has obtained soul-knowledge which destroys all the troubles of rebirth. His disciple, versed in the meaning of all *āgamas*, possessed of a knowledge of the world, of pure and lovely conduct, a sprout for the bulbous root kindness, a moon in destroying the pride of the lotus-garden false doctrines, was Sakalēndu-munipa. May he, a wild fire to the forest list, be victorious. Moreover, Sakalachandra, who was an ear-ornament to Sarasvati, had his lotus feet worshipped by all kings and was possessed of pure fame as brilliant as the *kunda* flower, a pearl necklace, moonlight, the celestial elephant (Airāvata), a fine diamond and the celestial Ganges. His disciple, a strict observer of vows, a treasury of tranquillity, an ocean of self-control, an abode of good disposition, possessed of the *samitis* <sup>3</sup> and the three *guptis* <sup>4</sup>, a Rôhapa mountain to the jewels various virtues, the birth-place of penance, was the world-renowned Mēghachandra-munipa, an emperor of the *traividya* <sup>5</sup>. His disciple, a full moon to the ocean of religious observances, a proud lion in cutting as under the rutting elephant Cupid, a sun in expanding the lotuses the blessed, master of the triad of jewels<sup>6</sup> the ship which helps in crossing over the ocean of worldly existence, was Prabhāchandra, who had shaken off the three *daṇḍas* <sup>7</sup> and the *śalyas* <sup>7</sup> and whose mind was rendered pure by a thorough knowledge of the meaning of the Jaina *āgamas*.

Having his feet caressed by the crowns of kings, lord of the goddess of fortune right knowledge, riding on the vehicle right conduct, sheltered by the white parasol of pure fame, gainer of world-astonishing victory over the enemy Cupid, lord of the circuit of the earth *dharma*, honored by the band of the praise of the earth, Mēghachandra was (really) an emperor of the *traividya*. A crest-jewel of grammarians, a crest-jewel of brilliant logicians, a crest-jewel of philosophers, a crest-

<sup>1</sup> The *parishahas* or hardships are 22 in number, such as hunger, thirst, cold, heat, etc. Kshut-pipāsā-śītōshṇa-damśamaśaka-nāgnyārati-śtri-charyā-nishadyā-sayyākrośa-vadha-yāchñālābha-rōga-triḍasparśa-mala-satkārapuraskāra-prajñājñānādarśanāni. *Tatvārtha-sūtra*, IX, 9.

<sup>2</sup> The ten kinds are (1) *kṣamā* (forgiveness), (2) *mārdava* (humility), (3) *ārjava* (simplicity), (4) *śauca* (purity), (5) *satya* (truth), (6) *samyama* (self-control), (7) *tapas* (penance), (8) *tyāga* (renunciation), (9) *ākīncanya* (absence of any possession), and (10) *Brahmacharya* (celibacy and chastity). Uttama-kṣamā-mārdavārjava-śauca-satya-samyama-tapas-tyāgākīncanya-brahmacharyāni dharmah. *Tatvārtha-sūtra*, IX, 6.

<sup>3</sup> The *samitis* are 5 in number:—(1) *iryā-samiti*, not to injure any living thing in walking; (2) *bhāṣā-samiti*, not to sin through speech; (3) *ēṣaṇā-samiti*, to be careful in the matter of food; (4) *ādāna-nikṣhēpa-samiti*, to be careful in removing and placing things; and (5) *ulsarga-samiti*, not to injure any living thing in answering calls of nature.

<sup>4</sup> The *guptis* are:—(1) *manō-gupti*, control over the mind; (2) *vāg-gupti*, control over speech; and (3) *kāya-gupti*, control over the body.

<sup>5</sup> Men versed in the three sciences, grammar, logic and philosophy. See page 28, note 9.

<sup>6</sup> See page 33, note 1.

<sup>7</sup> See page 22, notes 1 and 3.



jewel of the tranquil, a crest-jewel of ascetics, a jewel of protection to the blessed, was Mēghachandra-munipa. May he, a crest-jewel of the *traividya*s, be victorious. Concealing her jealousy due to the lady of Speech having become dear to her husband Mēghachandra-yami, the best of the *traividya*s, the lady of Fame, in order to bring him under her control, eagerly wanders among the seas, the regions and the principal mountains to enquire and search for jewels, spells and drugs. May the ocean Mēghachandra-traividya be victorious—an ocean having logic for diamonds, the pure teaching of Jina for pearls, grammar for pure conchs, *syādvāda* for coral, exposition for the loud roar, and great intelligence for the cluster of waves. The learned praise Mēghachandra-traividya as the leader of the Dēśiya-gaṇa of the Pustaka-gachchha of the Mūla-saṅgha, as the emperor of logicians, and as the crest-jewel of pre-eminent philosophers. An equal of Jinasēna and Virasēna in philosophy, a sun to the lotus science, the learned Akalanka-dēva himself on earth in the six schools of logic, the erudite Pūjyapāda himself in all grammar, was the best of the *traividya*s Mēghachandra-munipa, a lion to the elephants hostile disputants. The moonlight of the pure fame, pervading all regions, of the lord of ascetics Mēghachandra-traividya whitens the neck of Śiva, the dark spot in the moon, the yellow Golden mountain (Mēru), the orb of the rising sun, and the bodies of Rāhu, Viṣṇu and Brahma. O Cupid, the lord of sages is armed with ten bows (*otherwise* ten kinds of *dharma*<sup>1</sup>), thirty-six firm bow-strings (*otherwise* thirty-six special qualities<sup>2</sup>) and a celestial quiver of arrows (*otherwise* an abode of the divine voice), while you have only one sugarcane bow, only one bow-string consisting of bees and only five flower arrows. Is it prudence for the weak to attack the strong? Give up the pride of your arm as regards Mēghachandra-muni.<sup>3</sup>

Written with a potstone pencil by the calligraphist Chāvarāja and engraved by Gangāchāri, an ornament to the face of titled sculptors and a lay disciple of Śubhachandra-siddhānta-dēva.

“Worthy to be heard is his proficiency in grammar; worthy to be honored is his erudition in logic; worthy to be eulogised is his conversancy in the pure philosophy taught by Jina”—so saying, the assemblage of the learned, with the hair erect on their body, lovingly praised the lord of ascetics Mēghachandra, well-known by his title *Traividya*. The lord of ascetics Mēghachandra of pure conduct, renowned for his proficiency in the three sciences (of grammar, logic and philosophy),

<sup>1</sup> See page 53, note 2.

<sup>2</sup> These are:—the 12 kinds of penance (see page 6, note 2); the 10 *dharma*s; the 6 *āvaśyakas* or daily duties—(1) *sāmāyika* (indifference to worldly objects), (2) *vandana* (bowing to perfect souls), (3) *stavana* (praising the qualities of holy beings), (4) *pratikramaṇa* (repentance), (5) *pratyākhyāna* (endeavour to avoid faults), and (6) *kāyōtsarga* (non-attachment to the body); the 5 exercises (*āchāra*)—(1) *darśanāchāra* (to induce steady faith), (2) *jñānāchāra* (to increase knowledge), (3) *chārītrāchāra* (to improve one's daily life), (4) *tapa-āchāra* (to become a great ascetic) and (5) *vīryāchāra* (to increase the power of one's inner self); and the 3 *guptis*, the threefold restraint of mind, body and speech (see page 53, note 4).

<sup>3</sup> This stanza is quoted from the *Pampu-Rāmāyaṇa* (I, 20).



a joy to the hearts of the blessed, attained great celebrity, so that it was said—"through him (the lady) Forbearance has now attained the prime of life, the lady Penance has now acquired beauty, and the lady Sacred lore has now obtained greatness." The brightness of the wide-spread fame, charming like the root of the lotus stalk, of the ornament of ascetics Mēghachandra has filled the world so as to make people say—"Lo! the crowd of female swans is desirous of drinking it; the crowd of *chakōris* is approaching to peck it with the beak; Śiva is thinking of placing it in his matted hair; Kṛishṇa is eager to recline on it<sup>1</sup>." Resplendent was the ascetic Mēghachandra-traividya, a moon to the constellation the Vṛishabha-gaṇa, who honored the assemblage of the learned and was honored by pre-eminent sages.

(On the date specified), Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēśiga-gaṇa of the Mūla-saṅgha, aware of the approach of his death, assuming the *palyanka* posture<sup>2</sup>, meditating on the soul, attained the world of gods. To describe that meditation: Keeping in mind the true nature of the soul consisting of infinite knowledge, and renouncing what is fit to be abandoned, the sage Mēghachandra-traividya, a treasury of knowledge, went to the high heaven. His chief disciple, knower of the essence of all words and their meanings, crosser over to the other shore of the ocean of all sciences, promoter of the line of his guru, the excellent sage Prabhāchandra-siddhānta-dēva, had, as an act of reverence to his guru, this epitaph consecrated with great magnificence on an auspicious occasion at the holy place Kabbappu through his lay disciple—obtainer of the band of five great instruments, *mahā-sāmāntādhipati*, *mahā-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a Jattalaṭṭa in battle, raiser up of the kingdom of Viṣṇuvardhana-Poysala-mahārāja, an ornament of heroes, a moon in causing to swell the milk ocean of the Jaina religion, a mine to the jewel perfect faith in Jainism,—the *mahā-pradhāna daṇḍanāyaka* Ganga-Rāja, and his consort—a royal swan to the lake his mind, praised by the blessed, a treasure of her lineage, an equal of Rukmiṇi—Lakṣmīmāti-daṇḍanāyakitī. To describe the greatness of his penance: A lion to the intoxicated scent elephant Cupid, cutter of the root of the tree of anger and avarice, a thunderbolt in splitting the rock the irresistible objects of sense, crosser over to the other shore of the ocean of the beautiful Jinēndragama, destroyer of ignorance, the lord of ascetics Prabhāchandra-siddhānta-muni shone on earth.

The writer (of the inscription) was Chāvarāja.

Let alone other facts; by restoring innumerable ruined Jina temples in all places to their former condition and by making liberal gifts to the most worthy Gangana-daṇḍanātha converted the Gangavāḍi Ninety-six-Thousand into Kopana<sup>3</sup>.

<sup>1</sup> The idea is that the whiteness of Mēghachandra's fame makes the swans, the *chakōras*, Śiva and Kṛishṇa mistake it respectively for milk, moonlight, the Ganges and the lord of serpents, which are all white.

<sup>2</sup> Sitting on the hams.

<sup>3</sup> Kopal in the south-west of the Nizam's Dominions, considered as a holy place by the Jains.

What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshmīmati, a mine of auspiciousness!

### 128 (48).

*Date A. D. 1121.*

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may be lord of ascetics Śubhēndu be victorious. His female lay disciple:

Shrewdness in determining the supreme category, great simplicity born of thorough unfamiliarity with bad conduct, beauty capable of producing great attachment in her husband's mind, greatness causing unparalleled devotion in the minds of her dependants—these are ever natural to Lakshminale. Can other women in the world equal Lakshmyambike, wife of Ganga-Rāja, in skill, beauty and deep devotion to God? By the superiority of her graceful and charming beauty the whole world declares that Lakshmīmati is Lakshmi herself incarnate. What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshmīmati, a mine of auspiciousness! Lo! Lakshmīmati of such greatness as can be said of her that the quality of liberality itself has assumed the form of a woman must certainly be presided over by a goddess; can she be a mere woman? When it is said that Ganga-Rāja's wife, endowed with auspicious marks, with a gait like that of the elephant and eyes resembling those of the antelope, is the modern Rukmiṇi, are there any in these three worlds that can equal Lakshmīmati?

(On the date<sup>1</sup> specified), the *daṇḍanāyakiti* Lakkavve, lay disciple of Śubha-chandra-siddhānta-dēva of the Pustaka-gachchha of the Dēśiya-gaṇa of the Mūla-saṅgha, adopting *sanyasana*, ended her life by *samādhi* and went to the world of gods. The *daṇḍanāyaka* Ganga-Rāja set up, as an act of reverence, an epitaph and consecrated it with great gifts and worship. Good fortune.

### 129 (49).

*Date A. D. 1120.*

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Śubhēndu be victorious.

<sup>1</sup> The month is left out.



As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍanāyakī* Lakkale, Dēmati and this chief Būchi-Rāja. To describe the daughter of that lady:—Be it well. Possessed of remarkable and steady loveliness when joyfully bowing to the adorable charming lotus feet of the stainless sin-conquering divine Arhat; ridiculing the beauty of Rati constantly bent on enjoying life on the death of her husband; resembling a female swan sporting in the Mānasa lake of the mind of the greatest royal merchant Chāmuṇḍa very brave in protecting all the merchants who are incapable of protecting themselves from the demon of the Kali age; adorned with the form of a *Śāsana-dēvatā* or attendant goddess of Jina, the agent in giving protection to the supreme Jina faith; imitating Sītā in being attracted to Rāma's (otherwise lovely) qualities; a Lakshmi as evidenced by the collection of wealth; of a mind attached to pure *dharma*;—was Dēmiyakka. A driver of the chariot the desire of Chāmuṇḍa, a female bee resplendent with the pollen of the lotus the mind of Chāmuṇḍa, a great celestial creeper growing in the courtyard of the house of Chāmuṇḍa,—may the lady Dēmavati, the dear wife of Chāmuṇḍa, be victorious. Always giving food to the people of the three worlds, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the *āgamas* to those desirous of learning them, Dēmavati, at the close of her life, fixed her mind on the Arhat according to the prescribed rites and became a celestial woman.

Lakshmi set up a stone pillar resembling a pillar of victory for that excellent lady Dēmati, who was the dear wife of the merchant Chāmuṇḍa, a favorite with all kings endowed with valour that confounded their enemies; who, on account of her merit and beauty, was looked upon as a celestial woman descended from heaven intent on worshipping the Jina temples and Jina figures on earth; who was a liberal bestower of gifts of food, learning, shelter and medicine on the four castes; who, afterwards, by the rite of *samādhi* at the close of her life, entered the high heaven as if her own home; and who, having conquered the king of the Kali age, the enemy of pure *dharma*, established the path of *dharma*.

(On the date specified), Dēmiyakka, disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsiga-gaṇa of the Mūla-sangha, ended her life by the rite of *sanyāsana*.

130 (63).

Date about A. D. 1118.

Resplendent is Lakshmi, like Lakshmi (the goddess of fortune), at the lotus feet of the lord of sages Śubhachandra, a Siddhanandi in philosophy. Lakshmi, the sole abode of good qualities, who was a Sītā in devotion to her husband, the



Earth in forbearance, a Sarasvati in speech and Chêlini herself in the worship of Jina, and who was to the general Ganga the lady of Policy in business and the lady of Victory in battle, had the new Jina temple made. (It belonged to) the Pustaka line of the Dêsigagaṇa of the Mûla-sangha.

131 (62).

Date A. D. 1123.

Śântalâ; a bee at the lotus feet of the lord of sages Prabhâchandra, had the image of Śânti-Jinendra made. O lovely one, you have crookedness (*otherwise* skill) in speech, fickleness (*otherwise* lustre) in the eyes, confusion (*otherwise* graceful movement) in the eyebrows, cruelty (*otherwise* firmness) in the breasts, and transgression (*otherwise* largeness) in the hips; and (yet) convert the defects themselves into charms. O Śântala-dêvi, which poet on earth is able to describe adequately the wealth of your beauty? The renowned Śântalâ who shines as a royal lioness at the side of king (*otherwise* the mountain) Viṣṇu had the Jina temple made.

132 (56).

Date A. D. 1123.

Victorious is the unique moon Prabhâchandra, who was born from the milk ocean of the penance of the best of the *trairidyas* Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy.

From the offspring (Brahma) of the lotus navel of Viṣṇu was born Atri; his son was the Moon; his son Budha; his son Purûrava; his son Âyu; his son Nahu-sha; his son Yayâti; his son Yadu: and in the line of Yadu arose many (kings). Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a pre-eminent sage in a forest said with reference to a fierce tiger *poy Saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvârâvati became Poysaḷas and possessors of the tiger crest in Śaśapura. Among them was king Vinayâditya. Making the world prosperous and beneficial to the people by his rule, causing Lakshmi to reside permanently in the thousand-petalled lotus of his white umbrella, and making the goddess of Valour dance in his arm singularly skilled in cutting down enemies, he, of rising celebrity, punisher of foes, made his prowess felt in all regions. May he—a jewel to adorn the Yâdava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a

Vishṇu endowed with modesty, a jewel of virtues, a crest-jewel of perfect faith—be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumân to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. On the heads of the Malepas when arrogant and inclined to oppose Vinayāditya lays his sword; (while) on the heads of the Malepas who through fear are neither arrogant nor inclined to oppose he at once lays his hand (of protection).

To that Poysaḷa king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Eṇeyanga. When it is said that Eṇeyanga-Dēva of unparalleled fame was a third Māruti, a fourth fierce fire, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain, a ninth lusty elephant, a tenth treasure—who can equal him? In the city of his enemies *dhagaddhagil dandhagil*, on the heads of hostile kings *garilgari garigaril*, in the bowels of opposing kings *chimil chimi chimi chimil*—thus do the flames of his irresistible anger burn; who can boldly fight with Eṇeyanga-Dēva? That famous king Erega's son, punisher of mighty enemies, lord of the whole earth, a Karna to suppliants, was the victorious Vishṇuvardhana. As soon as he was born, the prosperity of the whole kingdom increased: ha! King Vishṇuvardhana was the destroyer of the dignity of proud hostile kings. Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishṇu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishṇu, an irresistible thunderbolt to the mountains his enemies, roaring pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishṇu.

Be it well. While the victorious sovereignty of the mahā-maṇḍaleśvara, Tribhuvanamaḷla, capturer of Taḷakāḍu, bhujabala-Vīra-Ganga-Vishṇuvardhana-Poysaḷa-Dēva,—who was adorned with the titles, namely, the mahā-maṇḍaleśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malepas, and many others; and who, moreover, having easily captured Chakra-gōṭṭa, Taḷakāḍu, Nilagiri, Kongu, Nangali, Kōḷāla, Tereyūru, Koyatūru, Kongali, Uchchangi, Taleyūru, Pomburcha, Andhāsura-chauka, Baḷeyapaṭṭana and many other fortresses of the three kinds, and having made by his fierce valour the whole of the Gangavāḍi Ninety-six Thousand obedient to his seal (or command), was happily ruling the kingdom,—was continually increasing to last as long as the sun, moon and stars:—

Dear to the heart and eyes of that famous king Vishṇu, Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way



equal to Rati, (wife) of Kāma. When it is said that she was the eldest daughter of such a celebrated couple as the noble Mārasinga and the darling of his heart and eyes Māchikabbe, and the noble consort of Vishṇuvardhana, who can describe the growth of fortune of Śāntala-Dēvi whose greatness was superior to that of Lakshmi? The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately? Inconceivable are the virtues of Śāntala-Dēvi, the greatness of the varied liberality of Śāntala-Dēvi and the pure conduct of Śāntala-Dēvi, the sole celestial jewel of liberality in the world.

Be it will. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, a modern Rukmiṇi-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, the celebrated Sitā (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, the cause of the elevation of the four *samayas* (or creeds), the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing, instrumental music and dancing, a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning, Vishṇuvardhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatigandhavāraṇa Jina temple at the holy place Belgoḷa, in order to provide for worship and gifts of food to the assembly of ascetics, granted, on the date specified, with exemption from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nāḍu to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, after washing his feet.

This stone inscription always proclaims thus :—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kurukshētra and in Bāparāsi seven crores of eminent sages, tawny cows and men learned in the Vēdas. (Usual final verse.)

Having caused Vilasana-kaṭṭa to be built as a tank, the queen granted it to the Savatigandhahasti-basadi for oblation. The senior queen, the crowned consort Śāntala-Dēvi, having obtained from Vishṇuvardhana-Poysaḷa-Dēva a garden of 50 *koḷagas* of wet land in the middle plain below Gangasānudra, granted the same, with pouring of water, to the Savatigandhavāraṇa-basadi which she had caused to be erected, after washing the feet of Prabhāchandra-siddhānta-dēva.

He who destroys this shall incur the great sin of having killed eighteen crores of tawny cows on the bank of the Ganges. Good fortune.



Mahēndrakīrti-dēva, disciple of Prabhāchandra-siddhānta-dēva, had 313 ? *holavīges* made of bell-metal, and presented them to Śāntala-Dēvi's basadi. Good fortune.

### 133 (57).

Date A. D. 982.

In the midst of this forest of mundane existence does the carpenter Yama select upright round (*otherwise* well-behaved) trees in the shape of men and cut them down. The son's son of the illustrious Kṛṣṇa-Rājendra<sup>1</sup>, possessor of the ornaments of both truth and purity, the daughter's son of Ganga-Gāṅgēya, a pleasure-house of the goddess of Victory, the son-in-law of Rājachūḍāmaṇi,—what glory is this, say : being thus joyfully praised by the whole circuit of the earth, Raṭṭa-Kāndarpa-Dēva obtained great renown. A terror to hostile kings was the sharp fierce sword in the hand of Rāja-mārtaṇḍa, intent on destroying them was the greatness of his valour, the cause of the loss of their side was his effort to gain victory in war, a destructive fire to them was the might of his arm. Some can fight but cannot make gifts, while there are others who can make gifts but cannot fight. What avails this valour, and this liberality ? In Rāja-mārtaṇḍa, however, both courageous valour and great liberality are combined. Who is able to describe the exaltation of his valour and liberality ? Resolution to become the abode of undying fame, resolution to bestow wealth on suppliants, resolution not to tell a lie, resolution not to desire another's wife, resolution to shelter those who seek refuge, resolution to chase and kill, unassisted, the enemy's army,—such are the resolutions taken by Chalad-ankakāra. Stop ! Why further praise anything else ? His liberality is greater than that of the celestial tree ; his word is firmer than the mountain of the gods (Mēru) ; his valour is fiercer than the glare of the sun. When it is said that such is the nature of his liberality, truthfulness and valour, who is able to describe the greatness of Chalad-ankakāra ? Inconceivable valour is found nowhere except in the lion, great profundity is found nowhere except in the ocean, world-renowned exaltation is found nowhere except in.....; I am not flattering but speak the simple truth when I say that all these qualities are found in.....

A celestial tree to the destitute, a lion bent on splitting the frontal globes of the elephants the hostile kings, a necklace on the breast of lovely women, a swan residing in the pond the mind of great poets—thus do the people of the whole earth describe Indra-Rāja. Lying is their greatness, giving and eagerly taking back their deliberation, fondness for others' wives their thought, not making gifts their skill, loving and deceiving their learning—such being the nature of the present day princes, how can they be named and compared with Indra-Rāja ? The pond the toe-nails of this Yama to his foes was made charming by the lotuses the faces, the lilies the eyes, and the bees the locks of all bowing kings. He was kind and liberal,

<sup>1</sup> The Rāshtrakūṭa king Kṛṣṇa III.

never uttered a falsehood, never retreated from battle through fear ; how great was the fame of the liberality, truthfulness and valour of Chalad-aggali ! From its brilliance as of the autumnal moon, from its pervasion through the moveable and the immoveable, from (being the object of) the praises of the people of the whole world, the fame of Kirti-Nārāyaṇa was resplendent as if the form of Íśvara himself. They brag of their valour but tremble on seeing something ; they boast of their liberality but gnash their teeth when giving ; they think that they alone are pure but associate with others' wives ; they boast of their truthfulness but utter lies ; can such wicked sham heroes approach Kaligalolgaṇḍa (the hero among heroes) of the Kali age ?

Birara-bira (the hero among heroes) engages himself in a game at ball (? polo) as he believes that it is an abode to fortune, to victory, to learning, to generosity, to valour, to fame, to greatness—to all of these<sup>1</sup>. Indra-Rāja alone is capable on earth of making the various movements such as *sukara*, *dushkara*, *vishama* and *vishama-dushkara* in the four directions, namely, inside, outside, to the right and to the left. When made in the four directions, the movements number 338 ; and Eḷeva-beḍenga (a marvel in pulling or dragging) made these movements with ease in a crore of ways. Who knows like Raṭṭa-Kāndarpa (the Raṭṭa Cupid) the beauty of making movements with great velocity inside, outside, to the right and to the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating, and hitting exactly the ball (*girige*) with the stick (or bat) neither going beyond nor coming short of it ? Is the beauty of Kirti-Nārāyaṇa's movement, pulling nicely at the same time, both inside and outside, a ball of the size of a black pepper seed with a bat measuring a span, of the ordinary kind ? The ball may be smaller than a black pepper seed ; the stick may be shorter than four fingers' breadth ; the horse may be bigger than a mountain ; the circuit may be larger than that of the earth ; still Indra-Rāja will not be satisfied unless he makes eight or ten rounds under these conditions, though others, when they think of these, will not even make an attempt. Eḷeva-beḍenga drags the ? ball (*bidda*) so skilfully that people are astonished at the force, novelty, . . . . . unique manner and adroitness displayed by him, and that . . . . . Eḷeva-beḍenga alone in the world knows how to make with ease such difficult and astonishing ? movements (*eḷepa*) as *maṇḍala-māle*, *tri-maṇḍala*, *yāmaka-maṇḍala*, *ardha-chandra*, *sarvatôbhadrâ*, *uddavaḷa* and *chakra-vyûha*. . . . .

<sup>2</sup>Eḷeva-beḍenga . . . . . *uddavaḷa* . . . . . Learn from Birara-bira and Gedegal-âbharāṇa (an ornament among ? equals) feats such as .

<sup>1</sup> The meaning of the verses which follow, down to the last but one, is not quite clear. They refer to a game at ball, most probably polo, as indicated by the mention of horses, give its technicalities which are little understood now and describe enthusiastically the unparalleled skill displayed by Indra-Rāja in it.

<sup>2</sup> This portion is likewise found in an inscription at Hêmâvati, EC, XII, Sîra 27.

... .. Eḷeva-  
bedēṅga, unlike others, drags the ? ball (*bidda*) without ascending, descending or  
swinging. Is it possible for a man who has not learnt from Geḍegaḷ-ābharāṇa to  
avoid defects such as ... .. and to become an expert?  
One may perhaps drag and win through deceit by putting pressure on the legs,  
hands and the legs of the horses; but can one win in the proper course when Kīrti-  
Nārāyaṇa is the opponent? On the date specified in the Śaka year reckoned by  
the oceans, the sky and the treasures (904), having observed the vow with a peace-  
ful mind, Indra-Rāja, praised by the people, acquired all the great power of the king  
of gods (Indra).

### 134 (58)<sup>1</sup>.

*Date about A. D. 982<sup>2</sup>.*

... .. will make Māvana-gandhahasti  
(a rutting elephant of his maternal uncle or father-in-law) laugh. Marching boldly  
against the enemy, ... .. when the horse fell ... ..  
... .. The stainless excellence of Māvana-gandhahasti puts  
to shame one who through fondness of life timidly enquires twice about the order  
to fight issued by his master, one who is irresolute and the ungrateful ones who  
shrink from their duty. Valour when the hostile army is brandishing its weapons  
at close quarters, purity when others' wives move about close at hand, others were  
found on examination to lack; such being the case, ... .. valour and  
purity ... .. can they stand comparison with  
Māvana-gandhahasti? The greatness of Māvana-gandhahasti laughs at the despic-  
able heroes who, holding back till a severe blow is inflicted on the hostile army by  
other generals of their side, march against the weak point of the hostile force and  
proclaim, to their shame, "we ourselves attacked and defeated the enemy." On  
Rāja-chūḍāmaṇi-Mārgedemalla bestowing with affection the victorious ? leadership  
... .. I do not know how to describe the movement of  
the flying arrows. Thus celebrated was Māvana-gandhahasti Piṭṭuga, the pride of  
the camp, of strong arm, praised by poets, passionately fond of war, a hero who  
saw the fight to the end.

(On the date specified), at the feet of his guru, with a happy end, Piṭṭa rose to  
the world of Indra.

### 135.

*Date about A. D. 1200.*

This inscription merely gives the verse in praise of the Jina-śāsana.

<sup>1</sup> The writing on this pillar is worn and the lower portion is built round on three sides.

<sup>2</sup> The palaeography, the reference to Rāja-chūḍāmaṇi and the identity of the cyclic year lead us to  
infer that the date of this record may be the same as that of the preceding one.



## 136.

*Date about A. D. 950.*

. . . . . of Sāyibbe-kantiyar, disciple of Kumārapāṇḍi-bhaṭṭāra  
of Mala, . . . . . at Kalbappu.

## 137.

*Date A. D. 1117.*

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines.

On the holy 13th lunar day, a Thursday, of the bright fortnight of Jyēshṭha in Hēmaḷaṇbi corresponding to the Śaka year 1039 :—

The great fame of Poysaḷa-seṭṭi and of the ocean of good qualities the graceful sagacious Nēmi-seṭṭi that both were the royal merchants of king Poysaḷa and warm supporters of the Jaina religion spread widely over the earth. While Poysaḷa-seṭṭi and the possessor of innumerable good qualities Nēmi-seṭṭi, who attained eminence as the possessors of pure fame and pure virtues and as the illuminators of the stainless Jina doctrine, were living in happiness, their mothers, praised by the earth, Māchikabbe and the possessor of various high virtues Śāntikabbe, who were like the mothers of Jinas on earth, having joyfully caused a Jina temple to be built and a *mandara*<sup>1</sup> made, received with pleasure, suitable initiation (*dikṣhe*) at the lotus feet of the peerless sage Bhānukīrti amidst the acclamation of the people of the (whole) world<sup>2</sup>. In the Mūla-saṅgha and in the illustrious Dēśiga-gaṇa these two became celebrated as the pre-eminent possessors of all virtues. Are there any so fortunate?

Poysaḷa-seṭṭi and the mine of goodness Nēmi-seṭṭi caused, with devotion, the worship of Jina and gifts of food to the sages to be made.

## 138 (60).

*Date about A. D. 940.*

The servants of Ganga-vajra, who was celebrated as the abode of fortune and the home of valour, were known as Bôgāycha, among whom was Bôgeya<sup>3</sup>, harsh to the hostile army, his elder brother's warrior. Resolved to die in the battle between Rakkasa-maṇi and Kōṇeya-Ganga, when the battle proved unfavourable, he sent away Rakkasa-maṇi, and, putting to flight, amidst the praise of his own and the hostile armies, the horsemen that eagerly came to fight, charged fiercely into the enemy's troops; and when he saw his own army retreating, he went back, and inspiring courage, marched with it on horse back, fell upon the enemy's force, cut

<sup>1</sup> A car-like structure sculptured on all sides with 52 Jina figures. It is supposed to represent the island (*dvīpa*) of Nandīśvara.

<sup>2</sup> Māchikabbe is here named Marudēvi.

<sup>3</sup> Apparently a mistake of the engraver for Bôyiga. See further on.

it down and acquired renown. Such was Bôyiga's firmness. Having made the whole force of Vaddega<sup>1</sup> and Kôneya-Ganga flee with terror and killed many warriors, he fell severely wounded, the greatness of his prowess being praised (even) by the enemy's troops. Let people die on earth like Bôyiga, having displayed the greatness of their valour. When, pierced with arrows and wounded with the sharp weapons aimed at him by hostile warriors, Bôyiga was about to fall like the orb (of the sun), Indra's ladies received him into the celestial car even before his body touched the earth.

### 139 (61).

*Date about A. D. 950.*

His own lady of victory having become a co-wife with the lady of fortune; a true hero following the traditions of kings bent on war, Bayika spread his fame. To the world-renowned Jâbayye, wife of the lord of fortune Bâyika, were born two sons named Mâduvara and Dôyilamma. Their sister Sâviyabbe became celebrated in the world as an abode of wisdom and a collection of *dharma*. Are there any women who can compare with her and with Sitâ? When it is said that the world-renowned Lôka-Vidyâdhara, son of Dhôra<sup>2</sup>, liberal to the learned, was her husband, can any others be compared with her in glory? Know ye that in the *śrāvaka-dharma* (duties of lay persons) Sâviyabbe was the celebrated *śrāvaki* (laywoman) Rêvati herself, there being no others to compare with her; in wifely conduct Sitâ herself; in beauty Dêvaki herself; in greatness Arundhati herself; in pure devotion to Jinêndra the goddess attendant on Jina herself. Udaya-Vidyâdhara, lord of Sâyibbe<sup>3</sup>, . . . . . Sâyibbe . . . . . died at Bagiyur.....

### 140 (50).

*Date A. D. 1145.*

(Lines 1-134 of this inscription are identical with lines 1-140 of No. 127 except for the following details:—(1) No. 127 has at the end of the west face two extra verses in praise of Prabhâchandra, disciple of Mêghachandra. <sup>2</sup>The present inscription has after the first verse on the west face an extra verse<sup>4</sup> in praise of Mêghachandra, which may be rendered thus—Having bound Cupid with thirty-six cords, he had him dragged by a bull (*otherwise*, he checked and vanquished Cupid by his virtuous conduct and thirty-six special qualities<sup>5</sup>); when one thinks of this, how can Mêghachandra-traividya be said to possess the sentiment of quietism? (3) The present record has at the end of the east face the remark "written by

<sup>1</sup>Apparently the Râshtrakûta king Amôghavarsha III, father of Krishṇa III.

<sup>2</sup>This cannot be the Râshtrakûta king Dhruva or Nirupama (c. 800), as the characters of the epigraph are of the 10th century.

<sup>3</sup>Evidently a shortened form of Sâviyabbe. Cp. 136 above.

<sup>4</sup>Quoted from the *Pampa-Râmâyana* (I, 19).

<sup>5</sup>See page 54, note 2.

Ganganna", and at the end of the south face the statement "written by the calligraphist Ganganna, a brother to others' wives." It then proceeds —).

Why do you praise the senseless who are agitated by the arrows of Cupid? Praise Mēghachandra-vrati, a moon to the milk ocean the Jina doctrine, whose fame has rendered white all the points of the compass. His colleague, the holy son of the lord of sages Bālachandra, a sickle to the creeper the conceit of arrogant disputants was Śubhakīrti-dēva. May he, conqueror of the strength of arm of Cupid, a charming discourser on the *syādvāda*, be victorious. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhakīrti-dēva<sup>1</sup>. The sound of Śubhakīrti's great fame proclaims—"O disputant, the thunderbolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mimāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names<sup>2</sup> in the presence of the ascetic Śubhakīrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhakīrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goad to disputants?

Written by Ganganna and engraved by Dāsōja, son of? Sevaṇuballara-dēva, the sculptor Rānōja.

A worthy disciple of the lord of ascetics Mēghachandra-traividyā was Prabhāchandra-muni, a full moon to the ocean of religious observances, who had shaken off the three *daṇḍas* and was free from the *śalyas*<sup>3</sup>. Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *traividyas*<sup>4</sup> Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy. The ascetic Prabhāchandra, master of the triad of

<sup>1</sup>See page 38, note 1.

<sup>2</sup>See page 38, note 2.

<sup>3</sup>See page 22, notes 1 and 3.

<sup>4</sup>See page 53, note 5.



jewels<sup>1</sup> the ship which helps in crossing over the ocean of worldly existence, had his mind purified by a thorough knowledge of the meaning of the Jaina *āgamas*. Praised by all, a Triṇētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvati, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. His colleague was the leader of ascetics Virāṇandi-saiddhāntika, who can only be compared with the Gaṇadharas in learning and the Chāraṇa sages in pure conduct; can others be compared with him? When it is said that he burnt with the flames of his severe penance Cupid who had conquered with vehemence Hari, Hara and Brahmā, who will not extol Virāṇandi-saiddhāntika?<sup>2</sup> May the emperor of philosophy Virāṇandi-munipa, whose form is like a stream of camphor to the eyes of the people of the world and whose faine is like jasmine flowers in the locks of the lady of the regions, be victorious on earth. Lord of the lady of proficiency, adorned with high virtues, a thunderbolt in splitting the mountain Cupid, crest-jewel of the assemblage of philosophers, a matchless celestial jewel to the people of the earth, possessor of the wealth of kindness, was the lord of sages Virāṇandi, son of Mēghachandra-traividya.

Prabhāchandra-siddhānta-deva's lay disciple was Viṣṇuvardhana-bhujabaḷa-Vira-Ganga-Biṭṭi-Dēva's senior queen, the crowned consort Śāntala-Dēvi. To her, endowed with excellent qualities and great good fortune, only Sarasvati and Lakshmi were equals; can other women equal her? Śāntala-Dēvi's mother Māchikabbe, having made liberal gifts saying "who wants which?" ended her life meditating on Jina. What more can be said of her greatness?

(On the date specified), Prabhāchandra-siddhānta-dēva, senior disciple of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēśiga-gaṇa of the Koṇḍakundānvaya of the Mūla-sangha, attained the world of gods.

141 (51).

Date A. D. 1139<sup>3</sup>.

May be doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syād-vāda*. Praised by all, a Triṇētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvati, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. To describe his lay disciple:—

Be it well. Pre-eminent among those whose heads are adorned with the clear pearls the drops of fragrant sandal water of the divine Arhat worshipped by the people of all the worlds, a royal swan in the assemblage of lotuses the mind of

<sup>1</sup>See page 33, note 1.

<sup>2</sup>These two verses are quoted from the *Pampa-Rāmāyaṇa* (I, 26 and 27).

<sup>3</sup>The Śaka year given is 1041, coupled with the cyclic year Siddhārthi. But Siddhārthi corresponds with Śaka 1061. So, 1041 is evidently a mistake of the engraver for 1061.

the good, *mahā-prachāṇḍa-daṇḍanāyaka*, terrifier of his enemies, a rampart for the good of his lord, unassisted hero, a Rāma in battle, a Bhīma in daring, a royal swan in the pond the minds of sages dependants and learned men, a modern Śrēyāmsa in making liberal gifts, skilled in the contemplations<sup>1</sup> of the Jaina faith, protector of *dharma*, a golden pitcher filled with the sentiment of compassion, a *chakōra* (delighting) in the moonlight Jina's words,— was the celebrated Baladēva-daṇḍanāyaka. Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess? Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladēva -daṇḍanāyaka; who in the sea-girt earth was equal to the crest-jewel of ministers? To describe that worthy's consort—When one thinks of it, hers is not the form of a (mere) woman on earth: the people of the world always praise the fortunate, high-minded, virtuous Bāchikabbe, faithful to her husband. To them were born, amidst the praises of the world, two sons, glorious like the sun, Nāgadēva and Singaṇa, who by their good qualities resembled Rāma and Lakshmīdhara. Of the two, lo! who indeed in these worlds is equal to Nāgadēva in perfect faith in Jainism, in truth, in the worship of the supreme Jina, in modesty, in kindness, in greatness, in the cheerful bestowal of gifts, in purity, in the observance of vows? When one thinks of it, he alone was indeed fortunate. Can the same be said of others? That Nāgadēva's consort, endowed with all charming good qualities, was Nāgiyakka, who obtained renown as the equal of Konti and as being superior even to the lady of the earth. Their son, Balla, was a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled the whole earth. Howsoever tested, he is virtuous, valiant, pure, compassionate, truthful; there can be no mistake: thus do the learned unweariedly praise Ballaṇa on earth. His younger sister, renowned in the world for the greatness of her liberality, superior even to Sitādēvi on earth, was Êchiyakka; this said, who will not admire her? A brother of that mother of the world, the chief Baladēva, having meditated on the five expressions<sup>2</sup> and having mercilessly torn off the shackles of worldly attachment, attained the state of the gods in the presence of the god and the guru. (On the date specified), he ended his life by the rite of *sanyasana* at the holy place Mōringere. His mother Nāgiyakka and (his sister) Êchiyakka caused to be built, as an act of reverence, a *paṭṭa-sāle* (? reading-hall) at? Ommāligeya-haḷu in Kabbappu-nāḍu, and, washing the feet of their guru Prabhāchandra-siddhānta-dēva,

1. *Anuprēkshās*. These are 12 in number—reflection on (1) the transient nature of the world (*anitya*), (2) the inevitability of the fruition of *karmas* (*aśaraṇa*), (3) the cycle of existences (*samsāra*), (4) the dependence of our future on ourselves (*ēkatva*), (5) the separation of all else from us (*anyatva*), (6) the impurities of the body (*aśuchitva*), (7) the inflow of *karmas* (*āsrava*), (8) the stoppage of this inflow (*samvarā*), (9) the freeing of the soul from matter (*nirjarā*), (10) the world and its elements (*lōka*), (11) the difficulty of attaining wisdom (*bōdhi-durlabha*), and (12) the law (*dharma*).

<sup>2</sup>See page 44, note 1.



granted it, with pouring of water, along with the tank Āreyakere and one *khaṇḍuga* of dry land to the east of it.

142 (52).

Date A. D. 1139<sup>1</sup>.

May the doctrine of Jina be victorious--the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syā-diāda*.

Be it well. A mirror to the face of powerful *daṇḍanāyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies, a thunderbolt to the mountains the tale-bearers, a ruby pinnacle to the palace the Jaina religion, darkening the house of Jina's worship with the aromatic smoke of saffron and the dark *agaru* (agallochum) mixed with sandal, changeless, of a charming form like that of Cupid, having his head purified by the fragrant water of Jina, a paramour of the lady of heroism, delighting in gifts of food, shelter, medicine and learning, rejoicing in the narration of stories relating to Jainism,—was the highly celebrated Baladêva-daṇḍanāyaka. Is he firm? hurrah! he is superior to Meru; is he profound? hurrah! he surpasses the ocean; is he liberal? he rivals the celestial tree; . . . . . he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladêva. Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladêva-daṇḍanāyaka; who on the sea-girt earth was equal to the crest-jewel of ministers? Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladêva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess?

To that Baladêva and the fawn-eyed Bâchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a crest-jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Devoted to the feet of Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him; thus did the world praise Pergaḍe Singimayya. That renowned Singimayya's wife, a Rati in beauty, honored by the people, was Sิริya-dêvi, who was lovingly extolled by the whole earth. When about to expire, fixing his mind with great devotion on the lotus feet of the supreme Jina, meditating

<sup>1</sup>See page 67, note 3.



intently on the five expressions, cutting off quickly all sorts of worldly attachment, that worthy Pergaḍe Singimayya, a sun to the assemblage of lotuses the blessed, attained, by the rite of *samādhi*, the abode of Indra.

Be it well. (On the date specified), Siriyavve, and Nāgiyakka, lay disciple of the *maṇḍalāchārya* Prabhāchandra-siddhānta-dēva,—who was always engaged in the performance of the highest penance and who had crossed over to the other shore of the ocean of philosophy and all other sciences which issued from the lotus mouth of the most venerable Arhat-paramēśvara resplendent with the possession of the five *mahā-kalyāṇas*<sup>1</sup> (auspicious events), the eight *mahā-prātihāryas*<sup>2</sup> (glories) and the thirty-four *atiśāyas*<sup>3</sup> (superhuman excellences), and which expound the nature of things such as existence, non-existence, etc.,—performing great worship, set up the epitaph.

### 143 (53)

Date A. D. 1131.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

A jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a jewel of virtues, a crest-jewel of perfect faith—may he, a Viṣṇu endowed with modesty, be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumân to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. He gladly made any number of tanks and temples, any number of Jina shrines, any number of *nāḍus*, villages and subjects. When it is said that king Vinayāditya-Poysaḷa alone excelled the celebrated Balindra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did

<sup>1</sup> These are birth, anointment, renunciation, enlightenment and liberation.

<sup>2</sup> These are (1) divine sound, (2) halo, (3) lion seat, (4) chauris, (5) heavenly music, (6) white umbrella, (7) shower of celestial flowers, and (8) the Aśoka tree.

<sup>3</sup> Of these, ten are congenital: (1) beauty, (2) fragrance, (3-4) freedom from sweating and evacuation, (5) sweet speech, (6) great strength, (7) milk-white blood, (8) 1008 lucky signs, (9) perfect proportion of limbs, and (10) unbreakable bones; ten are acquired by penance: (11) averting famine, (12) remaining above the ground, (13) facing the four directions, (14) destruction of harmful impulses, (15) immunity from all pain, (16) absence of hunger, (17) mastery of all learning, (18) non-growth of hair and nails, (19) unwinking eye-lids, and (20) shadowless body; and fourteen are produced by the heavenly bodies: (21) mastery of the Ardha-Māgadhi language, (22) friendly feelings in all, (23) clear skies, (24) in all directions, (25) fruits and flowers of all seasons, (26) clean space all round, (27) placing golden lotuses under his feet when the Jina walks, (28) shouts of "Victory", (29) fragrant breezes all round, (30) sweet-scented showers, (31) removal of thorns, (32) joyousness of all living beings, (33) the *dharma-chakra* going before the procession, and (34) eight kinds of auspicious things—umbrella, chauri, flag, *svastika*, mirror, vase, powder-flask and throne seat—attending the procession.

king Poysaḷa cause Jina temples to be erected. This said, who can describe the king of the hill kings? To that Poysaḷa king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Eṇeyanga. King Vinayāditya's son, the only celestial tree to the people of the earth, a walker in the path of Manu, sole hero of the world, was king Eṇeyanga; greater than whom was his son, breaker of the pride of hostile kings, a lion among kings, the world-renowned king Viṣṇuvardhana. That famous king Eṇeyanga's son, destroyer of mighty enemies, lord of all the earth, a Karna to the needy, king Viṣṇu, rose (in power). Smiter on the heads of hostile kings, destroyer of the pride of arrogant hostile *maṇḍalēśvaras*, sole ornament of his family, was the profusely munificent Bitṭi-Dēva.

Be it well. The mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a great champion of firmness, striker before his soldiers (strike), displayer of valour, capturer of Talakāḍu, fierce warrior, sole promoter of the prosperity of Paṭṭi-Perumāla's own kingdom, punisher of ill-behaved kings, a wild fire to the forest Chakragoṭṭa, final destructive fire to hostile *maṇḍalīkas*, a fierce submarine fire to the assemblage of the *maṇḍalīkas* of Tonḍa, a cause of destruction to mighty hostile armies, remover of the pride of hostile *maṇḍalīkas*, capturer of Nalambavāḍi, seizer of the goddess of fortune of hostile kings, a traitor to traitors, embracer of the lady of victory, a lover to lovers, displayer of heroism, embraced in his long right arm by the lady of valour, a hero keeping to his word, a spear to the heart of Adiyama, fond of the embrace of the lady of valour, an elephant to the lotus garden arrogant enemies, an adamant cage to refugees, shining with natural fame, a banner of victory in battle, disconcerter of Chengire, pre-eminent hero, uprooter of Narasingavarma, final destructive fire to Kalapāḷa, capturer of Hānungalū, circumspect warrior, a Brahma among the skilful, a Shanmukha in battle, an ear-ornament to Sarasvati, of the noble Viṣṇu lineage, a spear to the hearts of enemies, non-slayer of the frightened, delighting in making gifts, of a fragrance like that of the *champaka* (flower), uplifter of the four creeds, an ornament of heroes, a Nārāyaṇa in discrimination, perfect hero, a Vidyādhara in literature, foremost in battle, a sun to the Poysaḷa family, a celestial cow to poets, a Pārtha of the Kali age, wicked to the wicked, a Rāma in battle, a Bhīma in daring, a Vatsarāja in controlling horses, a Cupid to women, a Bhagadatta in controlling rutting elephants, a modern Chārudatta, upholder of the Nilagiri, an ornament of heroes, death to the Kongas, smiter of enemies with the hand, harasser of Tereyūr, trampler on Koyatūr, confounder of Henjeru, a Jattalaṭṭa in battle, putter to flight of Pāṇḍya, capturer of Uchchangi, unassisted hero, brave in battle, destroyer of Pombuchcha, disturber of Sāvinaḷe, final destructive fire to enemies, a fire to the forest the enemies, scatterer of hostile kings, crowner of friendly



kings, destroyer of the Ghāts, dragger along of the Tuḷuvas, a terror to Gôyindavâḍi, a Śankara to hostile armies, trampler on Rodḍa, seizer of adulterers, plunderer of Râyarâyapura, breaker down of enemies, a Nârâyana among heroes, perfect in prowess, worshipper of the feet of the god Kêśava, subduer of hostile *maṇḍalîkas*,—adorned with these and many other titles, he easily captured many fortresses including hill fortresses, forest fortresses and water fortresses and made by his fierce valour the whole of the Gangavâḍi Ninety-six Thousand as far as Lokkiguṇḍi obedient to his seal (or command). Moreover,

Having chased and put to flight wicked and arrogant enemies on earth and having by the strength of his arm brought the country under his control so that the whole of Ganga-maṇḍala paid tribute at his command and obeyed his orders, Viṣṇu-Poysaḷa was in peace in the possession of an increasing kingdom and continual happiness. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him; his glory was greater than that of many former (kings) : this said, who can describe king Viṣṇu ?

While the victorious sovereignty of Tribhuvanânalla, capturer of Talakâḍu, bhujabaḷa-Vîra-Ganga-Viṣṇuvardhana-Poysaḷa-Dêva was thus continually increasing to last as long as the sun, moon and stars—his servant, the senior queen, the crowned consort Śântala-Dêvi :—

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in all good qualities, a modern Rukmiṇî-dêvi, a Satyabhâmâ in love to her husband, an only Brihaspati in discrimination, a Vâchaspati in ready wit, gentle to sages and dependants, upholder of the four creeds, lover of vows, virtues and pure conduct, of unique fame in the world, the celebrated Sîtâ (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, a cause of the accumulation of religious merit, the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing and instrumental music, a rampart to the Jaina faith, delighting in the narration of stories relating to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina :—

Dear to the heart and eyes of that famous king Viṣṇu, Śântala-Dêvi, with locks black as the moving bees and face resembling the moon, was in every way equal to Rati, (wife) of Kâma. The goddess of Victory to king Viṣṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour,—thus is Śântala-Dêvi described on earth. How can the panegyrist praise her adequately ?



When it is said that on the breast of the Vishṇu of the Kali age the Lakshmi of the Kali age abode, is it possible for him who says he can describe to describe the good fortune of Śāntala-Dēvi? To Śāntala-Dēvi, endowed with excellent qualities and great good fortune, only Sarasvati, Pārvati and Lakshmi were equals; can other women equal her? Her guru being Prabhāchandra-siddhānta-dēva; the mother who bore her, the abode of virtues Māchikabbe; her father, the senior *Pergeḍe* Mārasingayya; her uncle, the *Pergeḍe* Singimayya; her royal consort, king Vishṇuvardhana; her ever favorite god, Jinanātha;—is it possible on earth to describe the greatness of queen Śāntala-Dēvi?

(On the date specified), she ended her life at the holy place Śivagange and attained heaven.

A Manu, a Brihaspati, of this Kali age; an asylum for the bards, a celestial cow to the world, self-respecting, great chief, supporter of the learned, praised by the people of the world, adorned with good qualities, sole donor in the world, clear-headed minister;—thus does the earth applaud the *Pergeḍe* Māsinga. Can others of this age equal the *Pergeḍe* Māsinga-vibhu in the acquisition of the objects of human desire, in great liberality, in love of *dharma*, in devotion to the lotus feet of Hara, in religious observances, in pure conduct:—while the earth applauded him thus, he went with joy to the world of gods. The matchless Śāntala-Dēvi, her loving father Mārasingayya, and her mother Māchikabbe, all these readily ended their lives one after the other and attained heaven.

The writer (of the inscription) was Bōkimayya.

“The queen has attained the state of the gods; I cannot remain (behind)”, thus saying, her mother, the proficient Māchikabbe, came to Beḷugoḷa, and, adopting severe *sanyāsana*, she too renounced the world. The half-closed eyes, the repetition of the five expressions, the method of meditating on Jinendra, the dignity in taking leave of relatives, evidencing *sanyāsa*, Māchikabbe, fasting cheerfully for one month, easily attained the state of the gods by *samādhi* in the presence of all the blessed. Devoted to the feet of Jina, endowed with virtues, remarkable for devotion to her husband,—thus praised by the people of the earth, that Mārasingamayya’s wife Māchikabbe attained glory. A devotee of the feet of Jina, honored by friends, a celestial cow to dependants, a faithful wife superior to Kāma’s wife (Rati), pre-eminent in good qualities, delighting in making gifts, always devoted to the lotus feet of sages, praised by the people,—thus does the world ever lovingly applaud Mārasingamayya’s wife Māchikabbe. Jinanātha being her favorite (god); Baladēva, her father; the chief of virtuous women Bāchikabbe, the mother who bore her; Singana, her younger brother; distinguished by such greatness, Māchikabbe went to the world of gods: thus reiterating, the whole earth is extolling her. This said, how can the panegyrist describe her?

Her mind being filled with spiritual knowledge, Mâchikabbe cheerfully undertook the completion of a fearful severe vow, so that people said, "who among women that adopted *sanyâsana* was so proficient as she?", and, meditating on the lotus feet of Jina, easily attained the state of the gods amidst the plaudits of the earth. Having made liberal gifts saying "who wants which?", Mâchikabbe ended her life meditating on Jina. What more can be said of her greatness? Thus, in the presence of her guru Prabhâchandra-siddhânta-dêva, Vardhamâna-dêva, Ravi-chandra-dêva and all the blessed, did she embrace *sanyâsana*, and, listening to their account of *samâdhi*, end her life. Who on earth attained glory like Mâchikabbe by adopting unbroken fearful severe *sanyâsana* and dying the death of a *paṇḍita*? To describe the descent of her family:—

Pure in Jaina faith, an asylum for the blessed, an abode of good qualities, of a conduct like that of Manu, a bee at the lotus feet of sages, praised by the people, was Nâgavarma-daṇḍâdhîsa. The peerless Nâgavarma's wife, the great Chandikabbe, praised by the good, self-respecting, liberal, virtuous, highly chaste, was by her character superior even to Sîtâ; I do not know how to praise this heroine of virtues, the sole donor of the world, devoted to the feet of Jina, and extolled by the whole world. To them was born a good son, the great and noble Baladêva, whom the people of the world praised as the celestial cow in eagerly bestowing gifts on the assemblage of learned men. An abode of all arts, wearer of the ornaments virtues, patron of the learned, the object of the praise of good poets, a bee at the lotus feet of Jina, a liberal donor, a proficient in both worldly and spiritual matters,—thus does the whole sea-girt earth extol the general Baladêva. When it is said that his donations to the assemblage of sages, to the crowd of the blessed, and for the worship of the Jinas were incomparable, and that feeding always went on in his house uniformly and regularly as if on a marriage occasion, what further praise can the panegyrist bestow on the minister Baladêva, the asylum of men? Is he firm? he is superior to Mêru; is he profound? hurrah! he surpasses the ocean; is he liberal? he excels the celestial tree; is he an enjoyer? he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladêva. Of insurmountable strength of arm and valour, and of a conduct resembling that of Manu, was Baladêva-daṇḍanâyaka; who on the sea-girt earth was equal to the crest-jewel of ministers?

The writer Bôkinayya, a lay disciple of the illustrious Chârukîrti-dêva, wrote (the inscription); and Gangâchâri's younger brother Kâṇvâchâri, an ornament to the face of titled sculptors, engraved it.

Be it well. [A mirror to the face of powerful *daṇḍanâyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies; alleviator of the poverty of story-tellers, bards, readers of

sacred books, poets, declaimers, disputants and orators; a sun in illuminating the wide sky of the Jaina religion; a Śrēyāmsa in being ever liberal to all sages; an ear-ornament to Sarasvati; purifier of his family; a son to others' wives; a delight to the minds of his relatives; destroyer of sin; a Gutta in being free from anger, avarice, untruth, fear, pride and lust; a Chārudatta; an equal of Jīmūtavāhana in doing good to others; averse from sin; pure in the Jaina faith; kind to the blessed; having his head purified by the fragrant water of Jina; lofty by his matchless virtues; a bee at the lotus feet of sages; devoted to the garden of lotuses the assemblage of learned men; rejoicing in the narration of stories relating to Jainism; delighting in gifts of food, shelter, medicine and learning;—was the celebrated Baladēva-daṇḍanāyaka. To that Baladēva and the fawn-eyed Bāchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. Devoted to Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him: thus did the world praise Pergaḍe Singimayya. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a celestial jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Śrīyādēvi, pre-eminent in virtues, was in this age a celestial jewel in making gifts; say that Singimayya's wife was an equal of the goddess Earth and Konti.

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, an only Bṛihaspati in discrimination, gentle to sages and dependants, the celebrated Sitā (herself) in the loftiness of devotion to her husband, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, delighting in gifts of food, shelter, medicine and learning,—Vishṇuvardhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatīgandhavāraṇa Jina temple at the holy place Belgola, in order to provide for worship, gifts of food to the assembly of ascetics, and repairs, granted, on the date specified, with the permission of Vishṇuvardhana-Poysaḷa-Dēva, exempt from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nāḍu, a garden of fifty *koḷagas* of wet land in the middle plain of Gangasamudra, and, for oblation, Viḷasanakaṭṭa which she had caused to be built at the expense of forty *gadyānas*, to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the Poṣṭaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, after washing his feet. (Two usual final verses).



## 144.

*Date about A. D. 1150.*

Obeisance to the *siddhas*. The doctrine of Jina . . . . . At the side, . . .  
 . . bhachandra.<sup>1</sup>

## 145 (36).

*Date about A. D. 1000.*

Eṛeyagave . . . . . in Kavaṭṭa.

## 146.

*Date about A. D. 1200.*

The feet of Nēmaṇa.

## 147.

*Date about A. D. 1200.*Sivaggayya, with the honorific prefix *śrī*. (Name of a visitor).

## 148.

*Date about A. D. 1200.*Kaḷayya, with the honorific prefix *śrī*. (Name of a visitor).

## 149 (37).

*Date about A. D. 1150.*

May the illustrious Garuḍa-Kēsi-rāja be ever victorious.

## 150.

*Date about A. D. 950.*

. . . . . the distinguished son-in-law of Narasinga, minister of the  
 Ganga kingdom. Eṛeganga's great minister, promoter of the prosperity of the  
 Ganga territory, . . . . . His son-in-law was the world-renowned Nāgavarma.  
 His son, who had acquired the celebrity of being identified with Rāmadēva,  
 Vatsarāja and Bhagadatta in the sea-girt earth, . . . . . renounced the world, and,  
 observing the vow, . . . . .

## 151.

*Date about A. D. 950.*

. . . . . she caused . . . . . to be made.

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<sup>1</sup>This inscription is fragmentary.

## 152.

*Date about A. D. 950.*

. . . . . of the ? Chagabhakshana emperor Goggi.

## 153.

*Date about A. D. 1200.*

Chandrakīrti. (Name of a visitor).

## 154.

*Date about A. D. 1000.*

Subhakarayya, the *sēnabōva* (or accountant) for ? war (*jangu*) of the illustrious Rāchamalla-Dēva, made obeisance.

## 155 (70).

*Date about A. D. 1170.*

The chief disciple of Guṇachandra-siddhānta-dēva of the Hana(sōge) line of . . . . . was Nayakīrti-siddhānta-chakravartī, whose disciples were Dāvaṇandī-traividya-dēva, Bhānukīrti-siddhānta-dēva and Adhyātmi-Bāḷachandra-dēva. (A moon) to the ocean *paramāgama*, disciple of the lord of ascetics, the emperor of philosophy, Nayakīrti, was the lord of sages Adhyātmi-Bāḷachandra, perfect in pure knowledge.<sup>1</sup> : . . . . .

## 156.

*Date about A. D. 1100.*

. . . . . ended her life. Her lay disciple named Sāyibbe (set up this epitaph) for Pollabbe-kantiyar.

## 157.

*Date about A. D. 1150.*

Srīdharav-ōja, lay disciple of the illustrious Gaṇḍavi-siddhānta-dēva.

158 (69)<sup>2</sup>.

*Date about A. D. 1110.*

. . . . . We are indeed fortunate, and no others, since we see Bāḷachandra-muni, the Rōhana mountain to the jewel sacred knowledge. How wonderful was the greatness of Bāḷachandra-dēva (*otherwise* the crescent moon) who was proficient in many arts (*otherwise* possessed of many digits), not crooked,

<sup>1</sup> This verse is also found at the close of Adhyātmi-Bāḷachandra's *vṛitti* or commentary on the *Prābhṛitakatraya*.

<sup>2</sup> This inscription is fragmentary.

motionless or firm, of pure conduct (*otherwise* spotless and round at the sides, or ever in the bright fortnight), and of blameless glory (*otherwise* bright when the night declined)<sup>1</sup> ? . . . . .

## 159.

*Date about A. D. 1130.*<sup>2</sup>

Praise of the doctrine of Jina. Be it well. The possessor of all virtues, Tribhuvanamalla-Chaladaṅka-rāva-Hoysaḷa-seṭṭi bestowed the title Chaladanka-rāva-Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Danmi-seṭṭi of the ? passport department of Ayyāvoḷe.<sup>3</sup> And, on the date specified, knowing that his end was near, he took leave of his relatives, and ending his life with a peaceful mind, attained heaven.

To describe his wife :—the good daughter of Turavannarasa and Suggavve, having her head purified by the fragrant water of Jina, delighting in gifts of food shelter, medicine and learning, Chaṭṭikabbe. caused the epitaph to be made as an act of reverence to her husband Chaladanka-rāva-Hoysaḷa-seṭṭi and her son Būchaṇa.

## 160.

*Date about A. D. 1130.*

Praise of the doctrine of Jina. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Of pure fame in the supreme religion of Jina, a sun to the lotuses the blessed, devoted to the lotus feet of his guru, of noble character, pre-eminent among the Brāhmins, firm like the Mēru mountain, an ocean to the jewels virtues, a mine to the bright jewel perfect faith in Jainism, was . . . . . with great pleasure . . . . . on earth. . . . .

## 161.

*Date ? about A. D. 1194.*

The *mānastambha*<sup>4</sup> pillar of Dhanakīrti-dēva.

## 162.

*Date ? A. D. 1194.*

This natural pond was caused to be made by Mānabha in the year Ānanda.

<sup>1</sup> This verse is quoted from the *Pampa-Rāmāyaṇa* (I, 18).

<sup>2</sup> The date given is Śaka 1059 corresponding to the cyclic year Saumya ; but Saumya was Śaka 1052.

<sup>3</sup> The modern Aihole in the Kalādgi District of the Bombay Presidency.

<sup>4</sup> See page 1, 4, note 1.



## 163.

*Date ? about A. D. 1194.*

The epitaph as an act of reverence to his father.

An act of reverence to Śrīdhara.

The epitaph as an act of reverence to his mother.

## 164.

*Date about A. D. 1100.*

..... ? Ganga . . set up the epitaph .....

## 165 (74).

*Date ? A. D. 1246.*

Be it well. (On the date specified), the Malayāḷa Adhyāḍi-nāyaka shot from the large hill to the small hill.

## 166 (71).

*Date about A. D. 1100.*

Let Jinachandra bow to the feet of Bhadrabāhu-svāmi.

## 167 (72).

*Date A. D. 1809.*

(On the date specified), Ajitakīrti-dēva, disciple of Śāntakīrti-dēva, who was the disciple of Ajitakīrti-dēva, who was again the disciple of Chāru [kīrti-panḍita-dēva] of the Dēsi-gaṇa of the Kundakundānvaya, having completed a fast of one month, attained godhead in this cave.

## 168.

*Date about A. D. 1400.*

The epitaph of Mallisēna-dēva, disciple of the illustrious Lakshmiśēna-bhaṭṭa-raka-dēva.

## 169.

*Date about A. D. 1300.*

The feet of Bhadrabāhubhali-svāmi.

## 170 (73).

*Date ? A. D. 1217.*

Be it well. In the year specified, the Malayāḷa Kodayu-Sankara, standing here, shot at the three boulders near the tamarind tree to the west of the wet land.

**171.***Date ? about A. D. 1217.*

(*Tamil*). The Maḷayaśaraṛ Kôdai-Śaṅkaraṇ ? aimed from here at the tamarind tree to the west of the wet land.

**172.***Date about A. D. 1300.*

Sâma . . . . . dēva . . . . . (labels below figures).

**173.***Date about A. D. 1200.*

Kanakanandi-dēva, Pasi-dēva, (and) Mali-dēva (labels below figures).

**174.***Date about A. D. 1300.*

The tank of the Nakhara-Jinâlaya.

**408<sup>1</sup>.***Date about A. D. 1000.*

May there be obeisance.

**409.***Date about A. D. 800.*

Katta, with the honorific prefix śrī. (Name of a visitor).

**410.***Date about A. D. 1000.*

Sindayya (name of a visitor).

**411.***Date about A. D. 1000.*

. . . . . a warrior of the Gangas and a friend of . . . . .

<sup>1</sup>The inscriptions that were latterly found on the same hill are also taken up for translation here.

**412.***Date about A. D. 950.*

Chandayya (name of a visitor).

**413.***Date about A. D. 1000.*

. . . . . Châmunḍayya (name of a visitor).

**414.***Date about A. D. 950.*

Seṭṭapayya (name of a visitor).

**415.***Date about A. D. 810.*The *basadi* or Jina temple of Śivamâra.**416.***Date about A. D. 1050.*

Basaha (name of a visitor).

**417.***Date about A. D. 1000.*Vaijayya, with the honorific prefix *śri*. (Name of a visitor).**418.***Date about A. D. 1050.*Jakkayya, with the honorific prefix *śri*. (Name of a visitor).**419.***Date about A. D. 1050.*Kaḍuga, with the honorific prefix *śri*. (Name of a visitor).**420.***Date about A. D. 1000.*

? Obeisance . . . . .



**421.***Date about A. D. 1000.*

Mahâ-maṇḍalêśvara (title of a visitor).

**422.***Date about A. D. 1000.*

Bâsa, with the honorific prefix śrî. (Name of a visitor).

**423.***Date about A. D. 1050.*

Basavayya (name of a visitor).

**424.***Date about A. D. 1100.*

Mara . . . . ., with the honorific prefix śrî. (Name of a visitor.)

**425.***Date about A. D. 1100.*

Naraṇayya (name of a visitor).

**426.***Date about A. D. 1100.*

The epitaph of . . . . .

**427.***Date about A. D. 1000.*

Kagûttara ( ? name of a visitor).

**428.***Date about A. D. 1100.*

The feet of the illustrious Ravichandra-dêva.

**429.***Date about A. D. 1000.*

The ? pond dug by Badra . . . . . of . . . . . svara.

**430.***Date about A. D. 1000.*

The illustrious blacksmith Chanda-âchârîga.

**431.***Date about A. D. 1300.*

Vabôja (name of a visitor, apparently a sculptor).

**432.***Date about A. D. 1000.*

Melapayya (name of a visitor).

**433.***Date about A. D. 900.*Prithuva, with the honorific prefix *śrî*. (Name of a visitor.)**434.***Date about A. D. 1100.*

Chandrâdita (name of an engraver).

**435.***Date about A. D. 1050.*

Nâgavarma wrote (this). (Name of an engraver).

**436.***Date about A. D. 1050.*

Champion over . . . . .

**437.***Date about A. D. 1000.*

Puliyanna (name of a visitor).

**438.***Date about A. D. 1100.*

Saulayya (name of a visitor).

**439.***Date about A. D. 1100.*

Kêsavayya (name of a visitor).

**440.***Date about A. D. 1000.*

Same as No. 408.

**441.***Date about A. D. 1000.*

śrî-Êchayya, cruel to enemies.

**442.***Date about A. D. 1050.*

Bâsa (name of a visitor).

**443.***Date about A. D. 900.*

The Kadamba had three boulders brought . . . . .

**444.***Date about A. D. 1200.*

The natural pond of Jina.

**445.***Date about A. D. 700.*

Sarpa-chûlâmani (crest-jewel among serpents), walking in the path of Jina and of righteous conduct.

**446.***Date about A. D. 1000.*

Biddarayya, with the honorific prefix śrî. (Name of a visitor).

**447.***Date about A. D. 1000.*

The illustrious Akacheya (name of a visitor.)



**448.***Date about A. D. 900.*

śrī-Îsarayya, an elder brother to others' wives.

**449.***Date about A. D. 990.*

Same as No. 40.

**450.***Date about A. D. 1000.*Machayya, with the honorific prefix *śrī*. (Name of a visitor.)**451.***Date about A. D. 1000.*Chanapausa, with the honorific prefix *śrī*. (Name of a visitor.)**452.***Date about A. D. 1000.*

The obeisance of the ruler of Nāgatī.

**453.***Date about A. D. 1000.*

The obeisance of Bâsa's elder brother.

**454.***Date about A. D. 1000.*The king's? merchant (*chaṭṭa*).**455.***Date about A. D. 950.*

A servant of the poor. (Title of a visitor.)

**456.***Date about A. D. 1000.*Nāgavarma, with the honorific prefix *śrī*. (Name of a visitor.)

**457.***Date about A. D. 1000.*

śrī-Bāḷāditya, king of the Vatsas.

**458.***Date about A. D. 950.*

The illustrious Ariṭṭanêmi-paṇḍita of ? Malegoḷḷa, destroyer of hostile creeds.

**459.***Date about A. D. 950.*

Same as No. 455.

**460.***Date about A. D. 1050.*

Nāgayya, with the honorific prefix śrī. (Name of a visitor.)

**461.***Date about A. D. 1050.*

Dêchayya, with the honorific prefix śrī. (Name of a visitor.)

**462.***Date about A. D. 1000.*

Sindayya, with the honorific prefix śrī. (Name of a visitor.)

**463.***Date about A. D. 1000.*śrī-Gôvaṇayya, a Brahma among? serpents (*byiḷa*).**464.***Date about A. D. 1000.*

śrī . . givarina, a sun . . . . .

**465.***Date about A. D. 1050.*

Madhuvayya, lay disciple of Nayanandi-vimukta, who was the ? father of Maḷadhâri-dêva, bowed to the god.

Madhuva, possessed of fame resembling the moon, Śiva's smile, the froth on the milk ocean and the Kailāsa mountain, came here and with intense devotion bowed to the god.

**466.**

*Date about A. D. 1000.*

Kaṇṇabbarasi's younger brother Chāvayya, Dammaḍayya and Nāgavarṇa came here and bowed to the god.

**467.**

*Date about A. D. 1000.*

Andanārayya, with the desire in his mind of seeing Aggaḷa-dēva, stayed at the celebrated Belgoḷa . . . . .

Sankayya, a? servant (*vêde*) of the *pergeḍe* Rêtayya.

**468.**

*Date about A. D. 950.*

The illustrious Ereyapa-gāmunḍa and Maddayya came here and observed religious vows.

**469.**

*Date about A. D. 1000.*

Pulikkalayya, with the honorific prefix *śrī*. (Name of a visitor.)

**470.**

*Date about A. D. 1000.*

Kaṇchayya, with the honorific prefix *śrī*. (Name of a visitor.)

**471.**

*Date about A. D. 1000.*

The illustrious? Enaga, a? dependant of? Kriyada-dēva.

**472.**

*Date about A. D. 1000.*

Mārasingayya, with the honorific prefix *śrī*. (Name of a visitor.)

**473.**

*Date about A. D. 1050.*

Kattayya (name of a visitor).



**474.***Date about A. D. 1000.*

Pulichôrayya, resplendent with the great banner and the jewel awning.

**475.***Date about A. D. 1000.*

Of the holy place Kopaṇa.

**491<sup>1</sup>.***Date about A. D. 800.*

śrī-Raṇadhīra (brave in war). (Title of a visitor.)

**492.***Date about A. D. 900.*A thousand *gadyāṇas*.

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<sup>1</sup>. See page 80, note 1.

## INSCRIPTIONS ON VINDHYAGIRI OR DODDABETTA.

**175** (76).*Date about A. D. 983.*

Châmuṇḍa-Rāja caused (this image) to be made.

**176** (76).*Date about A. D. 983.*

Châmuṇḍa-Rājan caused (this image) to be made.

**177** (76).*Date about A. D. 1117.*

Ganga-Rāja caused the enclosure to be made.

**178** (80).*Date about A. D. 1159.*

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savaṇḇēru from the hands of the mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasimha-Dêva, granted it to provide for the eight kinds of worship of Gommaṭadêva, Pâriśvadêva and the twenty-four Tîrthakaras, and for gifts of food to the *ṛishis* or ascetics.

**179** (75).*Date about A. D. 983.*Châvuṇḍa-Rāja caused (this image) to be made<sup>1</sup>.**180** (75).*Date about A. D. 1117.*Ganga-Rāja caused the enclosure to be made<sup>1</sup>.**181.***Date about A. D. 1159.*

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savaṇḇēru from the hands of Biṭi-Dêva's son pratâpa-Nârasimha-Dêva, granted it to provide for . . . . of Gômaṭadêva and Pâ . . . . va, and for gifts. . . . .

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<sup>1</sup> The language of these inscriptions is apparently Maṇḍrâṭhî.

**182 (78).***Date about A. D. 1200.*

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure and the twenty-four Tīrthakaras to be made; and his good sons Nambidēva-seṭṭi, Bōki-seṭṭi, Jinni-seṭṭi and Bāhubali-seṭṭi caused to be made the lattice-windows in front of the Tīrthakaras whom their father had caused to be made.

**183 (79).***Date about A. D. 1200.*

Lalita-sarōvara (or the lovely pond)<sup>1</sup>.

**184 (77).***Date about A. D. 1150.*

Be it well. May the doctrine of the Jaina faith, which . . . . . feet are surrounded by hundreds of rays issuing from the jewels on the bowing heads of all the chiefs of the demons and gods and of the Kinnaras and the Pannagas, and which drives away the mass of darkness (or ignorance) from all the heads, spread and endure for as long as the earth, the ocean, the sun and the moon last.

**185 (104).***Date about A. D. 1231.*

Bammī-seṭṭi, son of Kēti-seṭṭi, lay disciple of Bālachandra-dēva who was the disciple of Nayakīrti-siddhānta-chakravartī, caused this Yaksha-dēvate to be made.

**186 (81).***Date A. D. 1231.*

Praise of the Jina-śāsana. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, establisher of the Chōla kingdom, śrīmat-pratāpa-chakravartī Hoysala-śrī-vīra-Nārasimha-Dēva was ruling the earth, his servant and lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Adhyātma-Bālachandra-dēva was—Be it well. Possessed of all good qualities, having his head purified by the fragrant water of Jina, devoted to stories relating to the Jaina faith (*sad-dharma*), delighting in the four kinds of gifts, Paduma-seṭṭi; whose son Gommaṭa-seṭṭi, (on the date specified), granted, as a perpetual endowment, 12 *gadyāṇas* for the eight kinds of worship of Gommaṭadēva and the twenty-four Tīrthakaras.

<sup>1</sup> Inscribed on the anthill to the left of the colossus opposite to a circular-stone basin which receives the water used for bathing the image.



## 187.

*Date about A. D. 1180.*

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-saṅgha, caused (this image) to be made.

## 188.

*Date about A. D. 1189.*

(Same as the previous inscription).

## 189.

*Date about A. D. 1180.*

Balleya-(da)ṇḍanâ(ya)ka, lay disciple of, etc., (same as 187).

## 190.

*Date about A. D. 1180.*

(Same as the previous inscription).

## 191.

*Date A. D. 1536.*

(On the date specified), . . . . . ya-seṭṭi, Gummaṭa-seṭṭi and Danada . . . . , of Kopaṇapura, (visited) the god.

## 192.

*Date A. D. 1488.*

*Mārvāḍi*—(On the date specified), Gômaṭa-Bahupâla, Prajausavâla, and Brahmachâri of the Kadika family belonging to Purasthâna came on a pilgrimage to Gômaṭasvâmi with their brothers and sons.

## 193.

*Date about A. D. 1200.*

Anki-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bâlachandra-dêva, caused (the image of) Abhinandanadêva to be made.

## 194.

*Date about A. D. 1180.*

Râmi-seṭṭi of the mint (*kammaṭa*), lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-saṅgha, caused (this image) to be made.

## 195.

*Date about A. D. 1200.*

The customs-officer Bhānudeva-heggaḍe, lay disciple of Nayakirti-siddhānta-chakravarti's disciple Bālachandra-dēva, caused (the image of) Ajita-bhaṭṭāraka to be made.

## 196.

*Date about A. D. 1180.*

Bidiyama-seṭṭi, lay disciple of Nayakirti-siddhānta-chakravarti, caused (the image of) Sumati-bhaṭṭāraka to be made.

## 197.

*Date about A. D. 1180.*

Basavi-seṭṭi, lay disciple of Nayakirti-siddhānta-chakravarti of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, caused (the images of) Chatur-vimśati-Tirthakaras (the twenty-four Tirthakaras) to be made.

## 198.

*Date about A. D. 1200.*

Mahadēva-seṭṭi of Kaḷale, lay disciple of Nayakirti-siddhānta-chakravarti's disciple Bālachandra-dēva, caused (the image of) Malli-bhaṭṭāraka to be made.

## 199.

*Date A. D. 1279.*

(On the date specified), the *mahā-pasāyata*<sup>1</sup> Tirumappa's officer Sambhudevaṇṇa's son Mallanna . . . . . Gommaṭa  
. . . . . Good fortune.

## 200.

*Date A. D. 1288.*

(On the date specified), Mādi-seṭṭi, son of the black pepper merchant (*meṇasina*) Sōyi-seṭṭi of Biṭeyanahāli, granted 1 *gadyāṇa* and 2 *paṇas* and 1 *māna* of milk for the daily anointment of Gomaṭadēva.

## 201.

*Date A. D. 1580.*<sup>2</sup>

*Mārvāḍi*.—(On the date specified), ? Sēnaviramataji, Jagatakarataji, Padābhaṭṭōdarāji, . . . . . and Rāyasōraghaji [had the image made].

<sup>1</sup> Pasāyata, a master of the robes.

<sup>2</sup> The year intended is apparently Pramāthin.

## 202.

*Date A. D. 1486*<sup>1</sup>

*Mārvāḍi*.—(On the date specified), ? Agushaje Jagad . . . . . of the  
Mûla-sangha . . . . . [had the image made].

## 203.

*Date A. D. 1490.*

*Mārvāḍi*.—(On the date specified), the pilgrimage of Brahmadharmaruchi-  
Brahmaguṇasâgara-paṇḍita, disciple of the *bhattâraka* Abhayachandra, was fruitful.

## 204.

*Date about A. D. 1600.*

Linganna, son of Apa-nâyaka of Gêrasope, prostrated himself (before the god)  
touching the earth with the eight members.

## 205.

*Date ? about A. D. 1650.*

*Mārvāḍi*.—Our sum we shall deposit. Your sum we shall take.

## 206.

*Date A. D. 1742.*

*Mārvāḍi*.—Obeisance to Gaṇêṣa. (On the date specified), Śâha Harakhachanda-  
dâsaji [came on a pilgrimage].

## 207.

*Date A. D. 1742.*

*Mārvāḍi*.—Obeisance to Gaṇêṣa. (On the date specified), Śâha Kapûrachanda  
and Môtichanda . . . . . [came on a pilgrimage].

## 208.

*Date A. D. 1785.*

*Mārvāḍi*.—(On the date specified), the Agaravâlâ Pânîpathiyâ Atadâsa of  
Delhi and Sêṭh Bhagavânadâsa came on a pilgrimage.

## 209.

*Date A. D. 1743.*

*Mārvāḍi*.—(On the date specified), Santôsharâya, Balakisanaji . . . . .  
and Khandêlavâlâ Budhalâlâ Gangârâmajî . . . . . [came on a pilgrimage].

<sup>1</sup> Parâbhava = Vikrama Samvat 1544.



## 210.

*Date A. D. 1742.*

*Mārvāḍi.*—(On the date specified), Santôsharâyaji, Bâlakisanaji, and Ajidataji with his sons Chainarâya and Dînadayâla had come on a pilgrimage. Ajidataji was an Agaravâlâ Sarâvagi of the Pânipatha sect and of the Gôyala-gôtra and belonged to Isthânapetha.

## 211.

*Date A. D. 1742.*

*Mārvāḍi.*—(On the date specified), Vanavârilâla, son of Dînadayâla, [came on a pilgrimage].

## 212.

*Date A. D. 1754.*

*Mārvāḍi.*—(On the date specified), Bâlurâma, an Agaravâlâ Sarâvagi, son of Râmakisana, and Kêsorâya of Gôkalagâḍha. . . . [came on a pilgrimage].

## 213.

*Date A. D. 1786.*

*Mārvāḍi.*—(On the date specified), the Narathanavâlâ Tirâmala, son of Lakhamanarâya, Nathmala Gainirâma. . . . and the Sahanavâlâ . . . [came on a pilgrimage].

## 214.

*Date A. D. 1754.*

*Mārvāḍi.*—(On the date specified), Sêṭh Râjârâma and Râmakirasana, sons of Mangatarâya of the Gôyala-gôtra, and . . . Siraipâla and Sambhunâtha, sons of . . . , [came on a pilgrimage].

## 215.

*Date about A. D. 1754.*

*Mārvāḍi.*—(On the date specified),<sup>1</sup> Naya . . . , Nârâyanaji, . . . râma, Dânamala, Kêso-dâ . . . Jainandarâyaji . . . [came on a pilgrimage].

## 216.

*Date A. D. 1754.*

*Mārvāḍi.*—The son of Kavasaraḡya. (On the date specified), Môjirâma, a Gangâniyâ Agaravâlâ and Pânipathiyâ, of Mândanagâḍha, son of Samîramala, [came on a pilgrimage].

## 217.

*Date A. D. 1742.*

*Mārvāḍi*.—(On the date specified), the Sēṭh of Karabadha . . . . .  
 . . . . . lasurāya . . . rāyaji, the Lasāniyā Isarānaji, and Hulāsarāya Bāla-  
 kadāsa, a Sanāniyā Baniyā of the Garga-gôtra and a Pānipatha Agaravālā Sarāvagi,  
 [came on a pilgrimage].

## 218.

*Date about A. D. 1742.*

*Mārvāḍi*.—Udaisimha Vagaḍavālā and . . . . . [came on a pilgrimage].

## 219.

*Date A. D. 1754.*

*Mārvāḍi*.—(On the date specified), Navalārāya, son of Sankaradāsa, had come  
 [on a pilgrimage].

## 220.

*Date A. D. 1754.*

*Mārvāḍi*.—(On the date specified), the Sarāvagi Santôsharāya, son of Magant-  
 rāma and grandson of Jaikarana, [came on a pilgrimage].

## 221.

*Date about A. D. 1120.*

To Arasāditya (or king Âditya) and Âchāmbike were born, causing joy (to  
 their parents), three sons, namely, Pampa-rāja, Haridêva and the virtuous lea-  
 der of the assemblage of ministers Baladêvaṇṇa, who were ornaments of the Kar-  
 nâṭaka family renowned in the world, uncles of Māchi-rāja, fiercely valorous to  
 enemies, devoted to the feet of Jina, and possessed of great fortitude. May Bala-  
 dêva,—chief of all ministers, subduer of enemies, eschewer of others' wives, a neck-  
 lace to Sarasvati, of well-known pure fame, of a celebrated noble form, worshipper  
 of the feet of Jinêndra,—be victorious.

## 222.

*Date ? A. D. 1559.*

(On the date specified), Gummi-setṭi's son. . . . . setṭi and Puṭṭaṇṇa's  
 son Chikaṇṇa visited the god.

## 223 (98).

*Date A. D. 1827.*

Dêvarājai-arasu, *bhakshi* or head of the body-guard, police (*kandāchāra*) and  
 cavalry office (*savāra-kachēri*) departments at the court of Kṛishṇa-Rāja-Vaḍeyar,

lord of the excellent city of Mahisûr,—son of Chaluvaï-arasu of Satyamangala, grandson of Tôta Dêvarâjai-arasu and great grandson of Bilikere Anantarâjai-arasu of the Kâśyapa-gôtra, Ahaniya-sûtra, Vṛishabha-pravara and Prathamânuyôga-śâkhâ, descended from Châvuṇḍa-Râja,—having died on the day of the head-anointing festival of Gômatêśvara-svâmi, his son Puṭṭa Dêvarâjai-arasu, in order that the *maṭha* might conduct *pâda-pûje* and other services for Gômatêśvara-svâmi every year, made (on the date specified) an endowment of 100 *varahas*. May the service prosper. May the doctrine of Jine thrive.

**224** (99).

*Date A. D. 1539.*

Praise of the Jina-śâsana. Chavuḍi-setṭi of Gêrasoppe having caused the mortgage on my land to be released, I, Kambhayya, son of Agaṇi Bommayya, will (in return) carry on for as long as the moon and sun last these (charities):—the gift of food to one group (*taṇḍa*), the (upkeep of the) flower-garden in front of Tyâgada-Brahma and 1 *paḍi* of rice for *akshate-puñja* (grains of rice used for worship). Good fortune.

**225** (100).

*Date A. D. 1539.*

Chikaṇa, son of Doḍa-Dêvappa, gave a charity-deed (*dharma-sâdhana*) to Chauḍi-setṭi of Gêrasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group. Good fortune.

**226** (101).

*Date A. D. 1539.*

Bommaṇa, son of Kavi (? the poet), gave a charity-deed to Chavuḍi-setṭi of Gêrasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group for six months every year.

**227** (102).

*Date A. D. 1539.*

The flower-seller (*hûvina*) Chennayya gave a charity-deed to Chavuḍi-setṭi of Gêrasoppe as follows:—As you have caused the mortgage on my land to be released, I . . . . .

**228** (103).

*Date A. D. 1509.*

(On the date specified), the crest-jewel of perfect faith in Jainism Channa-Bommarasa,—brother of the purifier of his family, supporter and protector of Jainism,



Bomyana-mantri, who was the son of Kêśavanâtha, who was again the chief minister of the maṇḍalêśvara Kulôttunga-Changâlva-Mahadêva-mahipâla,—and the assemblage of the blessed *śrāvakas* (Jaina laymen) of Nanjarâyapaṭṭana caused the *ballirâḍa* (? harbour) of Gummaṭasvâmi to be renovated.

## 229.

*Date A. D. 1488.*

This inscription is mostly defaced. It seems to record the grant of some village including its dry and wet lands and its income in money and grain.

## 230.

*Date about A. D. 1500.*

This inscription is much defaced. It appears to be a sale-deed. Some one sells his ? income (*pattige*) in a village to another to be enjoyed by him and his posterity for as long as the moon and sun last. Then follow names of witnesses.

## 231.

*Date about A. D. 1500.*

(The allotment) made by Paṇḍita-dêva:— During the great anointment (*mahabhishêka*), for milk and curds 2, to the *pûjâri* 1 share, to the workmen and stone-masons 2 shares, to the ? carpenter (*bhaṇḍikâra*) 1. The violators shall be punished (with a fine in the shape of) one oblation-vessel<sup>1</sup>.

## 232.

*Date ? A. D. 1467.*

(On the date specified), Kariya Gummaṭa-seṭṭi, son of Kariya Kântana-seṭṭi and younger brother of Kariya Birumaṇa-seṭṭi, having gone to Beluḡuḷa with a group of pilgrims from Biḍiti and honored the *saṅgha* on the conclusion of the *Ratnatraya* observance (*nômpi*) in the presence of the feet of Gummaṭanâtha, acquired fame and religious merit.

## 233.

*Date about A. D. 1470.*

To Kariya Bommaṇa Gummaṭanâtha is the sole refuge.

## 234 (85).

*Date about A. D. 1180.*

I shall praise the immeasurable Gommaṭa-Jina, worshipped by the lords of men, Nâgas, gods, demons and Khacharas, destroyer of Cupid by the fire of meditation and

<sup>1</sup> The purport of the inscription is not clear; and the meaning of the last portion is doubtful.

worthy to be meditated upon by ascetics. Who else is so honorable as the high-souled Bâhubali, son of Puru, who, having generously handed over the kingdom of the earth to his elder brother,—who on defeat in a regular hand-to-hand fight unjustly left off speaking and when even the discus thrown by him proved a failure was seized with shame,—went forth and destroyed by his penance the enemy *karma*? The emperor Bharata, conqueror of all kings, son of Purudêva, caused to be made near Paudanapura, with joy of mind, an image, 525 bows high, resembling the form of the victorious-armed Bâhubali-kêvali. After the lapse of a long time, a world-terrifying mass of innumerable *kukkûta-sarpas*<sup>1</sup> having sprung up in the region near that Jina, that enemy of sin obtained, indeed, the name Kukkuṭêśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in spells and charms (*mantra-tantra*). There might be heard the sound of the celestial drum; why say more, there might even be seen the details of divine worship; those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births;— the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible; whereupon, saying "in that case I will cause to be made an image of that god," Gômaṭa had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality and courage, the moon of the Ganga family, Râchamalla, was celebrated in the world. Was it not that king's matchless power, Châmuṇḍa-Râya (*alias*) Gommaṭa, an equal of Manu, that thus caused this god to be made with great effort?

When an image is very lofty, it may not have beauty: when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommaṭêśvara-Jina? When it is said that Maya, the king of heaven (Indra)<sup>2</sup>, and the lord of serpents (Âdiśêsha)<sup>3</sup> are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭêśvara? Birds do not fly over it even in forgetfulness: fragrance and bright saffron-red lustre issue from the region of its two arm-pits; this wonder has been clearly witnessed by the people of the three worlds: who can adequately praise the glorious form of Gommaṭêśvara-Jina? The famous world of the Nâgas always forming the foundation, the earth the base, the points of the

<sup>1</sup>The *kukkûta-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmâvati.

<sup>2</sup>Though possessed of 1000 eyes.

<sup>3</sup>Though possessed of 2000 tongues.

compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have (thus) become the abode of Gommatêṣa. Is he of matchless beauty? he is Cupid; is he mighty? he is the conqueror of the emperor (Bharata); is he liberal? he gave back the whole earth though he had completely conquered it; is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*: this said, how exalted is Bâhubaliṣa? May the supremely honorable Gommatêṣa-Jina grant us a permanent sense of honor; Cupid, happy beauty: the possessor of the strength of arm which destroyed the pride of arm of the emperor, great strength of arm; the abandoner of the burden of sovereignty, freedom from desire; the obtainer of emancipation, emancipation. The whole world has clearly witnessed the shower of *namêru* flowers—their bright white lustre and diffusive fragrance pervading the points of the compass—poured by the gods on the beautiful divine head of the chief of gods Gommatêṣvara: such greatness is nothing extraordinary to that god. Say, did it happen in such a way as to make people say “I was able to see,” “I was not able to see”? One whole day the shower of excellent celestial flowers fell on the top of the head of the chief of Jinas Gommatêṣa, causing delight to the eyes of the people of the earth, so that even women, children, old people and cowherds shouted with joy at the sight. As if the cluster of brilliant stars came down with devotion to worship the feet of this supreme lord, the heavy shower of bright flowers fell from the sky at the lotus-feet of the celebrated Gommatanâtha of Belguḷa to the great astonishment and joy of the earth. The shower of flowers fell gracefully on the lord Bâhubaliṣa, so that people said that the shower of flowers formerly poured by the gods on the occasion of the victory in hand-to-hand fight over the primeval emperor Bharata and on the occasion of the acquisition of perfect knowledge after the destruction of the great enemy sin might have been similar to this. Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods? Think on Gommatadêva who is of the form of the supreme soul, and you will be rid of birth, old age and other sorrows. No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatadêva looks as if proclaiming this standing on high.

O Gommatadêva, even the lamentations of innocent women, crying “what greater things are you going to acquire by applying yourself to penance, forsaking, for no reason, us, this Vasanta (spring), the moon, the flower-bow and arrow and (thus making us a leader-less troupe)?, do not reach your ear; who is there so merciless like you? The anthills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly



embraced him, saying "why have you forsaken us?", the state of Gommaṭadēva's intense application to penance was (worthy to be) honored by the lords of serpents, gods and sages. "Younger brother, all my younger brothers have gone to penance; if you, too, thus go to penance, this wealth has no attraction for me; do not go" —this entreaty of your elder brother you heeded not and took *dikṣhe* (initiation; O Gommaṭadēva, your heroic resolution is? pleasing to the wise. "Give up the idea that your feet are in my territory; when one thinks of it, the territory is neither yours nor mine, it is otherwise; according to the saying of the birthless (Jina), faith, knowledge and strength are the highly esteemed qualities of the soul" —when your elder brother said thus, O Gommaṭadēva, you completely drove away the passion of pride from your mind. The despicable conduct of other guides who while exhorting their ascetics against the evils of false penance allow themselves to be closely associated with women is surely like that of a? deceitful teacher (*kammariy-ōja*); O Gommaṭadēva, it is indeed befitting that you have undertaken such penance as is the cause of unfading happiness to yourself and others and become a teacher. O Gommaṭadēva, when you firmly fixed your mind on the soul, the troop of the great *ghāti* (*karmas*)<sup>1</sup>, of which *mōhanīya* is the chief, bowed, fled away and fell, and you acquired great strength, faith, knowledge and happiness<sup>2</sup>; and further by the destruction of the *aghāti* (*karmas*) you acquired final emancipation of unending happiness. O Gommaṭadēva, how fortunate are those who worship your lotus feet with fragrant fresh wild flowers, look upon your form with joy, circumambulate it, and heartily praise you according to their knowledge: how fortunate (again) must those be who like Indra know you and are worshipping you. Though (as) Cupid<sup>3</sup> he had formerly the greatness of the empire of desire in him, and though the discus weapon, resembling the sun, discharged from the hand of Bharata, desired, along with the empire of the earth, his mighty arm, Bāhubali forsook them (the two empires) and took *dikṣhe* for the sake of the happiness of the empire of final emancipation: will people like us ever forsake them thus?

Thus did Sujanōttamsa gladly praise Gommaṭa-Jina with the desire of destroying the many sins formerly committed in thought, word and body. Boppa is known as Sujanōttamsa in the sense that worthy good people are ever his head-ornament (*uttamsa*), and not in the sense that he is the head-ornament of the good. This inscription in praise of Jina was composed by the knower of the doctrine of Jina, conqueror of sin by his learning, Sujanōttamsa of pure fame, honored by the assembly of good poets. A disciple of the eminent emperor of *saiḍdhāntikas* and lord of ascetics Nayakīrti, versed in true knowledge, possessed of the science of soul-knowledge, was the lord of sages Bālachandra of bright fame. By direction

<sup>1</sup> See page 25, note 9.

<sup>2</sup> These four are said to be the great characteristics of the soul.

<sup>3</sup> Bāhubali is believed to be Cupid incarnate.

of that sage, Kavaḍamayya's Dēvaṇa lovingly caused the inscription in praise of the virtues of the world-renowned Gommaṭa-Jinēndra composed with joy by Boppana-paṇḍita, known as the ? leader (*bappa*) of Kannaḍa poets, to be engraved; and Rudra of Bagaḍage reverently caused the grand consecration to be made.

### 235 (86).

*Date about A. D. 1185.*

Be it well. For the eight kinds of worship of the Chaturvimśati-Tīrthakaras caused to be made by the *vaḍḍa-byavahāri* Basavi-seṭṭi of Mosale (see No. 197) in the enclosure of Gommaṭadēva of the holy place Beluḡuḷa, the merchants of Mosale pledged themselves to give annually as follows—(Then follows a long list of names and amounts.)

### 236 (87).

*Date about A. D. 1185.*

For the eight kinds of worship of Basavi-seṭṭi's Tīrthakaras, the merchants of Mosale pledged themselves (to give) annually as follows—(Then follows a long list of names and amounts).

### 237 (88).

*Date ? A. D. 1196.*

(On the date specified), the *mahā-pasāyita* Vijayaṇṇa's son-in-law Chikka Madukaṇṇa, having purchased certain lands (specified) in Gangasamudra from the *mahā-maṇḍalāchārya* Chandraprabha-dēva, granted the same to provide for twenty flower garlands for the daily worship of Gommaṭadēva. Good fortune.

### 238 (89).

*Date ? A. D. 1198.*

(On the date specified), to provide for flowers for the worship of Gommaṭadēva, Kabi-seṭṭi's (son) Sōmeya of Yagaḷiya granted certain lands (specified) to the *mahā-maṇḍalāchārya* Chandraprabha-dēva, disciple of the senior (*Hiriya*) Nayakīrti-dēva.

### 239.

*Date A. D. 1742.*

*Mārvāḍi*—(On the date specified), the Pānipatha Patadēva, father of Dānachanda-Puravālā, [came on a pilgrimage].

### 240 (90).

*Date about A. D. 1175.*

Praise of the Jina-śāsana. May there be obeisance. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Obeisance to Jina.

(Lines 5-18, giving an account of Ganga-Rāja, are identical with lines 4-20 of No. 73.)

That great minister, *daṇḍanāyaka*, a millstone to traitors, Ganga-Rāja—when Chôla's *sāmanta* Adiyama, stationed as if a door in the camp of Talakāḍu, the frontier of Gangavāḍi-nāḍu above the ghāts, refused to surrender the *nāḍu* which Chôla had given, saying 'Fight and take it'—marched (against him) with the desire of victory; and the two armies met. O Ganga-chaṇūpa, why do we require others in this part of the country for the task of describing the greatness of your prowess? Is not Dāma who, while the destructive point of the sharp sword in your hand raised with the desire of victory was lifting up the skin of his back, fled in the direction of Kañchi enough? O Ganga, unable to expose his body to the turn of your sword once in battle, the Tigula Dāma escaped and took refuge in the forest, and, thinking of it again and again even now, is frightened like the deer day and night to the consternation<sup>1</sup> of his faithful wives. Having remained till now in Talakāḍu astonishing people by his valour which put to flight many in any number of battles, the *sāmanta* Dāmôḍara, turning now his back on the fight through great fear of the blows of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull (or potsherd) from which (even) a dog will not eat. Marching alone rapidly, taunting and making them lose courage, he thus put them to flight. Moreover, he put to flight Narasinga-varma and all the other *sāmantas* of Chôla above the ghāts and brought the hole *nāḍu* under the dominion of a single umbrella, whereupon the grateful king Viṣṇu, being pleased, said "I am pleased; ask for a boon." Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but, intent on the worship of Jina, asked for Gôvindavāḍi amidst the plaudits of the earth. The noble-minded (Ganga) granted it indeed with joy for the worship of Gommatadêva, so that the assembly of sages, expressing approbation again and again, exclaimed "this is excellent." The Koṇḍakunda line of the Mûla-sangha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dêva who is celebrated as the disciple of the learned Kukkuṭāsana-Maladhâri-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa. He renovated all the *basadis* or Jaina temples of Gangavāḍi; he had the enclosure built around Gommatadêva of Gangavāḍi; having driven out the Tigulas,<sup>2</sup> he restored Gangavāḍi to Vira-Ganga; was not Ganga-Rāja a hundred-fold more fortunate than that former Râya<sup>3</sup> of the Gangas?

By the power of *dharma* or virtue (*otherwise* bow) alone does the world conquer all enemies; let every one apply the highest quality (*otherwise* bow-string) there alone. May the illustrious emperor of philosophy, Guṇachandra-dêva's son

<sup>1</sup> Literally, causing palpitation in the hearts of.

<sup>2</sup> See page 39, note 2.

<sup>3</sup> Chāmuḍa-Râya.



Nayakīrtidēva-munipa, a moon in raising the ocean the teachings of Jina, a treasury of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). When returning from the conquest of the regions, the celebrated unequalled warrior king Nārasiṃha visited with devotion the Jinas Gommaṭa and Pārśvanātha, as also the shrine of the Chaturvīmśati images, and granted for them with joy Savaṇēru, Bekka and Kaggere to last till the advent of another age (*kalpa*). The Himālaya mountain Nārasiṃha (caused to flow) from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Nayakīrti-muniśa. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Viṣṇu and his lovely consort Śrī, so to king Nārasiṃha and his consort Êchala-Dēvi was born the meritorious altruistic king Ballāḷa of victorious arm, a Yama to the race of mighty enemies. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāḷa, a treasury of irresistible prowess, took the fort and seized the kings Kāma-dēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. The great minister, *sarvādhikāri*, senior treasurer, Huḷḷayya, lay disciple of Nayakīrti-siddhānta-chakravartī, having asked for and received from the hands of the pratāpa-chakravartī vīra-Ballāḷa-Dēva Savaṇēru, Bekka and Kaggere, granted the same to provide for the eight kinds of worship of Gommaṭadēva, Pārśvadēva and the twenty-four Tīrthakaras, and for gifts of food to ascetics. A moon to the ocean the *paramāgama*, disciple of the emperor of philosophy and lord of ascetics Nayakīrti, versed in true and pure knowledge, was the lord of sages Adhyātmi-Bālachandra. Who can thus make a great *śāsana* (or inscription) of the Yama of the end of time to the race of Cupid (*i.e.*, Jina), a group of epitaphs, and a series of tanks and ponds as acts of reverence in memory of Nayakīrtidēva-siddhāntika? Who was so fortunate?—thus was Nayakīrti spoken of on the earth.

241 (91).

*Date about A. D. 1175.*

Be it well. All the jewel merchants, endowed with all good qualities, of the holy place Beḷugūḷa, to provide for flowers for Gommaṭadēva and Pārśvadēva, pledged themselves to pay annually for as long as the sun, moon and stars endure certain dues (specified) on coral. Good fortune.

242 (92).

*Date about A. D. 1175.*

Be it well. To provide for flowers for Gommaṭadēva, all the merchants of the holy place Beḷugūḷa, including Gumi-seṭṭi's Dasaiya, Lōkeya-sahaṇi's daughter

Sômauve and others (two more named), having purchased certain lands (specified) at Gangasamudra and Gommatapura from the assembly, made over the same to the garland-maker with a charter to the effect that he was to enjoy them for as long as the sun, moon and stars endure.

**243** (93).

*Date ? A. D. 1274.*

(On the date specified), to provide for flowers for Gommatadêva and the Tirthakaras, Chenni-setti's son Kallayya, lay disciple of Chandrakirti-bhattârakadêva, granted, as a perpetual endowment, 1 *ga* and 2 *pa* with the condition that no less than 6 garlands of flowers should be supplied. Good fortune.

**244** (94).

*Date ? A. D. 1274.*

(On the date specified), to provide for the daily anointment of Gommatadêva, a perpetual endowment of 4 *gadyâṇas* was made as an act of reverence in memory of Mèdhâvi-setti of Bârakanûr, lay disciple of Prabhâchandra-bhattârakadêva, with the condition that 3 *mânas* of milk should be supplied every day for as long as the sun and moon last. The jewel merchants and the ? *elayi* should look after this charity. Good fortune.

**245** (95).

*Date ? about A. D. 1274.*

Kêti-seti, son of Sôyi-seti of Halasûr, paid 3 *ga* to provide for 3 *mânas* of milk for the daily anointment of Gommatadêva. The milk should be supplied out of the interest on the sum by the jewel merchants for as long as the sun and moon last. Good fortune.

**246** (96).

*Date A. D. 1273.*

Praise of the Jina-śâsana. While the pratâpa-chakravarti Hoysala-srî-vîra-Nârasimha-Dêvarasa was in the capital Dôrasamudra, ruling the kingdom in peace and wisdom—(on the date specified), Sambhu-dêva, son of Mâdayya of Honnachagere, and others (three named), having purchased certain lands (specified) at Mattiyakere from the *mahâ-maṇḍalâchârya* Nayakirtidêva's disciple Chandraprabhadêva with exemption from all imposts and a libation of water, granted the same for as long as the sun, moon and stars endure to provide for milk-offerings for Gommatadêva and the twenty-four Tirthakaras of the enclosure. Good fortune.

**247** (97).

*Date ? A. D. 1274.*

(On the date specified), Âdiyanna, son of Gôvinda-setti of Gêrasape and lay disciple of Prabhâchandra-bhattârakadêva, granted, as a perpetual endowment,

4 *gadyāṇas*, to provide for milk for the daily anointment of Gommaṭadēva. One *balla* of milk was to be supplied for the daily anointment out of the interest on the sum at the rate of 1 *hāga* for each *hon* per month. The jewel merchants and the *eḷame* were to be the guardians of the money. They had to carry on (the charity) for as long as the sun, moon and stars endure. Good fortune.

## 248.

*Date A. D. 1742.*

*Mārvāḍi*.--(On the date specified), Kaṭarāya and Giridhara-lāla, sons of Vijainala, and Mangatarāya, son of Kaṭarāya, (and) Beṇumala came on a pilgrimage to Gômaṭasvāmi.

## 249 (83).

*Date A. D. 1723<sup>1</sup>.*

Praise of the Jina-śāsana. Be it well. (On the date specified), the mahā-rājādhirāja paramēśvara, enjoying satisfaction from his anointment to the Kaṇṇa-ṭaka kingdom, possessed of supreme happiness and good fortune, of skilful means for protecting the six *darśanas* or schools of philosophy, pre-eminent among the learned, breaker of the pride of the wicked, lord of the Mahiṣūra country, Doḍḍa-Krishṇa-Rāja-Vaḍeyaraiya,—Moreover, the support of the people, liberal, truthful, merciful, captivator of the lady fame, modest, a fine abode of *dharma*, full of happiness, of increasing glory and valour, possessed of great merit, leader of the Kshatriyas, the great king Krishṇa-bhūvara, waxing like the brilliant moon, acquired the wealth of excellent *dharma*;—on seeing the face of the divine Gômaṭa-Jinapa, which out-shone the sun and moon, on the mountain at the holy Beḷuḡuḷa, was pleased, and, with horripilation, spoke. The purifier of the line of kings, the illustrious Krishṇa-Rāja, granted, for the acquisition of the increase of merit, certain villages (named) including the village Beḷuḡuḷa along with its hamlets, as a *sarvamānya* (i.e., exempt from all taxes), for as long as the seven oceans endure, with the sun and moon as witnesses, in order to provide for the worship and festivals of the lord of the seven *parama-sthāna* Gummaṭa-svāmi. These villages were granted for the Jina-dharma of Beḷuḡuḷa. Further, the virtuous and pre-eminent king Krishṇa-Rāja granted the village Kabāle for the (upkeep of the) feeding-house, etc., situated near the Chikka-Dēva-Rāja pond (*kalyāṇi*). May this work of merit (*dharma*) at Beḷuḡuḷa not fail and may our kings promote with joy the growth of *dharma* for as long as the sun and moon last. Those who maintain this work of merit will obtain virtue, wealth, pleasure and final

<sup>1</sup> The original has Śaka 1621, but this agrees neither with the cyclic year given nor with the period of Krishṇa-Rāja-Oḍeyar I who reigned from A. D. 1713 to 1731. The year intended is apparently Śaka 1646 corresponding with Śôbhakṛitu.



emancipation for generations. King Kṛṣṇa's stone inscription exhorts thus—  
May those who carry on this Jina-dharma with affection enjoy long life  
and great prosperity. The vile sinner who violates this shall incur the infamy  
of having slaughtered on the site of Kurukshêtra and in Bânarâsi (Banâres) seven  
crores of eminent sages, tawny cows and men learned in the Vêdas. May there  
be good fortune.

250 (84)

*Date A. D. 1634.*

(On the date specified), the mahâ-râjâdhirâja râja-paramêśvara, lord of the city  
of Maisûr, establisher of the six *darśanas* or schools of philosophy, and of *dharma*,  
Châma-Râja-Oḍeyarayya,—the lands of the temple-managers of Belugûla having  
for a long time been mortgaged,—sent for Chennanna, son of Kempappa of Hosavolalu,  
and other mortgage-holders (two named) and said "I shall pay off the debt  
on your mortgage"; whereupon Chennanna and all the other merchants and *garvudus*  
(nineteen named, including poet Panchabhâna's son Bomyappa and poet Bomanna),  
in order that merit might accrue to their parents, gave up to the mortgagee  
temple-managers, with pouring of water, the mortgage bonds in the presence of  
Gummaṭasvâmi and their guru Chârukîrti-paṇḍita-dêva, and wrote this stone in-  
scription recording the release of the mortgage and stating that whoever claimed the  
debt that had thus been quitted should incur the sin of having slaughtered one  
thousand tawny cows and Brâhmanas at Kâsi and Râmêśvara.

251

*Date about A. D. 1118.*

(This inscription is identical with lines 1-36 of No. 240.)

252

*Date about A. D. 1185.*

Be it well. For the eight kinds of worship of the Chaturvimśati-Tīrthakaras  
caused to be made by the *vaḍḍa-vyavahâri* Basavi-setṭi of Mosale (see No. 235), the  
jewel merchants and others pledged themselves to give annually as follows—(Then  
follows a very long list of names and amounts).

253 (82).

*Date A. D. 1422.*

Praise of the Jina-śâsana. There was a minister of Bukka-Râya named Baichadandêśvara, whose policy, worthy to be approved by all, exterminated the multitude  
of his enemies. If I speak of his liberality, the celestial tree (Santânaka) enters  
the way of the greedy; if of his proficiency, that talk of Brihaspati hides somewhere;

if of his inexhaustible forbearance, the earth is affected by insensibility : how on earth is it possible for poets to praise the general Baichapa? From him were born three sons, conquerors of the world, graced with a lovely character, adorned by whom the middle world became similar to the final beatitude of the Jainas (which is adorned) by the three jewels<sup>1</sup>. Honored in the world for his virtues was the general Mangapa, remover of the necklaces from the large breasts of the wives of his adversaries, who made his younger brothers, the general Irugapa and Bukkapa, highly famous by the abundance of his own glory. A chief seat of kindness, the sole shelter of virtuous conduct, a receptacle of veracity, ever swift-footed in running on the track of the munificent, a supporting tree to (the creeper) *dharma*, the birthplace of forbearance, a rendezvous of goodness—this general Mangapa, an adherent of the Jaināgama, spread his fame. His wife was Jānaki, resplendent with the ornaments lovely character and virtues, as Jānaki of slender round waist (was the wife) of Rāghava of charming glory. They had two sons, destroyers of hosts of enemies and purifiers of the path of *dharma*; the elder of them was the conqueror of the world, leader of the blessed, the general Baichapa. His younger brother, endowed with all virtues, was the general Irugapa, by the moonlight of whose fame the lotuses the faces of his enemies close even in daytime.

O Brahma, wipe off the writing on the forehead, otherwise your reputation as Brahma will disappear; O Yama, build another royal city for the kings hostile to him; O host of Vêtālas, increase the extent of your bellies for drinking fresh blood;— prince Irugapa was filled with fury to fight with his haughty enemies. When on the march of the general prince Irugapa the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed,<sup>2</sup> the lilies his fame expanded, and the fire his prowess glowed. A lordly wild elephant, while walking in the court of an enemy's palace deserted in a hurry during Irugêśvara's march, seeing his own reflection on a beautiful fragment of glimmering moon-stone (of the court) and striking it under the impression that it was a hostile elephant, broke one of his tusks, and was earnestly invoked at the time by the hosts of Vêtālas thus—"O Gajānana,<sup>3</sup> protect, protect." The silly saying of cheats, namely, "Who is able to wipe off a letter written by Brahma on the broad forehead"?, we do not believe; because as soon as the general Irugêndra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. O general Irugêndra, since your arm bore the burden of the earth which had been laid on the group of the hoods of the lord Śêsha, that fortunate serpent, with the lines of his hair bristling

<sup>1</sup> See page 33, note 1.

<sup>2</sup> The enemies folded their hands in submission.

<sup>3</sup> Gajêśa has only one tusk.



with intense joy caused by the constant close embrace of his wife, used his thousandfold tongue in praising your virtues. Abundance of food, protection from danger, medicine and learning became his daily gifts ; injury to others, falsehood, passion for the wives of others, theft, and greed kept away at a distance from him. His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards Jina, his devotion towards the path of *dharma*, his ears towards listening to the fame of Jinendra, his tongue towards praising his virtues, his bodily health towards bowing to him, his nose towards the excessive fragrance of his lotus feet, and his everything towards his service. While the world was made white by the fame of the general Irugapa, the talk of darkness was confined only to the hair of (women) with rolling eyes ; and while his long arm bore the circuit of the earth, the talk of mutual oppression was likewise confined only to their breasts. By their ears with their ear-rings forgotten, by their foreheads with no marks fixed to them, by their dishevelled curls, by their breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (caused) by the betel, the wives of hostile kings very often make his great prowess manifest on all sides. The long-standing stain in her disc having been washed off by his fame, surpassing the river of the gods (Gangā), the moon, being clear, naturally swallows the beauty of the faces of women.

To whom is he not worthy of homage, the ascetic Paṇḍitārya of a greatness worthy to be honored, the grains of dust of whose lotus-feet produce land for those who bow with devotion, the wave of the lustre of whose compassionate side-glances cleanses the heart, and the faultless fluency of whose speech destroys ignorance and self-conceit ? The roar of the discourse of the ascetic Paṇḍitārya, which is a warrior on the neck (*i.e.*, a vanquisher) of the succession of great self-conceit, fame and skill of the pleasant and rich sweetness of the stream of honey of the cluster of flowers of the Mandāra tree, resembles indeed the celestial river (Gangā) rushing through the hollows of the matted hair of the dancing Rudra. The course for the first descent of compassion, a permanent abode of tranquillity, the fruit of the penance of proficiency, the fortunate source of the beauty of goodness, a lion to the mighty elephant Cupid, a mine of the nectar of poetry, a sun in the sky of the Jaina path,— is Śrutamuni, remover of the distress of those who bow to him. A Mandara mountain for churning the ocean logic, a rising sun to the lotus-grove grammar, the emperor of ascetics Śrutamuni, with his mind purified every day by the supreme scriptures, increases (in glory). In his presence, at Beḷuḡuḷa, the holiest place in the world, that glorious brave general, called Irugapa, granted the most excellent village called Beḷuḡuḷa for the perpetual enjoyment of Gummatēśvara. (On the date specified), the leader of the assemblage of ministers granted with pleasure the excellent holy place with its beautiful grove and with the new tank built by himself. May this matchless holy place Beḷuḡuḷa, a field for growing the rice the pure



fame of the general Irugapa, shine as long as the moon and stars! (Two usual final verses. Good fortune.

## 254 (105).

Date A. D. 1398.

Praise of the Jina-śāsana. Nābhēya (Rishabha), Ajita, Śambhava, Nami, Vimala, Suvrata, Ananta, Dharma, Chandrāṅka (Chandraprabha), Śānti, Kunthu, Sumati, Suvidhi (Pushpadanta), Śītaḷa, Vāsupūjya, Malli, Śrēya (Śrēyāmsa), Supārśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, Vīra,—may these twenty-four gods grant good fortune in the world. May the destroyer of *karma*, knower of all things, Vīra, the last Tīrthauātha (or Tīrthankara), who is praised by the three worlds as the maker of an excellent gift to his devotee, protect (us). At the court of that Vīra-Jina were eleven (*Rudra-saṅkhyāh*) Gaṇadharas, who had acquired the seven supernatural powers<sup>1</sup> and who sustain all *gaṇas* in right faith, knowledge and conduct, keeping them away from the false triad<sup>2</sup> also. Their names were Indrabhūti (Gautama), Agnibhūti, Vāyubhūti, Akampana, Maurya, Sudharma, Putra, Maitrēya, Maṇḍya, Andhavēla and Prabhāsaka. I daily honor the seven *gaṇas*, namely, Pūrvajña<sup>3</sup>, Vādi, Avadhijña<sup>4</sup>, Dhīparyayajña<sup>5</sup>, Vaikriyika<sup>6</sup>, Śikshaka and Kēvalajñāni<sup>7</sup>, numbering respectively 300, 400, 1300, 500, 900, 9900 and 700. When Vīra-Jina attained perfection (*i.e.*, *nirvāṇa*), there were only three called Anubaddha-Kēvalis, namely, Gautama, Sudharma and Jambū, by whom as by the Kēvali,? the continuity was kept up in this world. May my mind become purified through those five Śrutakēvalis, namely, Viṣṇu, Aparājita, Nandimitra, the guru Gōvardhana and Bhadrabāhu, who, like the Kēvalis, know everything through the scriptures. I bow to all the unchanging (*Abhinna*) Dasapūrvadharas who do not change their stainless conduct through the learning easily acquired by imparting instruction and study and who have mastered the ten extensive *pūrvas*<sup>8</sup>. They bore these names—Kshatriya, Prōsthīla, Gangadēva, Jaya, Sudharma, Vijaya, Viśākha, Būddhila, Dhīritishēṇa, Nāga, and Siddhārthaka. May these five, namely, Nakshatra, Pāṇḍu, Jayapāla, Kamsāchārya and Drumashēṇaka, who are famed for the mastery of the eleven *angas* (Ēkādaśāṅgadhāris), abide in my mind. Lōha, Subhadra, Jayabhadra and Yaśōbāhu had mastered the *anga* known

<sup>1</sup> See page 16, note 2.

<sup>2</sup> False faith, false knowledge and false conduct.

<sup>3</sup> Knowers of the ten *pūrvas*. See note 8 below.

<sup>4</sup> Knowers of the remote or past.

<sup>5</sup> Knowers of the thoughts and feelings of others.

<sup>6</sup> Possessors of the supernatural power of moving about in space without support.

<sup>7</sup> Possessors of perfect knowledge.

<sup>8</sup> The Jaina scriptures consist of twelve *angas*, the last *anga* comprising, among other matters, fourteen *pūrvas*.

as *âchâra*<sup>1</sup> (Âchârângadharas): these formed indeed the foundation-pillars of the jewelled palace the Jinêndrâgama.

When the illustrious Kumbha, Vinîta, Haladhara, Vasudêva, Achala, Mêrûdhîra, Sarvajña, Sarvagupta, Mahidhara, Dhanapâla, Mahâvîra, Vîra, and many other *sûris*, who were receptacles of brilliant penance and learning, had attained the blissful state, the lord of ascetics Koṇḍakunda was born through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above. This lord of ascetics, the illustrious Umâsvâti, published the *Tatvârthasûtra*, which forms valuable viaticum for people who undertake the journey in the path of salvation. Of him who had also the second name Gridhrapiñchha was Balâkapiñchha the disciple, the jewels of whose sayings form in the world fascinating ornaments to the lady salvation. May he long be victorious—Samantabhadra, whose sayings are an adamantine goad to the elephant the disputant and by whose power this whole earth became barren (*i.e.*, was rid) of even the talk of false speakers. The clear jewel lamp of Samantabhadra's sayings lights up indeed the whole palace of the three worlds which is filled with all the categories stamped with the *syâtkāra* and whose interior is concealed by the darkness of the sayings of false speakers. His disciple, Śivakôṭi-sûri, whose body was like a pole for supporting the creeper penance, ornamented the *Tatvârthasûtra*, which is a boat for (crossing) the ocean of worldly existence. Formerly named Dêvanandi by his guru, then known as Jinêndrabuddhi on account of his great intelligence, Pûjyapâda was so called by the learned because he was worshipped at the feet by the forest deities. Bhaṭṭâkaḷanka, as if to make his name highly significant, made the world, which had been stained with the mire of the false sayings of the Saugatas and others, stainless on all sides. May Jinasêna-sûri, illuminated by the bright mirror of whose teaching the whole sacred history is understood by his followers, be victorious in the world. Bow ye to the eldest son of that lord of the *gaṇa* (*i.e.*, of Jinasêna), a receptacle for modesty, the sole friend of the blessed people, of a conduct praised by the learned, giver of happiness to the world, devoid of the deep sleep of delusion, Guṇabhadra, who has crossed the ocean of learning.

Arhadbali, who, by means of the (eight-fold) omens consisting of the *vyâñjana*, *svara*, *nabha*, *tanu*, *lakṣhaṇa*, *chhinna*, *bhauma* and *śakuna*, knows, as if a witness, pleasure and pain, success and failure, and everything else in all the three times (past, present and future), and who shone with his two disciples Pushpadanta and Bhûtabali, as if the celestial tree became possessed of two shoots to give fruit to the people of the world, made the Mûla-sangha (consisting) of the Koṇḍakunda

<sup>1</sup> The first *anga* is named *âchâra*. Âchârângadharas are also known as Prathamângadharas.



lineage into four *saṅghas* in order to minimise hatred and other (evils) that might arise owing to the nature of the times. Let one make a difference in the case of all heterodox *saṅghas* such as the Sitāmbara and others which are of a form contrary to rule; but he who thinks of such a thing in the case of the Sēna, Nandi, Dēva and Simha *saṅghas* is a heretic. Among these *saṅghas*, the Nandi-saṅgha, an eye to the world, has the three sub-divisions *gaṇa*, *gachchha* and *vali*; and victorious is the lofty Ingulēsvara-vali of the pure Pustaka-gachchha of the virtuous Dēsi-gaṇa of that *saṅgha*. In it were Nāga, Dēva, Udaya, Ravi, Jina, Mēgha, Prabhā and Bāla, with the suffix *chandra*; Dēva, Śrī, Bhānu, Chandra, Śruta, Naya, Guṇa, Dharma and others, with the suffix *kirtidēva*; Dēsa, Śrī, Chandra, Dharma, Indra, Kula, Guṇa, Tapō and other sūtris, with the suffix *bhūṣhaṇa*; as also Vidyā, Dāma, Indra, Padma, Amara, Vasu, Guṇa and Māṇikya, with the suffix *nandi*.<sup>1</sup> Destroyers of sin, breakers of the tusks of the elephants the disputants, conferers of various kinds of good fortune, bees to the lotuses universal learning, possessors of bright bodies uninfluenced by the world-conquerer Cupid, lofty by their pure conduct, and free from the ties of the world—were these celebrated ones.

May he be victorious—Nēmichandra, who is the tire (*nēmi*) of the wheel of the chariot *dharma* taking one to one's desired goal and by the splendour of whose sweet speech, as by the ambrosial rays of the moon, the sun's heat,—which destroys the lilies (*otherwise* the earth), lights up the top of the peaks of mountains (*otherwise* burns up families with crores of fraud), rises every day (*otherwise* always falls upon) and is skilled in causing pain to the eye (*otherwise* in disturbing faith)—is allayed. The learned Māghanandi, who, adorned with *samvara*<sup>2</sup> and *nirjara*<sup>3</sup>, did not give access to sins, made his name truly significant (*mā agha-nandi*) in the world. In the lofty mountain of his high family, which had roaring lions (*otherwise* teachers who were lions to disputants) and big streams (*otherwise* a succession of gurus), rose Abhayachandra-dēva in worshipping whose feet the world delighted. Ever victorious is Abhayachandra, conqueror of the enemy Rāhu or illusion, abandoner of association with the night or blame, the seat of all digits or arts, the abode of the lotus (dweller) or Lakshmi, associated with the victorious fortnight or side, possessed of the favour of the sun or friend, a jewel lamp of the assemblage of the stars or good men<sup>4</sup>. His son, restrainer of the body by severe penance, praiser of Jinēsa, destroyer of the desire for the objects of sense through the teachings of Jinendra, filler of the whole earth and the

<sup>1</sup> The suffix has to be added in each case to form the name.

<sup>2</sup> The stoppage of the inflow of *karma*.

<sup>3</sup> The falling away of *karma* from the soul.

<sup>4</sup> In this verse by a pun on some of the words Abhayachandra is favourably contrasted with *chandra*, the moon.



regions with his spreading fame, Śrutamuni, then occupied the position of *gaṇi* (head of a *gaṇa*). A fire to the forest worldly existence, a sun to the lotuses the blessed, the celestial cow in conferring wealth on the man bowing to him, enemy of the darkness sin on the earth, water to the rising heat of misery, of pure character, avoider of women,—was the great *sūri* Śrutamuni. The three fierce powerful *daṇḍas*<sup>1</sup> which are the seat of great unhappiness and the seed of sin, the three-fold *gārava*<sup>2</sup> which causes dishonor and increases the ocean of offence to others, the three *śalyas*<sup>3</sup> resembling an arrow, the three faults originating in sinful speech which pierces the vitals of great bodily happiness—these the chief of sages Śrutamuni alone abandoned. Then came to the position of *gaṇi* Abhinava-Śrutamuni who, by the lustre of his body, increased, like the full moon, the ocean of the beginningless and endless *paramāgama* (Jaina scriptures) among the constellation of his (Śrutamuni's) disciples' disciples on the earth. In the path rendered naturally difficult by the bitter debate of opponent speakers, in new poetry pleasing to the ear by soft and sweet words giving happiness and delight, in *mantra* (incantation), in *tantra* (charm), in *yantra* (amulet), in all worthy arts, or in the ocean of grammar, who else is proficient delighting in universal learning like the sage Śrutamuni? A Pūjyapāda in grammar, conqueror of all heretical faiths, a Dēva (? Akalankadēva) in the science of logic, a Gautama in the true doctrine taught by Jina, a Koṇḍakunda in soul-knowledge, a Vardhamāna in destroying Cupid, a rain-cloud to the fire of sorrow,—who in the three worlds was thus celebrated like Śrutamuni? Worship ye the stainless moon the chief of sages Śrutamuni, possessed of abundant pure faith in the well-organised Jaina path, wonderful success of very great intelligence wished for by the assemblage of eminent scholars, and marvellous conduct, a terror to the succession of births, and a friend even to the fresh lotuses the blessed. That Abhayachandra-sūri's younger brother was the illustrious Śrutakīrtidēva who, by his charming conduct, illustrated in full the characteristics taught by Jinendra. In the knower of all Vēdas, ridder of the distress of mind, conqueror in all debates, rejoicer in good conduct, possessor of bright clear intelligence, praiser of the feet of Jina, Viśvavidyāvinōḍa (delighter in universal learning)<sup>4</sup>—he sought all protection.

Then came to the position of *gaṇi* his son, the illustrious Chārukīrti, by whose fame, filling the three worlds, the unequal moon is made to wane constantly even now, and by the herd of active wild elephants of whose discourse the rising lotuses of eloquent disputants, though abodes of Lakshmi and the bright rays of the sun (*otherwise* deeply attached to their friends), were rooted out. This lord Chārukīrti

<sup>1</sup> See page 22, note 3.

<sup>2</sup> *Ibid.*, note 2.

<sup>3</sup> *Ibid.*, note 1.

<sup>4</sup> A previous stanza leads us to suppose that this was probably a title of Śrutamuni.

of charming glory, accomplisher of everything that had to be accomplished, delighter in universal learning rendered bright by the removal of ? knowable, unknowable and other kinds of ignorance, who was bowed to at the feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the king barren of speech. When king Ballāḷa, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health. Having himself crossed through the all-knowing Abhayasūri the shoreless ocean of all science, he similarly caused ? another Abhayasūri and Simhañārya to cross the same ocean. The virtuous disciple of that teacher of rules (*sūtra*) efficacious in crushing wicked sin, of eloquent speech flowing with nectar, destroyer of sin, a sun in unfolding the lotuses his followers, of a glory pervading all regions, was the illustrious *sūri* Paṇḍita, who willingly stayed in the city of Beḷuḡuḷa for the promotion of *dharma*. In that (city), excelling the city of the gods, had Chāmunda-Rāja, with devotion and effort, auspiciously set up on the mountain, for emancipation, the lord Bhujabali-Gummaṭa, incomprehensible to performers of sacrifices; similarly, another, of pure conduct, made there, as the emperor famous in the three worlds in Kailāsa, adorable images of Jina, of a form glorious in the three times (past, present and future). Let the illustrious Paṇḍita adorn that brilliant matchless place, like king Arkakīrti, with a splendid enclosure, flight of steps etc.; it is fitting; but it is a wonder that having bathed seven times the head of the ornament of the three worlds (*i. e.*, Gommata) he cleansed the whole world of mire (sin) and adorned it with immense merit. We do not know whether through anointing with milk or through his own spotless fame this brave one made the principal mountains the mountains of Śiva (Kailāsas), the earth crystalline, the elephants of the regions the elephants of the gods (Airāvatas), the seven oceans oceans of milk, the clouds above clouds of autumn, the Nāga world crowded with Śēshas, and heaven (*svarga*) flooded with the contents of the broken nectar-pot. As Indra performed on Mēru the anointment on birth, just so did this *sūri* perform another to the god on this mountain showing it to us and to all people; the stainless one also showed (to us) again the virtuous path, though for a long time concealed by the masses of darkness the teachings of heretics, by completely removing them as Puru in former times. O mean Kāṇāda, take refuge in a corner suitable for sleep; O miserable Maimāmsa, give up high hope in your eloquent debates and be off quickly; O senseless Bauddha, you are foolish, get away soon; O Sāṅkhya, do not come for fight;—the illustrious Abhayasūri, a lion among disputants, destroys the elephants great disputants.

Both Chārūkīrti and Īśvara possess everlasting power, possess omniscience, possess lordship of speech and auspiciousness<sup>1</sup>; but the one was a devotee of Jina,

<sup>1</sup> There is a pun here on the words Īśvara, Sarvajña, Gīrīśa and Śiva which are all names of Śaṅkara.



the other was not a devotee of Jina (*otherwise* was dressed in a skin); the one with his intelligence bestowed the gold mountain on a *mārgaṇa* (suppliant), the other with his great dullness placed a *mārgaṇa* (arrow) on the Gold mountain<sup>1</sup>. O Manmatha, when formerly consumed by the thundering flames of the fire from the eye on the forehead of Śiva, Pārvaṭi was the elixir vitæ for you; but when burnt up by the fire of the penance of the good sage Chârukîrti, chief of the omniscient (*otherwise* superior to Sarvajña or Śiva), and blown away by the tempest of his good conduct, what will be your refuge? In order to expiate the sin incurred by union with her grandfather (*otherwise* Brahma), Sarasvatî plunged into the Ganges of Chârukîrti's discourse. His mouth the abode of Vâṇi, his heart full of mercy, his conduct pure, his body the sole dwelling of tranquillity, his great merit worthy of being esteemed by all good people, the group of his excellent qualities pleasing to the ear of all the learned,—may the lord of ascetics Chârukîrti, of eminent kindness, be long victorious in the world. Making the ignorant wise, the poor wealthy, the lowly respectable, the wicked good, the sorrowing happy, the proud virtuous; following the conduct of Samantabhadra; causing prosperity to bowing chiefs,—Chârukîrti, of a faint charming like the moonlight, is victorious in the world. O Chârvâka, forsake your pride; O Sâṅkhya, give up the row of your titles beforehand; O Bhâtṭa, you are beaten by (his) innumerable brilliant resources; O Kânâda, abandon speedily and for ever your high conceit, the cause of your grief; for the renowned Simhaṇârya comes striking down other disputants. Devoted to the feet of that Paṇḍita, possessed of right knowledge and conduct, intent on making great gifts, were the two rulers of that region, Hariyaṇa, lovely like the moon and Mânikka-dêva, equal to Arjuna-dêva. In order to achieve their favorite *dharma*—the destroyer of the enemy *karma* and the bestower of great happiness—which was difficult of accomplishment, by the honorable<sup>2</sup> supreme rite of *sanyâsa*, all these fortunate tranquil ones made all people the abodes of peace by the streams of the nectar of their discourse, and, meditating on the feet of Jinendra, abandoned their bodies and attained the state of the gods.

(On the date specified), the great Paṇḍita attained the state of the gods. Then followed his disciple Abhiṇava-Paṇḍitadêva-sûri, whose fame formed a bright mirror to the faces (of the ladies) of the points of the compass: having made over to him his duty of the promotion of *dharma*, Paṇḍitârya attained emancipation. O Tâthâgata, head-jewel of the fickle, you vainly torment yourself with the constant desire to prove the true to be a bundle of falsehood; to tell you the truth: (you will do well to) give up your love of debate and take to your heels according to the great worldly saying 'if alive, one sees happiness'; for Paṇḍitârya reduces to ashes, as the fire the trees on earth, hostile disputants. Ever resplendent is the modest

<sup>1</sup> According to the Purâṇas Śiva used Mëru as his bow when destroying Tripura.

<sup>2</sup> *Manyêna* is probably a mistake for *mânyêna*.



Abhinava-Paṇḍitārya, possessed of good marks and alert in causing happiness, who is a boat at hand to the people that are ignorantly fond of (their) bodies resembling the little waves of the shoreless ocean of worldly existence and caused by the *śayas*<sup>1</sup> and are harassed by the aquatic animals of unhappiness, and whose feet of wonder-working movements are worshipped by new followers. He, through devotion to his guru, caused to be made at an auspicious time on an auspicious day along with other *gaṇis* and eminent house-holders, an epitaph to him, filling all regions and at the same time satisfying the desires of all by the sounds of all musical instruments and gifts of all jewels.

May this inscription, composed according to his ability with a view to final emancipation by Arhaddāsa and devoted to the praise of the triad of the authors of *śāstras*, be victorious on earth as long as the moon, the stars, the sun and Mēru endure.

### 255 (106)

*Date A. D. 1409.*

In the glorious Kaṇṇāṭṭa country is an excellent city of the name of Gangavati in it was the pious Maṇikyadēva, devoted to gifts, fasting and observances, whose lawful wife, an abode of virtues, was Bāchāyi; and to them was born an illustrious son named Māyaṇṇa, who was adorned with the jewels of good qualities and was a disciple of Chandrakirti.

Be it well. (On the date specified), that excellent believer, renowned as the crest-jewel of perfect faith, having purchased after worship of the feet of the god two *khaṇḍugas* of wet land of the *dānaśāle* (alms-house) under the Gangasamudra tank of Beḷuguḷa in the presence of the jewel-merchants and *gaṇḍugaḷ* (two named) of Beḷuguḷa and granted the same to provide for the midday worship of eight kinds of Gummaṭaṇātha, acquired unusual fame and merit. Good fortune.

### 256 (107).

*Date about A. D. 1181.<sup>2</sup>*

On the petition of the virtuous fawn-eyed Âchala-dēvi, the noble wife of the chief Chandramauḷi, the generous king Vira-Ballāḷa granted for the worship of the feet of Gummaṭaṇātha of Beḷuguḷa the Bekka region to continue for as long as the earth and ocean endure. These are the boundaries of the village thus granted with pouring of water. (Here follow the boundaries). May the village granted continue as long as the moon and sun last. Good fortune.

<sup>1</sup> See page 22, not 1.

<sup>2</sup> See No. 327. It is rather curious that this inscription is found at the bottom of the slab after the more modern ones, Nos. 254 and 255. The characters, too, appear to be of a later period.

## 257.

*Date A. D. 1455.*

Praise of the Jina-śāsana Be it well. (On the date<sup>1</sup> specified),—Be it well; Chārukīrti-paṇḍitadēva, his disciple Abhinava-Paṇḍitadēva, the *gavṇḍugal* of Beḷugūḷa-nāḍu, many of the jewel-merchants, the *paṇḍita-sthānikas*, and physicians . . . . .

## 258 (108).

*Date A. D. 1432.*

Victorious is the brilliant doctrine, of unassailable greatness, of Jina, which refutes false doctrines and is the sole controller of the goddess of emancipation. Of unlimited joy, consisting of perfect knowledge, remover of fear by mighty power, of all-seeing greatness,—may the supreme light pervade the heart. May they dwell in my heart—the Tīrthakaras who, taking on board the ship of sacred lore,—possessed of all brilliant jewels, freed from bilge-water (*otherwise* saving the ignorant), containing cabins of various modes of argument, painted with the lime (or nectar) of the *syātkārā*, and furnished with the high mast of compassion for living creatures—others (found) in the middle of the ocean of worldly existence, carry them over to the island of immortality. Among them was the lord of the three worlds, Vardhamāna-muni of exalted greatness, the last Tīrthanātha, even the brightness of whose body disclosed to all those near at hand their former and future births. May the adorable pre-eminent head of the *gaṇa*, Gautama, praised by the chief sages, who acquired eminence by attaining the position of heir-apparent to that last lord of the world of intelligence, be victorious. In his pure and famous line, adorned with the bright jewels of perfect conduct, arose on the earth the lord of ascetics Bhadrabāhu, as the full moon in the milk ocean. Pre-eminent for the wealth of perfect intelligence, of brilliant perfection of conduct, breaker of the bond of *karma*, of a fame increased by the growth of penance, Bhadrabāhu of supernatural powers lifted up here the pure doctrine of the Siddhas beautifully composed with faultless words. Though the last of the lords of sages the Śrutakēvalas on earth, Bhadrabāhu became the foremost leader of the learned by his exposition of the meaning of all the scriptures.

His disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds. From the renowned mine of his line came forth a faultless row of jewels of ascetics, in which was resplendent, like the central jewel, the lord of sages Kuṇḍakunda, destroyer of the fierce *daṇḍas*.<sup>2</sup> In his pure

<sup>1</sup> The cyclic year given as corresponding to the S'aka year 1371 is Yuva; but Yuva-S'aka 1378.

<sup>2</sup> See page 22, note 3.

- line arose the knower of the import of everything. the excellent sage Umāsvāti-muni,<sup>1</sup> who reduced to *sūtras* (or aphorisms) the import of the *śāstras* taught by Jina. Intent on the protection of living creatures, that ascetic bore, indeed, the feathers of a vulture, and was from that time called by the learned Grīdhraṇīchhachārya. From him sprang the light of the family of ascetics, Balākapiñchha, of exalted penance, by even the mere contact with whose body the wind converted poison, etc., into nectar. Then arose the promulgator of the doctrine of Jina, Samantabhadra, of amiable form, the severe fall of the thunderbolt of whose speech reduced to powder the mountains of hostile disputants. Then (came) the supporter of the kingdom of *dharma*, Pūjyapāda, whose feet were worthy of worship by the chief of the gods, and the merits of whose scholarship are (even) now proclaimed by the *śāstras* he brought to light. Endowed with universal intelligence, possessor of the satisfaction of having accomplished his high mission, destroyer of the bow of Cupid, he became just like Jina, and was hence appropriately designated Jinēndrabuddhi by the ascetics. May he be victorious—the sage Pūjyapāda, unrivalled in the power of healing, whose body was purified by a visit to the Jina in Vidēha, and the touch of the water used for washing whose feet had indeed the virtue of turning iron to gold.

After him, the leader of the sages versed in the *śāstras* was Akalanka-sūri, the rays of whose discourse enlightened all truths concealed by the darkness of false (doctrines). When that great sage had gone to the region of heaven as if to ? join the pre-eminent lords of heaven, among the lords of sages sprung from his line there arose on the earth these varieties of the *saṅgha*. The great *saṅgha* of ascetics, forming itself into four varieties of a friendly character, shone as if the adorable Jinēndra had acquired four faces similar to one another. Amidst the learned divine ascetics who belonged to the different *saṅghas* Dēva, Nandi, Simha, and Sēna, of different countries, and who followed the right *dharma* in all their conduct, celebrated was the Nandi-saṅgha. May the Inḡulēśa line, the causer of good fortune to the earth, of the Pustaka-gachchha of the Dēśiya-gaṇa of the Nandi-saṅgha, be victorious. In it was born the renowned ascetic Śrutakīrti-bhaṭṭāraka, intent on protecting all creatures, subduer of the senses, acquirer of great glory by the promotion of the Siddha (or Jina) doctrine, destroyer of all mental darkness by the moon of his brilliant discourse. Having made his followers dutiful and having left to them the great load of his learning and to the earth the load of his body, that peaceful one attained the world of gods by *samādhi*. That Digambara having attained the world of gods, not only do his lofty character and virtues abide on the earth but also his fame acquired by the practice of penance which destroyed the valour derived from his fierce bent bow of the excessively proud Cupid. From him sprang Chārukīrti-muni, of unequalled glory and of a fame that made the points of

<sup>1</sup> In other inscriptions, such as No. 64, etc., he is identified with Kuṇḍakunda.



the compass white, who was severe in penance, tranquil in mind, commanding in character, lean in body. Choking the tree of sin by the creepers of his penance, that noble-minded one, a moon in increasing the volume of the ocean of grammar, published to the world the *Sāra-traya*, as also the science of logic, etc. The body of Viṣṇu became black as if by anxiety on seeing Lakṣmi always attached to the feet of that lord of ascetics; how else can the blackness occur in his body? Even the air that had but touched his body cured disease; was it much (then) that his medicine cured king Ballāḥa of his disease? That excellent sage, having accomplished that kind of *samādhi* which he had decided on by the power of his intelligence, left the body which was the abode of various kinds of calamity and entered a celestial body of increased glory.

When that blessed sun had set, if the moon Paṇḍita-yati had not then risen, every thing would have been covered by the dense darkness of the false (doctrine): thus was it proclaimed by eminent speakers. O wise men, adore ye him who is the protector of the learned, destroyer of the creed of the heterodox, subduer of all the senses. The glory of his great penance brought into existence the Nagara-Jinālaya of Dhavaḷa-sarōvara (*i.e.*, Beḷgoḷa). His two feet alone the assemblage of kings made their head-ornament; the nectar of his speech alone the assembly of the learned drank and lived for ever; his fame made the sea-girt earth bright; his learning illuminated the great import of all sciences in the earth. Having performed severe penance, and having acquired undisturbed merit, that learned ascetic went to the world of gods as though inclined to enjoy the fruit thereof. From that great one sprang Siddhānta-yōgi advancing by his great eloquence the *siddha-śāstra* (Jaina sacred lore) as the sun in a clear sky unfolds by the cluster of his rays the assemblage of lotuses. That wise one split the doctrines enunciated by false disputants by arguments derived from the *anékānta*<sup>1</sup> or *syādvāda* doctrine as Indra split lofty mountains by his thunderbolt born of the clouds. Just as the rays of the jewels in the crowns of kings bowing to his lotus feet always made him red (*otherwise* possessed of attachment), no substance and no woman, no cloths and no youth, no power and no great wealth could in like manner produce attachment in him. Plunging into the ocean of science, that strong-minded one secured, first, jewels of all learning, while others, though capable, who plunged after him, obtained only single ones and not the whole. In order to purify the world, promote *dharma* and spread knowledge to all, that sage procured celebrated disciples of sharp intellect and taught them. Obtaining all learning from their preceptor through devotion, as milk from the cow through the calf, they grew exceedingly strong with that nourishment and made known their great ability. Among his learned disciples, one named Śrutamuni shone with many good qualities as mount Mandara among lofty mountains with its jewelled peaks. Considering that by

<sup>1</sup> See page 15, note 1.

descent, character, good qualities, intelligence, learning and appearance he was worthy, he placed him in the position of a *sūri*<sup>1</sup> and felt himself satisfied. Then, once upon a time, recognising that but little of his life remained, the sinless one thought to himself thus:—"Making over my *gaṇa* to this able one, I shall perform penance worthy of *samādhi*". Having thus reflected in his mind, the sage who was the leader of the *gaṇa* and kind to his followers, sent for his son who was at the head of the *gaṇa* and distinguished for his learning and character, and addressing him thus—"This *gaṇa*, an abode of good qualities, has descended in my line; you have indeed to protect it as I have done", made over to him his own favorite *gaṇa*. Grief at (the prospect of) separation from his preceptor caused dejection in his face which he soothed by his gentle words; does dust resting on the lotus remain when blown by the gentle breath of a woman? Well disposed towards the learned, devoted to the protection of living creatures, refuter of false creeds, destroyer of all faults, conqueror of the power of Cupid, that master of philosophy attained divinity, the fruit of good deeds.

On his departure, this lord of sages, occupying that *sūri*'s position and meditating on his lotus feet, highly promoted the *saṅgha* by his blameless qualities, learning and character. Doing what ought to be done, eschewing what ought not to be done, protecting the *saṅgha*, and increasing blameless *dharma*, this one of great intellect made his preceptor's instructions fruitful. This sage put an end on the earth to the exceedingly haughty uproar of the excessively proud disputants of false creeds by his faultless words skilled in adopting the beauty of the cluster of waves rising from the ocean whirled by the revolving mountain of the gods (Mandara). "Say, who are you, woman?" "The fame of Śrutamuni." "Why have you come?" "Brahman, I am searching everywhere on the earth for a learned man like my beloved." "Is there not Indra?" "He is the destroyer of families (*otherwise* mountains)." "Is there not Kubêra?" "He is a bad man (*otherwise* Kinnara, an epithet of Kubêra)." "Where has Śêsha gone?" "He is a slanderer (*otherwise* double-tongued)." "And Rudra?" "He is a herdsman (*otherwise* lord of souls)." Ornaments pleasing to the heart of the goddess of Speech, resembling the honey of the flowers of the Mandâra tree, rejoicing all people, his words pour ambrosia into the ears of the leading poets. This is a wonder: though auspicious on all sides, he is not Samantabhadra; though his feet are worthy to be worshipped by Śrî, he is not Pūjyapâda; though possessed of peacock's feathers, he is not Mayûrapîṇchha; though inconsistent (*otherwise*? free from bondage), he is not inconsistent. To slay that great exponent of the *dharma* enunciated by Jinêndra, that illuminator of the line of sages, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented

<sup>1</sup> See page 6, note 1.



him. Of him, possessed of astonishing conduct, the limbs became lean but not the observances; the body trembled owing to the severity of the illness, but not the mind: such (devotion to) daily duties<sup>1</sup> was very rare. That strong-minded one became possessed of relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body. As it spread through the limbs, the ascetic, making himself sure of its incurability, went to his elder brother, bowed to his feet, and with folded hands spoke thus:—

O glorious lover of *dharma* Paṇḍitendra-yôgirāja, by the favour of your feet I have acquired everything—pure fame, learning, austerity, penance, and undying merit; what is there here for me who have accomplished my duty and am desirous of the Kalpa or upper world? What is there miserable in the three worlds except the body?, and when attacked with disease its reproach is beyond words. O prominent one among the scholars who know\* all the duties of the good, the mode of abandoning the body through meditation has to be given (? taught) to me.

Having thus made a suitable request and having received *sallêkhana*<sup>2</sup> appropriate to him from the lord of *ganis*, though often dissuaded by him, the sage calmly reflected on what was to be reflected upon (as follows)—

The living creature, having fallen into the middle portion of the ocean of the horrible wordly existence containing groups of whales and alligators in the shape of great calamities and terrible lofty waves in the shape of death and life, suffers torment day and night. This body, an abode of misery, is indeed fit to be abandoned not only to the sky-clad (*i.e.*, the Jainas) but also to all people; hence it is that sages always exert themselves with eagerness for its riddance here by severe mortification of the body and other (means). The collection of the objects of sense is a poison full of all sorts of danger; it causes, alas! to living creatures that touch it infatuation (*otherwise* insensibility or swoon) in many births; hence it is that the all-forbearing sages give it up and enter the imperishable state resulting from the destruction of all kinds of *karma*. Which enlightened man will move about on the earth leaning on the staff of the body, which is in contact with the burning fire of misery, which is burnt by the solar heat of the horrible wordly existence, and which is soaked with the oil of the lovely objects of sense such as garlands of flowers, sandal, etc.? Women having been created, why create sins?; the body having been created, why create the nether world?; the sons and others having been created, why create enemies?—thus did the creation of Bramha prove vain. This boyhood is indeed the seed of much misery; this wealth of youth is burnt up by intense passion; that old age is the abode of the weapon of wrath;—thus does each state of the body produce calamity. By the merit of former births.

<sup>1</sup> *Āraśyaka*. See page 54, note 2.

<sup>2</sup> See page 2, note 2.



have I acquired a good birth, a healthy body, rare intelligence, association with the good, and devotion to the Jaina faith; who else is then so fortunate as myself?

Having thus reflected on the whole nature of the world and found it evanescent, the ascetic composed himself, and, meditating on his own nature with half-closed eyes and an unshaken mind, applied himself thus to *samādhi*. Installing the Siddha form in the middle of the heart-lotus and sprinkling it with original prayers (*mantras*) resembling flowing nectar, Śrutamuni, abandoning his body, died amidst the shouts of praise of the assembly of sages. Freed from sin and illusion, he reached, among the 7 stages of enjoyment (*bhōgāṅgaka*), the imperishable Kalpa (or upper world) charming with its interior and flight of steps freed from dust by the fall of the stream of the tears of joy of bowing celestial women. On the departure of the ascetic the world became a void; the mind of living creatures, becoming weak, was soon filled with the darkness of perplexity; (the fire of) grief blazed making the tears warm:—what will not unbearable separation from the great do? Which kings (*otherwise* mountains) did not bear that great sage's feet (*otherwise* rays) on their heads? Whose heart was not captivated by that great scholar's pure conduct? That great sun the sage has set by the power of destiny. O wise men, strive ye to kill that destiny with penance. This epitaph of Śrutamuni, who had amassed religious merit, was set up in the notion that honor paid to the spot where those of blameless conduct departed to the other-world would indeed be honor paid to them. May it long endure. On the date (specified) in the year Paridhāvi corresponding to the Śaka year reckoned by the arrows, the arrows, the fires and the moon (1355), was it set up.

May the great divine light, which is devoid of all acts, free from obstruction, highly exalted, free from ignorance, matchless, sleepless, beyond the range of speech and thought, above the power of the world, and the foremost, ever abide in my heart. Capable of producing good musical modes (*otherwise* joy to the good) by its association with the sound (*otherwise* suggested meaning) of the composition, the poetry of the poet Mangarāja resembles the lute of Sarasvati.

259 (117.)

*Date? A. D. 1619.*

(On the date specified), the virtuous devotee of the supreme Jinêśvara Hiriyaṇṇa, the beloved son of *Sēnabōva* (the accountant) Sāyaṇṇa,—a Brāhman of the Kāśyapa-gōtra and a disciple of Paṇḍitadēva, residing in Sōmanāthapura reckoned as an immemorial village of Konga-nāḍu,—and his wife Mahadēvi, having seen the divine feet of Gummaṭanātha-svāmi, attained the path of salvation.

## 260.

*Date A.D. 1732.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Makhisā, . . . . .  
 . . . son of Khêrāmāsā, and of Vānāpôsā . . . . . was fruitful.

## 261.

*Date A.D. 1730.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Hīrāsā, son of Khêrāmāsā,  
 . . . . . was fruitful.

## 262.

*Date A.D. 1740.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Jāgā . . . . ., son  
 of Khêrāmāsā and grandson of Dharamāsā, was fruitful.

## 263.

*Date A.D. 1720.*

*Mārvāḍi.*—(On the date specified), Chāgēbā, son of Hāsasā and grandson of  
 Hīrāsāha of the Ugharavaḷa sect, along with Kīrti of ? Bhaṇḍevēḍa and Sônābāi,  
 Rājāi, Gōināi, Rādhāi and Munnāi, made the pilgrimage fruitful . . . . .

## 264.

*Date ? A.D. 1706.*

(This inscription merely specifies the date.)

## 265.

*Date about A.D. 1145.*

Be it well. Bharatēśvara-daṇḍanāyaka, lay disciple of Gaṇḍavimukta-  
 saiddhānta-dēva of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mūla-sangha,  
 had this made.

## 266.

*Date about A.D. 1145.*

(Same as the previous inscription).

## 267 (115.)

*Date about A. D. 1160.*

Be it well. The great minister, a treasure to the blessed, a leading hero of

the army, a charming figure in the battle-field, younger brother of Mariyāne-daṇḍanātha, a Kārṇa in making gifts, Bharatamayya-daṇḍanāyaka caused to be made these images of Bhārata and Bāhubali-kēvali and these *basadis* for beautifying the sides of the entrance to the holy place. He also had the *happalige* (? railing) of this ? hall and this grand flight of steps made, and the *happalige* of the ? hall around Gommaṭṭadēva built. Moreover, that lord of wide-spread fame, Bharata-chamūpa of supernatural fortitude, had with pleasure eighty new *basadis* erected and two hundred renovated in this Gangavāḍi-nāḍu, so that they met one's gaze wherever one looked. Mari . . . . ., son of Būchi-rāja and the firm-minded Śāntaladēvi, daughter of Bharata-chamūpati, had this written.

## 268 (113.)

*Date? A.D. 1178.*

Praise of the Jina-śāsana. Be it well. Adorned with the brilliant badges of the titles obtainer of the band of five great instruments, *mahā-maṇḍalāchārya*, etc.; awakened by *visambōdha* (? perfect perception); possessed of the three eyes complete, pure and perfect knowledge; endowed with infinite knowledge, faith, strength and happiness<sup>1</sup>; saviours of their well-understood pure *dharma*; engaged in the reflection on the dependence of one's future on one's self; able in both the *nayas*<sup>2</sup> (or modes of argument); devoid of the three *daṇḍas*<sup>3</sup>; forsakers of the three *śalyas*<sup>4</sup>; destroyers of the four *kashāyas*<sup>5</sup> (or passions); possessed of firmness (in dwelling) in mountain caves and in (bearing) the four kinds of *upasarga* (or pain); destroyers of the fifteen *pramādas*<sup>6</sup> (kinds of heedlessness); skilled in the five *āchāras*<sup>7</sup> (or exercises); knowers of the points of similarity and difference of the six schools of philosophy; performers of the six essential acts; devoted to the seven *nayas*<sup>8</sup>; versed in the eight-fold omens<sup>9</sup>; endowed with the eight kinds of *jñānāchāra*; released from the nine kinds of *Brahmacharya*; tranquil in the

<sup>1</sup> See page 100, note 2.

<sup>2</sup> The two modes are known as *dravyārthika*, from the point of view of substance, and *paryāyārthika*, from the point of view of modification or condition.

<sup>3</sup> See page 22, note 3.

<sup>4</sup> *Ibid.*, note 1.

<sup>5</sup> These are (1) *krōdha* (anger), (2) *māna* (pride), (3) *māyā* (deception) and *lōbha* (greed).

<sup>6</sup> These are (1) *strī-kathā* (gossip about women), (2) *bhōjana-kathā* (talk about food), (3) *rāshṭra-kathā* (talk about politics), (4) *avanipāla-kathā* (talk about kings), (5-8) the four *kashāyas* (see previous note), (9-13) the five senses—use of the sense of sight hearing smell taste and touch, (14) *nidrā* (sleep) and (15) *snēha* (affection).

<sup>7</sup> See page 54, note 2. *Vīryāchāra* is one of the five.

<sup>8</sup> See page 15, note 1.

<sup>9</sup> See page 110.



happiness of the ten *dharma*s<sup>1</sup>; practising the vow of giving instruction in the eleven duties of lay men; devoted to the twelve kinds of penance<sup>2</sup>; moons in? illumining the scriptures consisting of the twelve *aṅgas*<sup>3</sup>; possessed of the thirteen *āchāras*, high character, virtues and fortitude;? enquirers into the varieties of the eighty-four lakhs of living beings; compassionate to all creatures; suns in the sky of the illustrious Koṇḍakunda line; knowers of . . . . . ?spells; resplendent with the red lead and stream of ichor of the lordly elephant the Dēsi-gaṇa;—the illustrious royal preceptor of the three worlds Bhānuchandra-siddhānta-chakravartī of the Koṇḍakundānvaya of the Postaka-gachchha of the great Dēsi-gaṇa, Sômachandra-siddhānta-chakravartī, Chaturmukha-bhaṭṭāraka-dēva, Simhanandi-bhaṭṭāchārya, Śānti-bhaṭṭārakāchārya, Śāntikīrti . . . . . bhaṭṭāraka-dēva, Kanakachandra-Maladhāri-dēva, Nēmichandra-Maladhāri-dēva, the? brilliant gurus of all the *gaṇas* of the four *saṅghas*, the *gaṇadhāras* of the Kali age the fifty eminent sages, their (female) disciples Gaurasrī-kanti, Sômasrī-kanti, . . . naśrī-kanti and Dēvasrī-kanti, Kanakaśrī-kanti's disciples, and the twenty-eight groups of disciples,—having assembled, celebrated, (on the date specified), the five auspicious events (*pañcha-kalyāṇa*)<sup>4</sup> at the holy place of Gommatadēva. . . . .

## 269 (114.)

*Date A.D. 1316.*

Be it well. (On the date specified), Padmanandi-dēva, disciple of Traividya-dēva of the Koṇḍakundānvaya of the Pustaka-gachchha of the Dēsi-gaṇa of the Mûla-saṅgha, became a royal swan in the assemblage of lotuses the heart of the goddess of heaven. Good fortune.

## 270.

*Date about A.D. 1600.*

(On the day specified), Baiyaṇa, son of Gāmaya Narasappa-setṭi of Bêgûru, visited the god, built this reservoir and founded a water shed.

## 271.

*Date about A.D. 1400.*

Gôpaya, lay disciple of Sômasēna-dēva, and Baichakka (names of visitors).

<sup>1</sup> See page 53, note 2.

<sup>2</sup> See page 6, note 2.

<sup>3</sup> These are (1) *āchāra*, (2) *sātrakṛita*, (3) *sthāna*, (4) *samavāya*, (5) *bhagavati*, (6) *jñātridharma-kathā*, (7) *upāsakādhyāyana*, (8) *antakṛid-daśā*, (9) *anuttarôpapādaka-daśā*, (10) *praśnavyākaraṇa*, (11) *vipākā-sūtra*, and (12) *ārishtī-pravāda*.

<sup>4</sup> See page 70, note 1.

**272.***Date about A.D. 1400.*

The epitaph of . . . kīrti-dēva, disciple of . . . . bhuvanakīrti-dēva.

**273 (112.)***Date about A.D. 1400.*

The epitaph of Hēmachandrakīrti-dēva, disciple of Śāntikīrti-dēva. Good fortune.

**274 (111.)***Date A.D. 1372.*

Praise of the Jina-śāsana. A moon is causing to swell the milk ocean the Mūla-sangha, a sun in unfolding the assemblage of lotus buds the Balātkāra-gaṇa, was . . . takīrti-dēva of Vanavāsi. His desciple, . . . . . , lord of great disputants, a Pitāmaḥa (Brahma) among royal disputants, emperor of all learned men, was Dēvēndra-Viśalakīrti-dēva. His disciple was the *bhaṭṭāraka* Śubhakīrti-dēva. His disciple was the omniscient *bhaṭṭāraka* of the Kali age, Dharmabhūṣaṇa-dēva. His disciple was Amarakīrti-āchārya. Of his disciple the *bhaṭṭāraka* Dharmabhūṣaṇa-dēva, who was a solar orb in . . . . . and who . . . . . , an (epitaph) was (on the date specified) caused to be made by Vardhamāna-svāmi, a moon in causing to swell the ocean the *tatvārtha*.

**275.***Date about A. D. 1400.*

? Vanavāsi-svāmi . . . . .

**276.***Date about A. D. 1400.*

Simhanandi-āchārya (name of a Jaina teacher.)

**277 (119.)***Date A. D. 1661.*

*Mārvāḍi*.—Of the Maṇḍitaṭa-gachchha of the Kāshṭha-sangha was Rājakīrti. His successor was Lakshmiśēna, whose successor was Indrabhūṣaṇa. His successor, of the Ghêravāḷa sect, was Bôra, son of Khañjabāyī, whose wife was Dhanāyī. Their son was Khāṃphala, (whose wife was) Pūjanāyī. Their son was Vanajana, (whose wife was) Paḍāyī. (On the date specified), the pilgrimage of the last couple with their followers to Gômaṭasvāmi was fruitful.

## 278.

*Date about A. D. 1661.*

*Mārvāḍi.*—The pilgrimage of Pûṭābāyī (and) Jagadāyī was fruitful.

## 279.

*Date about A. D. 1661.*

*Mārvāḍi.*—Pūjanāyī's son Paṇḍi . . . . . 's [pilgrimage was fruitful.]

## 280.

*Date about A. D. 1600.*

(On the day specified), Jinnapa, son of Nāgappa-setṭi of Bhāragave, caused to be carved the feet of Chārukīrti-bhaṭāra of Beḷuḡa.

281 (109).<sup>1</sup>

*Date about A. D. 983.*

A sun in the shape of a jewel adorning the crest of the eastern mountain the Brahma-Kshatra race, a moon in the shape of the splendour of his fame in causing to swell the ocean the Brahma-Kshatra race, a central gem to the pearl necklace of Lakshmi procured from the Rōhaṇa mountain the Brahma-Kshatra race, a strong wind to the fire the Brahma-Kshatra race—was Chāvunḍa-Rāja. When his lord king Jagadēkavīra by order of king Indra raised his arm to conquer Vajvala-Dēva, younger brother of Pātālamalla, who had an army terrible as the ocean agitated at the end of the world, the hostile army, routed by the elephant (Chāvunḍa-Rāja), fled like a herd of deer before Jagadēkavīra's victorious elephant. With this elephant which splits with the thunderbolt its tusks the rock the frontal globes of the enemy's elephants and with you, the leader of eminent heroes and an elephant-goad to the vicious elephants the enemies, (*otherwise* an elephant with a brave driver and with a goad causing fear to enemies)<sup>2</sup>, to help me, which hostile king will not fall as food to the black serpent my arrow?—thus was he praised by his lord in the war with Nolaṃba-Rāja. Let the saline ocean be the moat, Trikūṭa the enclosure, Lankā the city, and the enemy of the gods (Rāvaṇa) the opposing king, yet, O king Jagadēkavīra, I am able to conquer him by your majestic lustre—the dignified speech thus made by him was proved true in a moment in the war with king Raṇasinga. We who had been consumed with a longing to embrace the neck of this hero in many battles have now obtained happiness from the water of the sharp edge of your sword. May you live to the

<sup>1</sup> The remaining three sides of this important inscription appear to have been defaced in order to engrave No. 282 (110.)

<sup>2</sup> Chāvunḍa-Rāja is likened to an elephant.



end of the age (*kalpa*), O victor over Ranarangasinga!—thus did the celestial nymphs invoke blessings on the rutting elephant (Chāvunḍa-Rāja) who transformed (hostile) kings into gods.<sup>1</sup> He at first frustrated the desire of king Chaladanka-Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty, and (then) completely gratified the desire of hosts of goblins longing to drink the blood of heroic enemies from the jewelled cups the skulls of heroes.

## 282 (110.)

*Date about A. D. 1200.*

For the Chāgada-kamba (or pillar of gifts) in front of Gommaṭa-Jinapa, the Hergaḍe Kanna, endowed with intelligence and profound virtues, an Indra in enjoyment, had a Yaksha made.

## 283.

*Date ? about A. D. 1719.*

*Mārvāḍi.*—Chitāmana-sauvara (and) Māṇakaraikara (? names of pilgrims.)

## 284.

*Date A.D. 1719.*

*Mārvāḍi.*—(On the date specified), the obeisance of Bugaḍāsā, Dharmāsā, Koṭṭasā and Sōmānikasā. (In Kannada characters) Also (of) Māṇikasā.

## 285.

*Date A.D. 1719.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Makhahīra was fruitful.

## 286.

*Date? about A.D. 1645.*

*Mārvāḍi.*—Of the Kāshṭha-sangha.

## 287.

*Date A.D. 1645.*

*Mārvāḍi.*—Of the Gōnāsā-gōtra of the Ghêrvāḷa sect of the Kāshṭha-sangha was Savadibāvu; his wife was Jāyanā; they had two sons. The first son was Sannōja; his wife Yamāra; their son the Sanghavi<sup>2</sup> . . . of Arjunaśitagrama. The second son was the Sanghavi Padaji; his wife Tānāyi; they had two sons: the first was Viṭhṭhama whose son by Kamalājā was Ēśōja; the second son

<sup>1</sup> That is, sent them to heaven.

<sup>2</sup> A man who takes people on a pilgrimage at his own expense.

was Gēsāji. (On the date specified), these made obeisance. Also Hirāsā Dharamāsā of Mādagaḍa.

## 288.

*Date A.D. 1651.*

*Mārvāḍi.*—(On the date specified), Jagasa . . . and his brother, the pious Gonasā Samasanī, [came on a pilgrimage].

## 289.

*Date A.D. 1651.*

*Mārvāḍi.*—(On the date specified), Jīnāsā's son Jitadāsa [came on a pilgrimage].

## 290.

*Date A.D. 1651.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Aḷisā was fruitful.

## 291.

*Date A.D. 1655.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Sānasā and Hirāsā of Mādavagaḍa, sons of Dharamāsā and Īrāyī and grandsons of Hirāsā and Ghumāyī of the Kāshṭha-sangha, and of Sātapadamā of Vashṭagaḍa, was fruitful. Also the pilgrimage of Mātāyī.

## 292.

*Date A.D. 1655.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Taḷichī Māramā, Kālāvā Māramā, Jivāmā, Jivājī, . . . Jivānadi, Jāmakhēḍakarasātā and Tīmākara.

## 293.

*Date A.D. 1751.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Daghāvusā (and) Māntikasā was fruitful.

## 294.

*Date A.D. 1841.*

*Mārvāḍi.*—In the given year? Surajana was fruitful.

## 295.

*Date A.D. 1831.*

*Mārvāḍi.*—(On the date specified), a fruitful pilgrimage was made.

## 296.

*Date about A.D. 1750.*

*Mārvāḍi.*—Śupujīśa Nēmāji, Sāmaji, (and) Sarata Yôgôyi [came on a pilgrimage].

## 297.

*Date A.D. 1718.*

*Mārvāḍi.*—(On the date specified), Dēmāsā, Mānikasā (and) Gavila . . . [came on a pilgrimage]. (In Kannaḍa characters) Dēmāsā . . . .

## 298.

*Date A.D. 1661.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Pilāsā, Hirāsā and Rāmāsā, sons of Lashasā of the Pitalā-gôtra and Kāshṭha-sangha, was fruitful.

## 299.

*Date about A.D. 1700.*

*Mārvāḍi.*—Brahmarangasāgara-panḍita and Jasavanta (names of visitors).

## 300.

*Date about A.D. 1700.*

*Mārvāḍi.*—Gôvinda's ? mother Gangâyī (name of a visitor).

## 301.

*Date A.D. 1661.*

*Mārvāḍi.*—(On the date specified), Panḍita of the Kāshṭha-sangha [came on a pilgrimage].

## 302.

*Date A.D. 1646.*

*Mārvāḍi.*—(On the date specified), Trichhaka, son of . . . . , and . . . . [came on a pilgrimage].

## 303.

*Date about A.D. 1650.*

*Mārvāḍi.*—The penance of Ambāji and Janmāji.

## 304.

*Date about A. D. 1650.*

*Mārvāḍi.*—(On the day specified), the pilgrimage of Peḍeka . . . . was fruitful,



## 305.

*Date? A.D. 1645<sup>1</sup>.*

*Mārvāḍi.*—(On the date specified), the pilgrimage of Dhāvāra . . . , son of Māchā . . . , was fruitful.

## 306.

*Date A.D. 1645.*

*Mārvāḍi.*—(On the date specified), Nēmāsā, Sēmāyī, Jivāyī (and) Bhivajhā [came on a pilgrimage].

## 307.

*Date about 1650.*

*Mārvāḍi.*—Jivā-sangavi<sup>2</sup>, Aḍu-sangavi (and) Chāgôgāsā (names of visitors).

## 308.

*Date about 1650.*

*Mārvāḍi.*—? Brahma Śāpasāji (and)? Brahma Ratnasāgara (names of visitors).

## 309.

*Date about 1650.*

*Mārvāḍi.*—(The pilgrimage of) Gôvinda of Guḍaghaṭipura and Savaḍi of Jivāpêṭ was fruitful.

## 310.

*Date A.D. 1645<sup>3</sup>.*

(On the date specified), Jinapa of the Valabha-gôtra, son of Surapa-Nagapa . . . of Kamalapara, Surapa (and) Chikhanada-seṭi [visited the god].

## 311.

*Date about A.D. 1350.*

Hāleja's Masaneya, the champion over those who having fastened let loose, the husband of the wife of ? Oḍeyar, the pot of intoxication of Bôya-seṭṭi.

## 312. (116)

*Date A.D. 1680.*

(On the date specified), Banadāmbike, the virtuous wife of Nāgappaiya,

<sup>1</sup> The date given is Samvat 1566 corresponding to Pārthiva. But Pārthiva = Samvat 1583. Śaka 1568 = Pārthiva. May Samvat be a mistake for Śaka?

<sup>2</sup> See page 127, note 2. The figure 135 prefixed to the first two names represents perhaps the number of pilgrims taken.

<sup>3</sup> The Śaka date given as corresponding to Pārthiva is 1562. But Pārthiva = Śaka 1568.

younger brother of Siddappaiya who was the son of Venkappaiya, younger brother of Vāṅka Honnappaiya, who was the son of the Dēśa-kulakaraṇi of the Munigunda-sīme, came and visited the god. May there be prosperity.

On the same date Bhisṭappa, husband's brother of Nāgavva, the virtuous wife of Dānappa-setṭi who was the son of Jidagappa Nāgappa of Māḍigūr, visited the god along with Śrutasāgara-varṇi.

### 313. (118)

*Date A.D. 1648.*

*Mārvāḍi.*—Obeisance to the Siddhas. Gōmaṭasvāmi. Ādiśvara. . . . . (On the date specified), Chārūkīrti-paṇḍita, Dharamachandra and . . . . . (set up) the image of the Twenty-four Tīrthankaras. (Then follow names of a few more persons who apparently took part in the ceremony. These are) . . . . .  
. . . the Gēravāḷa Jināsā of the Yavare-gōtra, Dhivāsā's son Sadāvanasā, Jhābūsā, Lāmāsā's son Tākāsā, Manāsā, Sātasā of Kamulapūr, Bhāsasā, . . . . .

### 314.

*Date about A.D. 1200.*

The sound of Jinavarma's *kankhari*<sup>1</sup> produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock.

### 315.

*Date about A.D. 1200:*

A lay disciple of Māṇikyadēva of Kolipāke, Jinavarma-jōgi, the great *kankhari* expert. Obeisance to Ādinātha of Moramūr.

### 316.

*Date about A.D. 950.*

The illustrious sculptor Bidiga, . . . . . of the mint, a? dog (in attacking) the body of those who touch . . . . .

### 317.

*Date about A. D. 950.*

Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers, a Bhīma to liars, warrior of his sister's husband.

<sup>1</sup> Apparently a musical instrument.

**318 (120).***Date? about A. D. 1217<sup>1</sup>.*

Kede Sankhara-nâyaka, son of the heroic Vira-Pallavarâya of Arakere, shot at  
the . . . . . hill . . . . . Bellugola.

**319.***Date? A. D. 1246.*

Be it well. (On the date specified), Maleyâla Appâdi-nâyaka, younger brother  
of Komaracha-nâyaka, standing here, shot at Chikka-beṭṭa (or the smaller hill).

**320.***Date about A. D. 1650.*

The limit for wet land is 40 *ka* (*kambhas*).

**321 (121).***Date? A. D. 1679.*

(On the day specified), the Brahmadêva *manṭapa* or hall was the gift of Ran-  
gaiya, younger brother of Giri-gauḍa of Hirisâli.

**322.***Date about A. D. 1300.*

Vijayadhavaḷa<sup>2</sup>.

**323.***Date about A. D. 1300.*

Jayadhavaḷa<sup>3</sup>.

**324.***Date A. D. 1652.*

*Mârvâdi*.--(On the date specified), the pilgrimage of? . . . . . Paṇḍava-  
gôkesvâ and Sasnôji was fruitful.

**325.***Date about A. D. 1650.*

. . . . . of Mâni Virabadra, ? Paṇḍarada, . . . . . Bairava

<sup>1</sup> Cp. Nos. 170 and 171.

<sup>2</sup> Probably the name of some old Jaina work.

<sup>3</sup> The name of a commentary written in A. D. 836 on the *Tatvârtha-sûtra*.



## 326 (122).

*Date about A. D. 1200.*

Be it well. Nāgadēva-Heggaḍe, son of Bammadēva-Heggaḍe who was a lay disciple of the celebrated emperor of *saiiddhāntikas*, of a fame encircling the three worlds, a sun in the firmament of the Koṇḍakunda line, the illustrious Nayakirti-siddhānta-chakravarti, having caused to be constructed a tank under the name of Nāgasamudra and having caused to be planted a garden, the disciples of Nayakirti-siddhānta-chakravarti, nāmely, Bhānukīrti-siddhānta-dēva, Prabhāchandrādēva, Bhaṭṭāarakadēva and Nēmichandra-panḍita-dēva granted with a *śāsana* (or deed) to Nāgadēva-Heggaḍe, in the presence of Bāḷachandrādēva, with exemption from all imposts, to be enjoyed by his sons and grandsons, that garden, wet land and Avarehālu with the condition that he should pay 4 *gadyāṇas* every year. The gift was made to provide for the eight kinds of worship of Gommaṭadēva.

476.<sup>1</sup>

*Date about A. D. 1850.*

Obeisance to the Siddhas. May Gōmaṭēṣa be propitious. Presented by Mātappā (of) Hubballi in memory of Dharaṇappāstūja (of) Hubballi.

## 477.

*Date about A. D. 1300.*

The epitaph of Ra . . yi, daughter of Malli-seṭṭi.

## 478.

*Date about A. D. 1650.*

This inscription is too much defaced to make any sense out of it. It appears to record some gift by Kecha-gauḍa and others.

## 479.

*Date about A. D. 1400.*

Paṇḍitayya (name of a visitor or engraver).

495.<sup>1</sup>

*Date ? A. D. 1311.*

(On the day specified), Pāyi-seṭṭi, son of Nāgi-seṭṭi of Kaleha, a most pious Jaina known as *samyaktva-chūḍāmaṇi* (crest-jewel of firm faith in Jainism), and a

<sup>1</sup> See page 80, note 1.

disciple of Abhinava-Paṇḍitāchārya of the Koṇḍakundānvaya of the Pustakagachchha of the Dēsi-gaṇa of the Mūla-sangha, meditating on the feet of Jinēśvara, attained the blessed state by happy *samādhi* as a result of having offered the *champaka* tree for the worship of Gummaṭaṇātha-svāmi.

496.

*Date ? A. D. 1440.*

Be it well. (On the date specified), Jinasēna-bhaṭṭāraka-paṭṭāchārya and the people of Kollāpura, along with the *saṅgha*, visited the god. . . . .

497.

*Date ? A. D. 1407.*

(On the date specified), six persons, including Ōjakula . . . la-seṭṭi, Padmāvati and others, seem to have visited the god.

498.

*Date ? A. D. 1407.*

(On the date specified), Seṭṭi Brammaya-seṭṭi, son of Seṭṭi Nēmaṇa-seṭṭi who was the son-in-law of Kiriya Kālana-seṭṭi, . . . . in front of the feet of Gommaṭaṇātha.

499.

*Date ? A. D. 1400.*

This inscription is too much defaced to make anything out of it except the cyclic year Vikrama.

#### INSCRIPTIONS AT THE VILLAGE.

327 (124).

*Date A. D. 1181.*

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,— shone for ever the family of the Hoysala kings resembling the ocean.

In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. His modesty rejoicing the wise, his great prowess terrifying the hostile army, the acquirer of pure fame, king Vinayāditya shone making his name really significant. His wife, an equal of the *mantra-dēvate* (deity invoked by a *mantra* or charm) of Cupid, an abode of good disposition and qualities, accomplished in all arts, was Keḷeyabarasi by name. To that pair was born a son, as to Śachi and the king of gods (Indra) was formerly born Jayanta, the king Eṇeyanga, of a mind free from sorrow. He, a resolute valiant hero, the right arm of the Chālukya king, a thunderbolt in splitting the lofty mountains the assemblage of formidable kings, a rain-cloud to the crops the bards, made the world white by the splendour of his rising fame which was bright like the white lotus, the celestial elephant, the autumnal cloud, the moon and the *kunda* flower. The wife of the ornament of kings, Eṇeyanga, celebrated as the lord of the earth, was the abode of beauty, abounding in virtuous qualities, Êchala-Dēvi: are there any so fortunate as she? To those two, thus celebrated, were born sons who were indeed famous in the whole earth by their names Ballāḷa, Viṣṇu-nṛipālaka and Udayāditya. Though mediocre (*otherwise* the middle one) among them, the sole abode of excellent qualities, crest-jewel of kings, a sun to the lotuses the Yādavas, Viṣṇu-bhūpālaka became the greatest in the world by the prowess of his arm which easily extended to the eastern and western oceans. The strongest forts of his enemies, (such as) the celebrated Kōyatūr, Taḷavanapura and Rāyarāyapura, were burnt in the growing flames of Viṣṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma. As Lakshmīdēvi to the glorious Viṣṇu with the Garuḍa crest, so indeed did Lakshmā-Dēvi, with a face like the bright moon, attain celebrity as the chief wife to Viṣṇu.

To them was born a son, endowed, like Cupid, with beauty of limbs capable of captivating the hearts of women, but without bearing the name Atanu (bodyless) and without taking pride in shooting at women, the matchless king Narasimha, the vanquisher of heroes in battle by shooting at them. Why many words? To him who came and had audience (*i.e.*, who submitted) this Narasimha was an ocean of nectar, (but) to him who spoke bold words through arrogance,—what was he like you say?—he was like the ocean which comes bursting its bounds at the time of the destruction of the world, like Yama, like the angry Kuḷika, like the destructive fire at the end of the world, like the thunderbolt, like the lion, like the fiery eye of Śiva. His other half: the giver of unequalled happiness to king Narasimha,



the soft-footed lady Êchala-Dêvi alone obtained fame in the earth as being fully worthy of the position of crowned queen. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Êchala-Dêvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. A lion to the elephants the hostile kings, a full moon to the assemblage of lotuses the hostile kings, a violent wind in dispersing the collection of clouds the group of hostile kings, a thunderbolt to the mountains the hostile kings, a sun in destroying the mass of darkness the hostile kings, the destructive fire at the end of the world to hostile kings—was born Vira-Ballāla-Dêva. When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāla-Dêva of matchless strength caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chôla dropped his clothes. When in the pride of his arm Oḍeyarasa was with great fury determined to fight, king Ballāla marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Pāṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmadêva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍalêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârāvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍya family, terrible to warriors, hunter of *maṇḍalīkas*, plunderer of the Chôla capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalīkas*, fierce in war, champion over the Malapas, Śanivārasiddhi, Giridurga-malla, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Talakāḍu Kongu Nangali Nōlambavāḍi Banavase and Hānungal, Bhujabāla-Vira-Ganga-pratāpa-Hoysāla-vira-Ballāla-Dêva was ruling the southern territory in peace and wisdom, punishing the wicked and protecting the good—his servant: his god Hara, his lord king Vira-Ballāla-Dêva of valiant bar-like arm, his father Śambhu-dêva of excellent pure conduct, his mother the world-renowned Akkavve, a celestial jewel to the good and the friendly,—when this is said, can the group of great ministers of the Kali age compare in the least with Chandramauli-prabhu? Faithful to his lord, an eminent statesman, an abode of high glory, a lion to the rutting elephants hostile ministers, the celebrated Chandramauli of great learning became minister to

the famous king Ballāḥa-Dēva as (formerly) the glorious Bṛihaspati became chief minister to Indra. A sun to the lotus the excellent (science of) logic, a moon to the ocean Bharata-śāstra, a basin for water around the creeper high class literature, learned in various arts, an ornament of the Dvija race, worthy to be praised by all, a birthplace of goodness, the celebrated minister Chandramauḷi of steady counsel and rising fame shone on the earth. His other half: resplendent with the waves her firm arms, adorned with the blown lotus her face, charming with the fish her eyes, possessed of the great whirlpool her navel, filled with the holy water her beauty, is not this spotless Âchiyakka, wife of Chandramauḷi, worthy to be praised by the people of the (whole) world, the worshipful Gangādēvi (the river Ganges) herself? Be it well. To describe the descent of the senior Herggaḍiti Âchala-dēvi who was pre-eminent for her unstinting gifts of the four kinds<sup>1</sup>, and whose head was purified by the fragrant water of the bath of the venerable Arhat-paramêśvara whose pair of lotus feet united with the garlands on the crowns of ever bowing gods:—

A respectable man of Māsavāḍi-nāḍu, a pure and most excellent *śrāvaka* (Jaina lay worshipper), of great fame that whitened the group of elephants at the points of the compass, the chief Śiveya-nāyaka shone on the earth. Are there any women equal to his wife Chandavve, honored by all, the lustre of whose fame, bright like the white lotus, the moon and the autumnal cloud, made the (whole) earth white? Their son: a bee falling at the lotus feet of Jinapati, a Cupid to all women, a treasury of modesty, unequalled in all the earth, this Baminadēva-heggaḍe acquired fame. His brother: free from sin, of pure conduct, gratifier of the group of all suppliants by his liberality, the strong-minded Bāveya-nāyaka surpassed the celestial tree on earth. His sister: with a face like the lotus, firm breasts, eyes like those of deer, a voice like that of an amorous cuckoo, a gait like that of a lordly elephant in rut and a slender waist, Kālavve was (indeed) a mine of beauty on earth. Her sister: dear to the heart of the mine of virtues Hemuāḍi-dēva, the world-renowned ruler of Māsavāḍi, possessed of great good fortune, resplendent with a fame bright like the Ganges, the moon, Kailāsa, a pearl necklace and the autumnal cloud, Âchala-dēvi acquired celebrity in all the world. Her brother: a celestial tree to men of great learning, profound like the pure ocean, a sun in dispelling the mass of dreadful darkness the group of arrogant rival *nāyakas* or chiefs, husband of the lovely lady fame white like the autumnal cloud, a mine of great courage and valour, Sōvaṇa-nāyaka was renowned in the earth. The virtuous Bāchavve was celebrated in all the earth so that it was stated of her that in excellent qualities she was equal to Pārvati, Gangā, Sitā and Attimabbe. Their son: a Garuḍa to the serpent the hostile army, associated with high fame, a bee at the pollen of the lotuses the feet of Jinēndra, highly generous, with the assemblage

<sup>1</sup> Food, shelter, medicine and learning.



of these his good qualities shone on earth the *daṇḍanāyaka* of the *dēsi* (? merchants), gratifier of the desire of the (people of the) earth, Bammeya-nāyaka, protector of all the poor and the helpless. His wife: to the chief Malli-seṭṭi and to Māchaveseṭṭikavve distinguished for her perfect conduct was born on this earth the lotus-eyed virtuous woman Dōchavve, who vanquished the wife of Cupid (Rati) by her perfect beauty and whitened the points of the compass by her fame brilliant like the pearl and the moon. Bammeya-nāyaka's younger brother: of a form like that of Cupid, supporter of a fame bright like a pearl necklace and the milk ocean, the brave Māra of a pure conduct devoid of all blemish obtained renown on the earth. His sister: deer-eyed, lotus-faced, of large hips, charming with well-developed breasts, with lips ruddy like the *bimba* fruit, cuckoo-voiced, of fragrant breath, of a trembling slender waist, with hair black like a row of bees, of a gait like that of a swan, with a neck resembling a conch,—Āchala-dēvi ridicules the wife of Cupid (Rati) by her beauty. Her sister: moon-faced, deer-eyed, firm like the Mandara mountain, of high breasts, charming with hair black like a collection of bees,—Chendavve was honored in all the earth. Her younger brother was Kāma who was charming with fame bright like a pearl necklace, Hara's smile, the moon, Kailāsa, alum, the conch, white lotus, milk, the celestial Ganges, and the autumnal cloud.

As to Siri and Viṣṇu was formerly born Cupid, as to Śaṃbhu and Pārvati Śaṇmukha became a son, so to this world-renowned chief Chandramauḷi and Āchiyakka was now born the virtuous Sōma of great glory and endless merit. A dear lover of the lady fortune, an ear-ornament of the lady victory, master of the heart of the charming lady speech, lord of fame white like due, silver and the milk ocean, a Rēvanta in riding furious unmanageable horses, a charming Cupid to lovely women,—Sōma shone on earth. Her supreme god the glorious lord Jina, the abode of unending happiness, her guru the famous lord of ascetics Nayakīrti, emperor of philosophers, her husband the world-renowned minister Chandramauḷi,—when this is said, who an earth can equal this Āchala-dēvi of rising fame bright like the moon? A devotee of the lotus feet of the sage Bālachandra who was the chief of the distinguished disciples of the famous lord of ascetics the worshipful Nayakīrti, illuminer of the circle of the points of the compass with her fame, the firm-minded Āchala-dēvi speedily caused to be made, with great devotion, a fine temple for the lord of Jinas Pārśvanātha at the holy place Belgoḷa. In the line of her guru (which was) the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha: the son of the celebrated Guṇachandra-siddhānta-dēva, possessor of soul-knowledge, a thunderbolt to the mountains the hostile creeds, shone the energetic lord of sages Nayakīrti-siddhānta-dēva. An autumnal moon in causing to swell the ocean of excellent philosophy, illuminer of the circle of the whole earth with his fame brilliant like silver and a pearl necklace, a wind to the collection of clouds the cluster of the irresistible arrows of Cupid, a sun to the



assemblage of lotuses the blessed, this lord of sages Nayakirtidēva obtained renown. His disciples : the lord of sages Bhānukirti, an excellent *saidhāntika*, the illustrious Prābhāchandrādēva, the king of sages Māghanandi, praised by all, the lord of ascetics Padmanandi, the lord of sages Nēmichandra, praised by the world, acquired celebrity, all being ever the worshippers of the lotus feet of this sage Nayakirtidēva. A lion to the elephant Cupid, a bee falling at the resplendent lotus feet of the renowned lord of ascetics the illustrious Nayakirti, emperor of good conduct, having the pair of his feet worshipped by the garland (or cluster) of rays of the gems on the crowns of kings, possessor of soul-knowledge, the firm-minded lord of sages Bālachandra became the lord of the delicate lady penance. Gauri, after practising austerities, obtained, indeed, union with Chandramauli (Śiva); say, what charm is there in this for women (to be proud of)? After the incessant practice of severe austerities in many births did, indeed, Chandramauli obtain union with the profound Âchale; this said, who else was fortunate like her to possess such charm?

(On the date specified), on the petition of the virtuous chief Chandramauli, the generous king Vira-Ballāla granted, for the worship of the god Pārśva set up at the holy place Belgoḷa by Chandramauli's noble wife the fawn-eyed Âchala-dēvi, Bamineyanahalli to continue for as long as the earth and ocean endure. And that gift made by the above-mentioned king, Âchale, worshipping the two feet of the king of sages Bālachandra, presented for the lord of Jinas so that her fame extended as far as the four oceans. These are the boundaries of the village thus granted with pouring of water. (Here follow details of boundaries). Further grants made were Chāmagatṭa (boundaries given) near the tank of Bekka, which had been purchased from Bāchana, younger brother of the accountant Kēsiyana; the garden below Hiriya-Jakkiyabbe's tank, Kētangere, the garden below the bund of Gangasamudra, and 20 shops in front of the *basadi*<sup>1</sup>. The *nānādēsi*, the *nādu* and the *nagara* granted these dues for the eight kinds of worship of the god:—for a bullock-load of grain 1 *balla*, of arecanut 1 *hāga*, of black pepper 1 *hāga*, of turmeric 1 *hāga*; for a bundle of cotton 1 *hāga*, of women's cloths 1 *visa* for each *hon*; for a bullock-load of betel leaves 600. (Then follow three usual imprecatory verses.) Good fortune.

328 (125).

Date A.D. 1446.

(On the date specified), the abode of valour, the matchless Dēva-Rāt, alas! met with his death. How can the course of Yama be stopped?

<sup>1</sup> See page 19, note 1.

**329** (126).*Date A.D. 1404.*

(On the date<sup>1</sup> specified), Harihara-Rāya went to the abode of gods.

**330** (127).*Date A.D. 1446.*

(This is merely a repetition of a portion of No. 328.)

**331.***Date A.D. 1181.*

In the Koṇḍakunda line of the Pustaka-gachchha of the Dêsi-gaṇa of the Mûla-sangha shines the lord of sages Nayakirti, an emperor of philosophy. Devoted to the lotus feet of the greatest of his disciples the lord of sages Bâla-chandra, consort of the minister Chandramauli praised in all the earth, this Âchambâ, who filled the three worlds with the cluster of blossoms of her fame resembling Kailâsa, a pearl necklace and Śiva's smile, caused the Jina temple to be made with devotion and pleasure.

**332.***Date about A.D. 1700.*

*Mârvâḍi*.— . . . maghadêva, . . . . . tâtirâva, [presented or set up the image].

**333** (128).*Date? A.D. 1206.*

Praise of the Jina-śāsana. Free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakirti, at the mere thought of whom sins departed. His disciples were Dâmanandi-traividya-dêva, Bhânukirti-siddhânta-dêva, Bâlachandra-dêva, Prabhâchandra-dêva, Mâghanandi-bhaṭṭâraka-dêva, the *mantravâḍi* (enchanter) Padmanandi-dêva and Nêmichandra-panḍita-dêva; and their disciple was Nayakirti-dêva. Born in the eminent line of Khaṇḍali and Mûlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels,<sup>2</sup> the merchants residing at the holy place Belguḷa acquired celebrity on earth. To all the merchants of Gommatapura Nayakirti-dêva gave in the presence of the senior *mânikyabhaṇḍâri* Râmadêva-nâyaka, minister of Sômêśvara-dêva who was the son of the

<sup>1</sup> The same date is also given in *Epi. Car.*, VIII. Tirthahalli 129.

<sup>2</sup> See page 33, note 1.

pratâpa-chakravarti Vira-Ballâla-Dêva, a charter as follows:—For house-tax at Gommatâpura, beginning from the year Akshaya and for as long as the moon, sun and stars endure, the residents shall pay eight *hanas* (once for all) as the capital on which one *hana* can be realised (as interest), and live in peace. This includes the mills of oilmen. In case the imposts *nyâya*, *anyâya* and *maḷa-braya* of the palace come to be levied, the *âchârya* of the place shall himself pay and settle the matter: it is no concern of the residents. Those who violate the terms of this charter are destroyers of Dharma-sthala. If among the merchants of this holy place one or two, posing as leaders, teach the *âchârya* deceit and, causing confusion by taking one thing for another, encourage him to covet a *hâga* and a *bêle* and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanjigas, ? gamblers (*nettagayaru*), perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *âchârya* and the wicked. If without the consent of the merchants one or two leaders enter into the *âchârya*'s house or the palace, they are traitors to the creed. With regard to privileges, former usage shall be followed. Those who destroy this usage shall incur the sin of having slaughtered tawny cows and Brâhmins on the banks of the Ganges. (Usual final verse).

### 334 (129).

Date A.D. 1282.

It is stated that . . . . . of the Balâtkâra-gaṇa of this Mûla-sangha . . the author of the sacred treatise named Śâstra-sâra. Praise of the Jina-śâsana. Obeisance to the clear manifestation of learning Kumudachandra the moonlight of whose speech gives joy to the lilies the blessed. Obeisance to the world-renowned philosopher Mâghanandi, who delights in soul-knowledge and showers joy on people who bow to him. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean.

Be it well. (On the date specified),—be it well; the possessor of all titles, *mahâ-maṇḍalâchârya*, best of the *âchâryas*, foremost of the Ingaḷêśvara-Dêsiya-gaṇa of the Mûla-sangha, the royal guru Nêmichandra-panḍita-dêva's disciple Bâlachandra-dêva, and all the jewel merchants (*mânikiya-nagarangal*) of incalculable merit of the holy place Beluḡuḷa, who were the foremost of the Balâtkâra-gaṇa and dear lay



disciples of the *mahā-maṇḍalāchārya*, best of the *āchāryas*, royal guru of the Hoysala king, the emperor of philosophers Māghanandi, made a grant of wet land which the merchants had? purchased from Bālachandra-dēva, in addition to the former grants of a garden and six *salages* of wet land below Eḍavallagere situated within the field boundary of Rācheyanahalli, in order to provide for offerings of rice for the god Ādi of the Nakhara-Jinālaya. (Then follow details of boundaries of the land granted).

### 335 (130).

*Date A. D. 1195.*

Praise of the Jina-śāsana. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lākshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean. In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. King Vinayāditya's son was king Eṇeyanga; his son the glorious king Vishṇu; his son this king Narasimha. His son: When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāla-Dēva of matchless strength caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gūjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chōla dropped his clothes. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmadēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chōla capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer with ease of various hill forts of all countries including

Talakāḍu Kongu Nangali Noṇambavāḍi Banavase Hānungal Lokiguṇḍi Kuminaṭa and Erambarage, Bhujabala-Vira-Ganga-pratāpa-chakravarti Hoysala-vira-Ballāla-Dēva was ruling the whole earth in peace and wisdom, punishing the wicked and protecting the good:—To describe the *mahā-maṇḍalāchārya* of the holy place Belgōla, situated within the wide earth, surrounded by the moat of the four oceans and made exclusively his own by the blows of the edge of the dreadful sword held in Ballāla's hand, adorned with the lotus feet of the lord of Jinas the southern Kukkuṭēśvara, and embellished by the temples of Kamaṭha-Pārśvadēva and various other Jinas: free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traividya-dēva, Bhānukīrti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhaṭṭāraka-dēva, the *mantravāḍi* (enchanter) Padmanandi-dēva and Nēnichandra-panḍita-dēva. The lay disciple of the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravarti who was an ornament of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha: resplendent on earth was the truthful contented famous minister Nāgadēva, son of the minister Baminadēva and protector of Jina temples. His wife: Chandavve, superior to Rame (Lakshmi), born cheerfully to this virtuous chief Malli-seṭṭi, an abode of Lakshmi, who gladly bore the title of *paṭṭaṇasāmi*, and to this Māchave-Seṭṭikavve possessed of the wealth of most excellent conduct, obtained world-wide fame. Their son: as to Indra and Paulōmi was gladly born the beautiful Jayanta, so to the chief Nāgadēva, lover of fame brilliant like due and the waves of the milk ocean, and Chandavve was born this firm-minded world-praised *paṭṭaṇasāmi* named Mallidēva. The son of the renowned chief Baminadēva and Jōgavve, father of this famous *paṭṭaṇasāmi* Mallidēva and of this noble Kāmaladēvi, husband of this lotus-faced world-praised lady Chandale,—the eminent Nāgadēva shone on earth. By this Nāga, the *paṭṭaṇasvāmi* of Vira-Ballāla, were caused to be made a dancing hall and a stone pavement in front of the god Pārśva. After having caused to be made, as an act of reverence in memory of the departed Nayakīrti-siddhānta-chakravarti, a ? *mudīja*, an epitaph, and in front of the Kamaṭha-Pārśvadēva-basadi a stone pavement and a dancing hall, the possessor of spotless qualities, a devotee of the feet of the lord of ascetics Nayakīrti, the minister Nāgadēva caused the Nagara-Jinālaya, an abode of Lakshmi<sup>1</sup>, to be made. The merchants who were the protectors of that Jinālaya: born in the eminent line of Khaṇḍali and Mūlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels, the merchants residing at the holy place Belgūla acquired celebrity on earth.

<sup>1</sup> Probably Śrīnilaya was the name given to the basadi.



(On the date specified), the garden below the first bund of Edavalagere, 6 *salages* of wet land, 10 *koḷagas* of dry land below the tank in front of Uḍukar's house, 2 houses and a shop in the south of Kēti-seṭṭi's street north of the Nagara-Jinālaya, *seḍeyakki*, an oilmill, 5 *haṇas* for two houses, and 3 *haṇas* for the *maḷa-biya* of the village (were granted) to the Nagara-Jinālaya.

### 336 (131).

*Date A. D. 1279.*

Be it well. (On the date specified), the *pūjāris* or officiating priests of the Nakhara-Jinālaya, agreeing among themselves, gave a deed to all the merchants of the holy place Beḷuguḷa as follows:—When the wet and dry *dēvadāna* lands of the god Âdi of the Nakhara-Jinālaya, wherever they may be, produce crops, we will carry on the services including the eight kinds of worship and offerings of rice agreeably to the scale fixed by the merchants. If any one of our family including our descendants mortgages, sells or . . . farms these wet and dry *dēvadāna* lands, he shall be a traitor to the king and a traitor to the creed. Then follows their signature—Śrī-Gommaṭanātha.

For the daily anointing of the god Âdi of the Nakara-Jinālaya of the holy place Beḷuguḷa, Sôvaṇṇa of Huligere gave as a perpetual endowment 5 *gadyāṇas*: 1 *balla* of milk (was to be supplied) out of (the interest on) this sum.

*Date A. D. 1288.*

(On the date specified), all the jewel merchants of the holy place Beḷuguḷa and of Jinanāthapura, agreeing among themselves, gave a deed as follows:—For the repairs (of the temple) of the god Âdi of the Nagara-Jinālaya, temple vessels etc., and services, all the merchants of those two cities granted, with pouring of water, to continue for as long as the moon, sun and stars endure, ? *davaṇa* at the rate of one *gadyāṇa* for every hundred *gadyāṇas* of *davaṇa* received from either local men or foreigners, for the god Âdi. If any one denies or conceals (his income) in this matter, his race shall be childless; he shall be a traitor to the god, a traitor to the king, and a traitor to the creed. The signature of all the merchants—Śrī-Gommaṭa.

### 337.

*Date about A. D. 1410.*

Bhīmā-Dēvi, lay disciple of Paṇḍitāchārya and queen of Dēva-Rāya-mahārāya, caused (the image of) Śāntināthasvāmi to be made.

### 338.

*Date about A. D. 1410.*

Basatāyi, lay disciple of Paṇḍitadēva, caused (the image of) Vardhamāna-svāmi to be made.



## 339.

*Date about A.D. 1325.*

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūḍamaṇi, which was caused to be built by Mangāyi of Beḷugūḷa, disciple of Abhinava-Chārukīrti-paṇḍitāchārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, a crest-jewel of firm faith (in Jainism), and a crest-jewel of royal dancing girls.

## 340 (133).

*Date about A.D. 1500.*

The *gaṇḍas*, including Chenna-goṇḍa's son Nāga-goṇḍa of Beḷugūḷa-nāḍu and Kala-goṇḍa of Muttaga Honnēnahalli, who were lay disciples of Paṇḍita-dēva, granted to the basti caused to be built by Mangāyi the wet and dry lands of Doḍa-nakaṭṭe. Those who covet this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇāsi. Good fortune.

## 341 (132).

*Date about A.D. 1325.*

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūḍamaṇi, which was caused to be built by Mangāyi of Beḷugūḷa, disciple of Abhinava-Chārukīrti-paṇḍitāchārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, adorned with the ornaments firm faith (in Jainism) and many other virtues, a crest-jewel of royal dancing girls.

## 342 (134).

*Date ? A.D. 1412.*

Praise of the Jina-śāsana. Victorious at the city of Beḷugūḷa is Gummaṭeśa, a royal swan in beautifying the pond of the three worlds, a sun to the ? lotuses the blessed, over whose head abounding in shining curls swarms of bees coveting the flowers showered by the gods move about in the shape of a cluster of clouds. In the year specified, Gummaṭaṇṇa, disciple of Hiriya-Ayya of Gērasoppe, having come to the preseuce of Gummaṭanātha, repaired the stone work of Chika-basti on the smaller hill, three bastis at the north gate and the Mangāyi-basti, five bastis in all, and made a gift of food to one group.

## 343 (135).

*Date ? A. D. 1419.*

In the year specified, Śrīmati-avve of Gērasoppe and the whole assembly paid 4 *gadyāṇas*.

344 (136).

Date A.D. 1368.

Be it well. Victorious is the possessor of all titles, a great submarine fire to the ocean the Pāshaṇḍas (or heretics), original slave of the lotus feet of the king of Śrīranga,<sup>1</sup> donor of a path to the jewel hall of Viṣṇu's heaven, Rāmānuja, king of the kings of ascetics.

(On the date specified), during the time that the mahā-maṇḍalēśvara, punisher of hostile kings, champion over kings who break their word, śrī-vīra-Bukka-Rāya was ruling the earth,—dispute having arisen between the Jainas and the *bhaktas* (Vaishṇavas), the blessed people (the Jainas) of all the *nāḍus* including Āneyagondi, Hosapaṭṭana, Penugunḍe and the city of Kalleha<sup>2</sup> having made petition to Bukka-Rāya about the injustice done by the *bhaktas*,—the king, taking the hand of the Jainas and placing it in the hand of the Śrīvaishṇavas of the eighteen *nāḍus* including all the *āchāryas* of the places the chief of which are Kōvil,<sup>3</sup> Tirumale,<sup>4</sup> Perumāl-kōvil<sup>5</sup> and Tirunārāyaṇapura<sup>6</sup>; all the *samayis*; all the *sātvikas*; *mōshṭikas*<sup>7</sup>; those of the holy service, of the holy feet and of the (holy) water; the forty-eight people; the *sāvanta-bōvas*; and the Tirukula and Jāmbavakula,<sup>8</sup>—and declaring (at the same time) that there was no difference between the Vaishṇava *darśana* (or faith) and the Jaina *darśana*, (decreed as follows):—

This Jaina *darśana* is, as before, entitled to the five great musical instruments and the *kaḷaśa* (or vase). If loss or advancement should be caused to the Jaina *darśana* through the *bhaktas*, the Vaishṇavas will kindly deem it as loss or advancement caused to their (own *darśana*). The Śrīvaishṇavas will to this effect kindly set up a *śāsana* in all the bastis of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina *darśana*. The Vaishṇavas and the Jainas are one (body): they must not be viewed as different. Tātayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *haṇa* a year for every house according to the door from the Jainas throughout the whole kingdom for the

<sup>1</sup> The god Ranganātha of Śrīrangam near Trichinopoly.

<sup>2</sup> Kalya in the Māgaḍi Taluk of the Bangalore District where there is another version (Māgaḍi 18) of this inscription.

<sup>3</sup> Śrīrangam.

<sup>4</sup> Tirupati.

<sup>5</sup> Conjeevaram.

<sup>6</sup> Melkōṭe in the Seringapatam Taluk of the Mysore District.

<sup>7</sup> Apparently those who subsist on *mushṭi*, a handful of grain given as alms.

<sup>8</sup> The Holeyas and Mādigas. These are credited with having assisted Rāmānujāchārya in recovering the image of Śelvappillai of Melkōṭe from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple at Melkōṭe once a year to pay their devotions. For an account of the image and its rescue see Buchanan, I, 342.

bodyguard to be appointed by the Vaishnavas at the holy place Beḷugūḷa, appoint twenty servants as a bodyguard for the god, and with the remainder of the money have the dilapidated Jinālayas (or Jina temples) whitewashed. In this manner, for as long as the sun and moon last, will they without failure pay every year and acquire fame and merit. He who transgresses this rule shall be a traitor to the king, a traitor to the *sangha* and the *samudāya*. If an ascetic or chief of a village destroys this charity, he shall incur the sin of having slaughtered a tawny cow and a Brāhman on the bank of the Ganges. (Usual final imprecatory verse.)

Busuvi-seṭṭi, the good son of Harvi-seṭṭi of Kalleha,<sup>1</sup> having made petition to Bukka-Rāya, sent for Tātayya of Tirumale and had (? the *śāsana*) renovated<sup>2</sup>. And both the *samayas* (creeds) uniting bestowed the dignity of Sangha-nāyaka on Busuvi-seṭṭi.

### 345 (137).

*Date about A.D. 1159.*

(Lines 1-21 of this inscription are identical with lines 1-24 of No. 327. They take us down to "like the fiery eye of Śiva" in the description of king Nārasimha I.)

A rain-cloud to the mass of flames of the forest fire the rising pride of enemies, a wide-spread violent storm to the group of lamps the hostile kings, a Garuḍa to the assemblage of serpents the enemies, an elephant to the collection of lotuses the hostile kings, a great thunderbolt to the mountains the enemies, a lion to the rutting elephants the hostile kings,—was Nṛsiṃha. Be it well. When the mahā-maṇḍalêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chōḷa capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Talakāḍu Kōngu Nangali Nolaṃbavāḍi Banavase and Hānungal, Bhujabaḷa-Vira-Ganga-pratāpa-Hoysaḷa-Nārasimha-Dēva was ruling the empire of the south in peace and wisdom, punishing the wicked and protecting the good—a servant of his father king Viṣṇu: To that celebrated king Nārasimha, as Brīhaspati to Indra, was the general Huḷḷa the honorable minister who suitably managed his affairs. The blameless Yaksha-rāja, an ornament of the Vāji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings,

<sup>1</sup> See page 146, note 2.

<sup>2</sup> This probably refers to the setting up of another version of the inscription at Kalleha.



Nārasinga, his lord,—how great was Huḷḷapa? Which mortal can equal Pulla who excels the earth in weight, surpasses the ocean in profundity, rivals Mandara in loftiness, is superior to the celestial tree in extraordinary liberality, and is deeply intent on worshipping the lotus feet of Jinēndra? Served by the host of gods (*otherwise* learned men), following the policy pointed out by the advice of Brīhaspati (*otherwise* his guru or spiritual preceptor), destroying the proud enemy Baḷa (*otherwise* the army of proud enemies), rejoicing in assemblies for Jina worship,—bearing (thus) the greatness of Indra, the general and treasurer Huḷḷama, resplendent with great glory, flourished on earth. With all (others), incessant slaughter of living creatures was pastime, uttering lies cleverness of speech, constant seizing of others' property valour, intercourse with others' wives blessedness, inordinate desire intelligence;—who can (then) equal Huḷḷa who protects the jewels religious observances with the guards his good character? If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya<sup>1</sup>, the excellent minister of king Rāchamalla; after him, only Gangana, praised by the learned, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nṛsiṃha-Dēva. If any other had such (claim), why not name him? When it is said that the knower of the meaning of the *āgamas* enunciated by Jina, abandoner of all the external world, intent on unparalleled pure meditation, devoid of ignorance, the world-teacher Kukkuṭāsana-Maladhāridēva was himself his *vrataguru*, who can equal the general Huḷḷa-Rāja in meritoriousness?

Delighting in restorations of Jina temples, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in devotion to the praise of Jina's feet, in hearing holy *purāṇas* of Jina, the general Huḷḷa, praised by the blessed, passes his time thus every day. The strong-minded Huḷḷa renovated beautifully Uppatṭāyta's great Jina temple at Bankāpura, which had gone to complete ruin. Moreover in the same place—the completely ruined Jina temple of one formerly known on earth as Kaliviṭṭa<sup>2</sup> owing to his heroism and lewdness, the firm-minded Huḷḷa, a hero in making gifts and a paramour in union with the lady supreme bliss, caused to be rebuilt as high as Kailāsa. The general Huḷḷa, the sole abode of religious merit, in order that unfailing gifts might with ease be made for as long as the earth and the ocean endure to the assembly of twenty-four Jaina sages in the great holy place Kopana, lovingly granted amidst the plaudits of the whole world *vrittis* which after paying much gold he had purchased from the residents of that holy place. The general Huḷḷa, favorite of fortune, caused to be erected a splendid Jina temple, from the base to the pinnacle, so as to stand to the end of time, in the original holy place of Kellangere, formerly founded by the Gangas and praised

<sup>1</sup> Chāmunḍa-Rāya.

<sup>2</sup> A *mahā sāmanta* Kaliviṭṭa of the Chellakētana family, who was the governor of the Banavāsi province, is mentioned as a feudatory of the Rāshtrakūṭa king Krishna III in an inscription of A. D. 945. Fleet's *Kanarese Dynasties*, 420.

by the (whole) world, of which by lapse of time only the name remained. Desirous of the five *kalyāṇas*<sup>1</sup>, the skilful general Huḷḷa, firm as Mēru, caused to be built five great *vasatis* (Jina temples) in Kellangere. Who is able to extol adequately all the qualities possessed by the general Huḷḷa? Is there any one capable of determining the quantity of all the water in the ocean by measuring it with a *baḷla*<sup>2</sup>? Possessed of active good qualities, praised by all the blessed, entertaining no doubt about the meaning of Jina's sayings, of a fame white like the water-lily, the *kunda* flower and the swan, the general Huḷḷa caused indeed to be built in this excellent holy place Belgūḷa, praised by the world, this temple of Chaturvimsati (twenty-four)-Tīrthakaras. The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tīrthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa.

Be it well. To describe Nayakīrti-siddhānta-dēva, disciple of Guṇachandra-siddhānta-dēva, an ornament of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha: Free from fear and ignorance, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. On his return from the conquest of the regions, seeing with great regard the Jinas Gommatā and Pārśvanātha and this temple of Chaturvimsati images, the fearless matchless hero king Nārasimha gladly granted for them with obeisance the village Savaṇēru so as to continue till the advent of another *kalpa*. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravartī its *āchārya*, the ocean of good qualities, praised by the world, the gentle general Huḷḷa fittingly made over to this Jina temple the lovely village named Savaṇēru which he had obtained from king Nārasimha, for as long as the ocean, the sun, the moon and the globe of the earth endure. (Then follow boundaries of the village). The money obtained from this place the *āchārya* of the place shall utilise for the repairs of the *basadis* of this *sthāna*, for the worship and enjoyments of the god, for the servants of the *basadi*, and for gifts of food to the assembly of ascetics. The excellent man who in his time scrupulously protects this (charity) will certainly obtain pure merit and fame; and he who cherishes the wicked thought of destroying this will suffer deep endless (*stops here*).

<sup>1</sup> See page 70, note 1.

<sup>2</sup> A measure of two seers.



## 346 (137).

*Date about A. D. 1165.*

May the birthless Supârśvadêva, honored by the world, grant to the minister Hullâ-Râja and his wife Padmâvati long life and increase of prosperity and glory. With the golden lotus her lovely face, with the blue lotuses her eyes, with the lustre the brightness of her pure body, with the pair of the Chakravâka birds her breasts, shines Padmaladêvi, the abode of good fortune and perpetual propitiousness, like a lake of lotuses, the abode of Lakshmi and constant limpidness, in which sports the swan the mind of Hullâ-Râja. Fickleness only in her eyes, leanness only in her waist, great redness only in her feet, lips and beautiful hands, hardness only in her breasts, blackness only in her hair, laziness only in her gait; and not in her heart—when this is said, which women can compare with the jewel of women Padmâvati in beauty, character and virtues? Lovely with spreading fame (resembling) the lord of serpents, the milk ocean, the silver mountain (Kailâsa), a white parasol, the Ganges, Śiva's smile, the elephant Airâvata, alum, a bull, a white cloud, due, a pearl necklace, Indra, a white lotus, Balarâma, Sarasvati, a conch, a swan, the moon and the *kunda* flowers; praised by learned men, was the lord of ascetics Bhânukîrti. The general Hullapa, praised by the earth, gave, with pouring of water, the village Savaṇṇeru to the lord of ascetics Bhânukîrti, son of the lord of sages Nayakîrti.

## 347 (137b).

*Date A. D. 1278.*

Be it well. (On the date specified), for the daily anointment of Dêvaravallabhadêva of Bhaṇḍâriy-ayya's basadi, the *mahâ-maṇḍalâchârya* Udayachandra-dêva's disciple Munichandradêva and others granted, as a perpetual endowment, certain sums of money. (Then follows a list of names and amounts.)

*Date A. D. 1296.*

(On the date specified), the assemblies of the Mûla-sangha, consisting of *mahâ-maṇḍalâchâryas* and *râja-gurus*, having remitted (certain taxes), saying "We will not take any of these—*khâṇa*, *abhyâgati*, *kaṭaka-sêse*, *basadi* and *manakshata*<sup>1</sup>, or any others, in respect of the *dêvadâna* wet and dry lands of the gods Gominaṭadêva, Kamathâ-Pârśvadêva, and Dêvaravallabhadêva of Bhaṇḍâryayya's basadi, or (of the gods) of other basadis", all the jewel merchants of the holy place Beḷuguḷa, the *gaḍḍu-prajegaḷ* of? Kabbâhunâtha-Aruvaṇa, and others granted, for the enjoyments of Dêvaravallabhadêva, the five *gadyâṇas* which Śambhudêva was unjustly levying as *mala-braya*<sup>2</sup> from that god's (village) Hâḍuvarahalli, as also the eight rights of possession together with the minor taxes, if any, of that village.

<sup>1</sup> All the five are names of taxes.

<sup>2</sup> A tax.



## 348.

*Date about A. D. 1250.*

This inscription is mostly worn. It seems to give the spiritual succession of a number of Jaina teachers. The names that can be made out are Abhayanandi, Guṇachandra and *Madhyāhṇakalpavṛksha* Vāsṇpūjya.<sup>1</sup>

## 349 (138).

*Date A. D. 1159.*

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May it be well with the Hoysaḷa lineage (*otherwise* bambu) having Yadu for its progenitor (*otherwise* root), the succession of the Kshatriyas the pearls born in which forms the ornament of kings. A sun to the assemblage of lotuses the increase of virtue, a crest-jewel of firm faith (in Jainism), a glorious path to political wisdom, an abode of prowess, a celestial jewel to suppliants, an ornament of the world, the pear king Vinayāditya was born, as the Kaustubha (jewel) in the milk ocean, in the lineage (*otherwise* bambu) named Yādava. Moreover, by the unfoldment of the lovely pleasure lotus of Lakshmi, by incessant advancement (*otherwise* daily rise), by the removal of the darkness the kings blinded by pride, by the possession of great glory, by the occupation of the circle of the regions, and by the destruction of hostile territory (*otherwise* of the hostile lilies),—this king Vinayāditya obtained renown on the earth, making his name really significant. His dear queen named Kēliya, as if created with pleasure by Brahma for himself with the most excellent portions within the three worlds, became the model for Cupid's kingdom. To them was born a son, king Eṇeyanga, lofty in prowess, the glory of the Kshatriya family, of great fame praised by the earth, subduer by his valour of the earth extending as far as the points of the compass. Victorious for ever is the crest-jewel of kings Eṇeyanga, a spring season to the creeper liberality, a moon to the ocean the pleasure of women, a Yama incarnate in battle. Moreover, victorious for ever is the crest-jewel of the Kshatriyas Eṇeyanga, of a fame resembling the autumnal moon, of a form resembling that of Cupid, an Arjuna to the Kurus his enemies, a bridge to the ocean the Kali age. Moreover, victorious for ever is the jewel on the crowns of kings Eṇeyanga, associate of the goddess of Victory, vanquisher of enemies, eminent by his praiseworthy qualities, an abode of great prowess. Moreover, by whom is he not praised, the illustrious king Eṇeyanga, a treasury of the love of Lakshmi, a Brahma in investigating the skill of learned men, a sun in unfolding the lotus the goddess of Victory, an ocean in profundity, a spring season to the creeper the goddess of Fame, possessor of great beauty? Moreover, who is able to praise the sport of the prowess of the

<sup>1</sup> See *Mysore Archaeological Report* for 1911, 49.

arm of king Eṛeyanga, (which) burnt in a moment Dhārā, the city of the Māḷava king; speedily put to flight the fierce Chōḷa army eager for war; destroyed Chakra-goṭṭa, and routed Kaḷinga? His queen consort, a Rati in supreme beauty, an abode like Pārṇati of world-astonishing blessedness, a Sarasṇati in all fine arts, was the meritorious lady named Êchala, a friend of the goddess Fame. Moreover, ever resplendent is Êchala-Dēvi, of a lovely form like that of the victorious elephant ready for Cupid's war, charming with the flag her hair, possessed of the frontal globes her large breasts, and languid with passion. Moreover, as Śachi Indra, as Sitā Rāma, as Pārṇati Śambhu, as Lakshmi Vishṇu, that goddess of fortune of Cupid (*i.e.*, Êchala-Dēvi) always gladdens king Eṛeyanga.

As by Kausalyā Daśaratha had on earth Rāmachandra, as by the lady Dēvaki Vasudēva had Kṛishṇa, as by the lady Śachi Indra had Jayanta, by her that king had (a son) Vishṇu. When that Vishṇu, a moon among kings, rose, the hosts of his enemies (*otherwise* the group of hostile Chakravāka birds) perished, the circuit of the earth (*otherwise* the assemblage of water-lilies) acquired increased splendour, (and) the ocean of pure *dharma* swelled. Moreover, that king Vishṇu destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kānchi to tremble. Moreover, king Vishṇu reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsa dwell in forest, and shook the great Vallūr. Moreover, king Vishṇu made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the water the blood of Kaḷapāḷa. Moreover, though a Paraśu-Rāma to the Sahasrabhuja (the thousand-armed Kārtavīryārjuna) tree (in the shape of) king Narasimhavarma<sup>1</sup>, it is a wonder that king Vishṇu destroyed hostile Kshatriyas in battle even a hundred times<sup>2</sup>. A Rāhu to the sun the great valour of Adiyama<sup>3</sup>, a thunderbolt in splitting the great mountain Chēngiri, that king Vishṇu obtained again, just like victory over the enemy, the goddess of fortune of Taḷavanapura (or Talkāḍ). Moreover, Vishṇu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean the army of the Māḷava king, Jagaddēva and others sent by the emperor; and, reducing with his staff-like arm the loftiest mountains to powder, siezed with his sword the earth from the east to the west as far as the Kṛishṇavēṇṇā. Moreover, a matchless lion to the antelope king Irungōḷa, an axe in cutting down the group of trees the Kadamba king, displayer of pre-eminent prowess by his acts, was king Vishṇu whose qualities it is impossible to describe with words. The lady named Lakshmi-Dēvi, who was Lakshmi herself in removing the distress of all the world and whose limbs were fashioned out of ambrosia, became the abode of affection of that Vishṇu, who

<sup>1</sup> A Chōḷa feudatory, see No. 240.

<sup>2</sup> Paraśu-Rāma destroyed the Kshatriyas only twenty-one times.

<sup>3</sup> Another Chōḷa feudatory, see No. 240.



was a Vishṇu in destroying the host of demons the arrogant hostile kings and who anointed the walls of the circle of the regions with his pure fame.

To them was born, as Dharmarāja to king Pāṇḍu and Prithā and as Cupid to Vishṇu and Lakshmi, a son Nārasimha, lord of the lady spotless fame which filled the pot in the shape of the mundane egg. Moreover: Barbara, give up your pride; Chôla, pile up soon your heap of gold; Chêra, beg for protection; Gauda, announce yourself from a distance covering your mouth with a cloth;—thus do irresistible shouts louder than thunder issue incessantly from the heralds at the court of the great king Nṛsimha. Moreover, this king Nārasimha will not at all tolerate prowess in any one other than the lion, majestic lustre in any one other than the sun, liberality (*otherwise* the possession of rut) in any one other than the elephant, fame (*otherwise* an ornament for the elephant's tusk) in any one other than the tusk of elephants, royalty (*otherwise* the possession of the name *rāja*) in any one other than the moon, and skill in the use of fearful weapons (*otherwise* the possession of an odd number of arrows) in any one other than Cupid. Moreover: while he, also named Bhujabala-Vīra-Ganga-pratāpa-Hoysala, the consort of Chāgala-Dēvi, a bright sun to the lotus the Yādava family, was protecting with great affection the four creeds as the ocean preserves its bounds,—having during an expedition for the conquest of the regions cut down the bambu forest the race of arrogant enemies, he ascended the mountain (Vindhya-giri) as the sun the eastern mountain, bowed in the manner of the flame of the wick of a lamp to the treasure<sup>1</sup> the pair of feet of the southern Kukkuṭēśvara-Jina (Gommatēśvara), and saw the Chaturvimsati-Jina temple, a Malaya mountain in producing the sandal tree pure *dharma*, erected, for the prosperity of his kingdom, by his treasurer the *sarvādhipātri* Hullaṇḍa, son of Lōkāmbikā and Jakkirāja, ? elder brother of even the world-protecting? Lakshmiṇa and Amara, a sun in the sky of the Vāji family, a ruby crown of ministers praised by the world, cleverer than Yōgandharāyaṇa in management of affairs, superior even to Brīhaspati in knowledge of politics, rejoicing in (bowing to) the feet of Maladhāri-svāmi, a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country, who with the abundant water of his pure conduct kept at a distance the stain of men woven by Kali, who rendered the regions white with his fame, and who destroyed proud enemies by the strength of the three constituents of regal power.

After seeing the temple the king lovingly bestowed upon it a second name Bhavya-chūḍāmaṇi after Hullaṇḍa's title Samyaktva-chūḍāmaṇi. To provide for gifts and the enjoyment of the good sages residing in the Bhavya-chūḍāmaṇi Jinavasati, for repairs, and for the eight modes of worship? by the saints of Pārśvasvāmi and of lord Kukkuṭēśa, the lord of the three worlds, as if offering his signet-ring

<sup>1</sup>The reference is to the belief that the flame of the wick of a lamp bends towards the spot where there is treasure.



for the rite of marriage with the maiden merit, (on the date specified), affiliating the basti to the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha, the Himālaya mountain Narasimha caused to flow from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Chaturvimsati-Jinēśas. King Narasimha, possessed of wealth greater than that of Kubēra, endowed with valour treble that of the lion, who (by his liberality) made Bali, Karṇa, king Śibi and the lord of the Khacharas (Jīmūta-vāhana) look worthless, granted Savaṇēru. (Then follow boundaries of the village, and three usual final verses). Victorious for a long time is the illustrious chief Huḷḷapa whose fame is a copious sandal paste on the body of the lady autumnal moonlight, a splendid silk garment to the wives of the regents of the directions, and a bright whitewash on the mansion of the three worlds. O Huḷḷa, may prosperity be for a long time to you, crest-jewel of the Jainas, a sun to the cluster of lotuses the assemblage of the blessed, an ocean in profundity, a Brahma in all eminent sciences, a moon in causing to swell the milk ocean the Jaina religion, in the interior of the white lotus of whose rising fame the ocean forms a glittering drop of water. (The rest of the inscription is mostly defaced). The minister, *sarvādhikāri*, senior treasurer, Huḷḷayya, Heggade Lakkayya and others, having made petition to Hoysaḷa-Nārasimha-Dēva, granted during their administration of the tolls certain taxes (named) of Gommatapura and certain dues (specified) on various articles of merchandise to provide for the worship of the Chaturvimsati-Tīrthakaras . . . . . As the sky shines by the moon, a clear pond by the lotus, the face by the eyes, a garden by the fine mango tree, heaven by Indra, . . . . . so does the Jaina religion shine by the emperor of *saidhāntas* the sage . . . . . kirtidēva: when this is said, what more can a panegyrist say about him? The general Huḷḷa gladly granted Savaṇēru with pouring of water . . . . . A sun to the lotuses the blessed, . . . . . a moon in causing to swell the ocean of philosophy, a thunderbolt to the mountain Cupid, the renowned Bhānukīrti-muni (shines) on earth.

### 350.

*Date? A. D. 1317.*

This inscription is mostly defaced. It seems to record that the wife of some one who was a lay disciple of Chārukīrti-panḍitāchārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa, and . . . . . mi-setṭi came to Beḷugūḷa and . . . . .

### 351. (139.)

*Date A. D. 1119.*

Praise of the Jina-śāsana. Be it well In the growing doctrine of Vardhamāna

arose one Koṇḍakunda by name, who moved in the air four inches (above the earth).<sup>1</sup> In his famous line was born in the celebrated Dêśika-gaṇa the virtuous Dêvendra-siddhânta-dêva, adored by Dêvendra. In his line,—a sharp thunderbolt to the mountains hostile disputants, a bee at the lotus the Mûla-saṅgha, an ornament of the renowned lords of ascetics of the Pustaka-gachchha and Dêśiga-gaṇa, destroyer of Cupid, a moon to the milk ocean the Jinâgama, the lord of ascetics Divâkaraṇandi obtained great celebrity in the world. To say that he was so and so I do not know, I know only this much that he had the greatness of being adored by the three worlds; further, when it is said that Divâkaraṇandidêva-siddhântiga's self-control, character and penance were extraordinary, how can I describe it with one tongue? His disciple: he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour; he never lay on the side when overcome by sleep; he never said "shut or open the door"; he never spat; he never reposed;—is even the lord of serpents able to describe the assemblage of good qualities of Maḷadhâridêva? His disciple: breaker of the pride of Cupid, an ocean of the doctrine of the Jaina path tender to all living creatures, an enemy of the pleasures of sense, destroyer of wicked *karma*, ever a sun to the lotuses the blessed, Śubhachandradêva-siddhânta-munîndra is extolled by the wide sea-girt earth.

On receiving *dikshe* from the guru to these the illustrious sage Divâkaraṇandi-siddhânta-dêva, Śrîmati-ganti, becoming a treasure of all penance, a celestial jewel of liberality, the chief of the possessors of numerous virtues, the beauty of the face of the ladies compassion, self-restraint and forbearance, (and) a moonlight to the ocean modesty, was ever celebrated in the world, being lovingly praised by the earth. The subduer of the *kashâyas*<sup>2</sup> Śrîmati-ganti, having by severe penance thus obtained name and fame on the earth and having lovingly fixed her mind on the pair of the lotus feet of the great Jinendra, the lord of the world, attained, by *samâdhi*, a high rank in the abode of gods. (On the date specified), Śrîmati-ganti, ending her life by the rite of *sanyasana*, went to the world of gods. Her good penance being immense, the meritorious Mânkabbe-ganti, adorned with the ornaments good qualities, caused to be set up this epitaph to her great guru. Tenderness to the assemblage of living creatures, great cleverness in (Jaina) philosophy, delight in worthy blessed people, absence of envy towards eminent sages, firmness in severe powerful penance, being in an excessive degree in him, how great was Divâkaraṇandi-vrati among the groups of eminent ascetics!

352 (140).

Date A. D. 1634.

Be it well. (On the date specified), the mahârâjâdhirâja, râja-paramêśvara, a

<sup>1</sup> See page 110.

These are the four passions—anger, pride, deception and greed.



spear to the heads of hostile kings, an adamantine cage to refugees, a brother to others' wives, remarkable for truth, liberality and prowess, lord of the earth, establisher of the golden *kalaśa* (or pinnacle), emperor of the six *dharma*s, lord of the excellent city of Maiyisûr, Châma-Rāju-Voḍeraiya—the *sthānikas*, owing to their troubles, having mortgaged the endowments made for the worship of Gummaṭa-nātha-svāmi of Dēvara-Beluguḷa to? merchant-householders, and the latter, as mortgage-holders, having enjoyed possession of the same for a long time—holding an enquiry, sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said “We will discharge the debt granted by you to the *sthānikas*.” Thereupon the merchant-householders spoke as follows: “We have, for the spiritual welfare of our parents, made a gift, with pouring of water, of the debt granted by us to the *sthānikas*.” All having spoken thus, the king caused this grant to be made, with pouring of water, in the presence of Gummaṭa-nātha-svāmi, the god and the guru being witnesses, by the merchant-householders to the *sthānikas*, saying “The *sthānikas* shall as long as the moon and sun endure perform the worship of the god and live happily.”

In future any of the *sthānikas* of Beluguḷa who mortgages the endowments, or any one who grants a mortgage thereon, shall be an outcaste, and has no claim to the *sthāna* or the property. Should any, in violation of this, either give or receive in mortgage, the kings who happen to rule over this kingdom (shall deal with them properly) and carry on the charity of this god as before. The kings who are indifferent to thus carrying on (the charity) shall incur the sin of having slaughtered one thousand tawny cows and Brāhmans in Vāraṇāsi. Such was the *dharma-śāsana* which was caused to be written and granted. Good fortune.

### 353<sup>1</sup>.

*Date A. D. 1810.*

(On the date specified), Pūrṇaiya issued an order to Gavuḍaiya, Âmila of Kikkêri, as follows:—

Komāra-heggaḍi of Dharmasthala below the Ghāts, who had been on a visit to Śravaṇa-Baḷaguḷa for paying homage to the god, came to *hajûr* and produced a *sanad* formerly issued by Kriṣṇa-Rāja-Vaḍayār to the effect that the village Kabāḷu in the Kikkêri Tālûka had been granted for the charities of Dāna-śāle (alms-house), situated near Chikkadēvarāya-kalyāṇi at Śravaṇa-Baḷaguḷa. It is accordingly ordered that this village Kabāḷu, of the present revenue value of 80 *varahas*, should be made over to the party concerned from the year Pramôdûta (1810) in order to provide for the charities of the above-mentioned Dāna-śāle, the worship of Gômaṭêśvara and the expenses of the *maṭha* at Śravaṇa-Baḷaguḷa

<sup>1</sup> This and the succeeding one are *sanads* or grants written on paper.



presided over by the ascetic Chârukîrti-paṇḍitâchârya. Carry out this order without any trouble. Should there be an increase in the income of the village as a result of bringing waste lands under cultivation, of building tanks and ponds, and of introducing ? *râjapattu* into the village, such increase should be utilised only for the purposes noted above, and the *sarkâr* ought not to interfere. Carry out the order without any obstruction. Dated the 28th March 1810.

Carry out the order as noted above. Śrî. Postscript: have this *sanad* entered in the *daftar* and return the original (to the party concerned). Signed Śrî<sup>1</sup>.

Endorsement: entered in the local register on Friday the tenth lunar day of the dark fortnight of Phālguna.

### 354<sup>2</sup>.

*Date A. D. 1830.*

I meditate on the goddess Châmuṇḍikâ born from the mass of light issuing from the mouths of Śiva, Vishṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon, and who has taken a vow to rid the three worlds of fear. May the cause of all success, the root of all worlds, the faultless authority of all people, the favourite resort of the Vêdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy, and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth, with Mêru as the pinnacle, bore the charm of a parasol, protect us. Obeisance to you, Varâha, lifting the earth in sport, lying in the middle of whose hoof, Mêru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mêru like a bud, the earth like a lotus, and the sky too like a bee,—ever protect the three worlds.

Be it well. (On the date specified), the *râjâdhirâja* *raja-paramêśvara* *prauḍha-pratâpa* *apratima-vîra-narapati*, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *sâlva*, the *gaṇḍabhêrunḍa*, the boar, Hanûmân, Garuḍa and the lion, Krishṇa-Râja-Vaḍayar of Mahîśûr, son of Châma-Râja-Vaḍayar and grandson of Immaḍi Krishṇa-Râja-Vaḍayar of the Âtrêya-sagôtra Âśvalâyana-sûtra and Rik-śâkhâ, seated on the resplendent jewel throne on which Râja-kshitipâla and other paramount kings descended from the lunar race had successively sat in the great Mahîśûra-samsthâna, the abode of the wealth of the Karnâṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth,—gave

<sup>1</sup> This was the signature of Dewan Pûṇaiya.

<sup>2</sup> This is the original of the fanciful Sanskrit version printed as No. 141 in the previous edition.

a *śāsana* as follows to the *maṭha* of Chârukîrti-paṇḍitâchârya at Śravaṇa-Belagûla granting some villages to provide for offerings of rice, lamps and repairs of the temples at Śravaṇa-Belagûla :—

According to the petition of Lakshmi-paṇḍita of the palace made at *hajûr* to the effect that the present cash grant of 120 *varahas* together with the village Kabbâlu in the enjoyment of Chârukîrti-paṇḍitâchârya's *maṭha* being insufficient to meet the expenses of offerings of rice and lamps in the 32 temples at Śravaṇa-Belagûla in Kikkêri Taluk, namely, 8 (on the larger hill) consisting of the Big god and 7 minor temples, 16 on the smaller hill and 8 in the village, and in the *maṭha*, the grant of the village Kabbâlu to the *maṭha* may be confirmed and that in lieu of the cash grant the three villages—Śravaṇa-Belagûla, Uttainahalli and Hosahalli—may be granted, with exemption from all taxes, for meeting the above-mentioned expenses, it has been ordered that the cash grant should cease and that the three villages named above should be made over to Chârukîrti-paṇḍitâchârya's *maṭha* for meeting the expenses noted above. (Then follow minute details of the items of income of each of the three villages for five years, submitted by the Âmila of the Taluk with his seal and signature according to orders issued to him). We have issued a *sanad* to the Âmila of the Taluk intimating that the villages, as described above, together with their hamlets, tanks and ponds, have been granted, exempt from all taxes, in order to provide for offerings of rice, lamps, car festival and annual repairs of the 33 temples, namely, 32 at Śravaṇa-Belagûla and 1 on the hill at Maleyûr, and directing him to make over the villages to the *maṭha* from the year Vikriti (1830) and to treat them as *sarvamânya*. Accordingly you are entitled to all the rights and taxes (many named)<sup>1</sup> within the four boundaries of these three villages except the right to sandal among trees. You are also authorised to receive tolls at the fair held at Śravaṇa-Belagûla and to use the amount for the service of God. Should there be any additional income by reason of the construction of any new tanks, ponds, channels, dams, etc., or in any other item such as *bâjê-bâbu* (miscellaneous income), you may utilise it, as stated above, for the service of God, etc. (Then follow five usual final verses). Dated the 9th August 1830. The grant was written by the *hajûr* Munshi Aramane Subarâya.

Postscript: in accordance with the above order take possession of these villages comprising 3 principal villages, 2 hamlets, 1 tank and 3 ponds, and producing a revenue of 966½ *varahas*, exclusive of former grants, provide for lamps, offerings of rice, festivals, etc., of the temples and enjoy the villages as tax-free property<sup>2</sup>. Signed *Śri-Krishṇa*.

<sup>1</sup> Wet land, dry land, house-tax, red thread, pile of salt-earth, the wild date tree, *pura-varga*, plough-tax, *nâma-kâvike*, *guru-kâvike*, *kâvike*, *bêdike*, taxes on iron, sugarcane-mill and cotton, *mârگا-karagapaḍi*, tolls, *pommu*, *jâtikûṭa*, *samayâchâra*, grass-tax, *charâdâya*, *horâdâya*, *śige-maḍḍi*, *patanga*, *poppali*, *giḍa-gâvalu*, *Brâhmaṇa-nivêśana*, *Śûdra-nivêśana* *soppina-tôṭa*, *tippe-halla* *maravaḷi* except sandal, fruit trees and *maddika*.

<sup>2</sup> This portion appears to be in the hand-writing of the donor



## 355.

*Date A.D. 1857.*

Obeisance to Anantānātha. (On the date specified)<sup>1</sup>, in the excellent city of Belguḷa renowned as the Southern Kāṣi, for the *śrīvihāra* festival in Bhaṇḍāra-basti, and as a means of destroying succession of births and obtaining his true state (*i.e.*, final emancipation), was this image of Anantānātha set up and consecrated by Dharapēndra-śāstri, a resident of lovely Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti. Obeisance to the Five Gurus.

## 356.

*Date A.D. 1858.*

Obeisance to Gōmaṭēṣa. (On the date specified)<sup>2</sup>, in Belguḷa *alias* the Southern Kāṣi, for daily worship and the *śrīvihāra* great festival in Bhaṇḍāra-basti, was this image of Gōmaṭēśvara-svāmi set up after consecration by the *śrāvakas* or laymen Gōpāla and Ādinātha, residents of Tañjapuri (Tanjore), for the fulfilment of the desire of Sanmatisāgara-varṇi, chief disciple of the great *āchārya* Chārukīrti-panḍita. May there be prosperity.

## 357.

*Date A. D. 1858.*

*Tamil.*—(On the date specified), for daily worship in the *maṭha* at Belguḷa, this image of the Pañcha-Paramēśṭhis<sup>3</sup> was presented by Perumāḷ-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

## 358.

*Date about A. D. 1850.*

*Tamil.*—The Gaṇadhara Vṛishabhasēna and the emperor Bharatēśvara; the Gaṇadhara Gautama and the mahāmaṇḍalēśvara Śrēṇika. (In Kannaḍa) The gift of Padumaiya, a resident of Kaḷasa.

## 359.

*Date about A. D. 1850.*

*Tamil.*—This was presented to the *maṭha* at Belguḷa by Padmāvatiyammāl, wife of Śinnu-mudaliyār of Mannārkōvil. Good fortune.

<sup>1</sup> The inscription is dated in both the Mahāvira and Śaka eras, the former dating from the *nirvāṇa* or death of Mahāvira. 2519 of the Mahāvira era is said to correspond to 1778 of the Śaka era.

<sup>2</sup> See note 1 above.

<sup>3</sup> See page 44, note 1.



## 360.

*Date about A. D. 1850.*

Be it well. This is the gift of Ajjikā of Tachchūru to the *maṭha* at Belgūla.

## 361.

*Date A. D. 1858.*

*Tamil.*—(On the date specified)<sup>1</sup>, on account of the completion of the Ananta vow in Bhaṇḍāra-basti in the city of Belgūla, the images of the fourteen Jinas beginning with Vṛishabha and ending with Ananta-tīrthakāra were presented by Śattiram Appāvu-śrāvakar of Tañja-nagaram. May uninterrupted prosperity increase.

## 362 (142).

*Date A. D. 1643.*

(On the date specified), the wise emperor of *Traividya*<sup>2</sup>, the ascetic Chārukīrti-paṇḍita went to the city of *svarga*.

## 363.

*Date about A. D. 1300.*

The boundary of (the land belonging to) Chāmuṇḍarāya-basti.

## 364.

*Date about A. D. 1300.*

The tank of Nagara-Jinālaya.

## 365.

*Date about A. D. 1680.*

The *kalyāṇi* or pond of Chikkadēva-Rājendra-mahāsvāmi.

## 366.

*Date about A. D. 1117.*

This inscription is fragmentary: it merely gives the name and titles of the Hoysala king Viṣṇuvardhana.

## 367.

*Date about A. D. 1120.*

Praise of the Jina-śāsana. Jakkamavve, lay disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, wife

<sup>1</sup> See page 159, note 1.

<sup>2</sup> See page 28, note 9.

of the elder brother of the general Ganga-Rāja and mother of the general Boppadēva, having observed the vow (known as) *mōksha-tīlaka*, caused? the god to be carved on the boulder Nōmbare (*Nōmbare-nayaṇada-dēvaru*) and had it consecrated. Good fortune.

## 368.

*Date about A. D. 1120.*

Be it well. Jakkimavve, lay disciple of Śubhachandra-dēva and wife of the elder brother of the great puissant general Gangapayya, lay disciple of Śubhachandra-siddhānta-dēva, having caused a tank to be built, had? the god carved on the boulder (*nayaṇada-dēvaru*). Good fortune.

## 369.

*Date about A. D. 1673.*

The way to Puṭṭasāmi's (son) Chennaṇa's pond.

## 370.

*Date about A. D. 1673.*

The way to Chennaṇa's pond.

## 371.

*Date about A. D. 1673.*

The milk pond of Chennaṇa, son of Puṭṭasāmi-setṭi.

## 372.

*Date about A. D. 1673.*

The nectar pond of Chennaṇa.

## 373.

*Date about A. D. 1673.*

The Gangā-Bhavāni pond of Chennaṇa.

## 374.

*Date about A. D. 1673.*

The Âdi-tīrtha pond of Chennaṇa, son of Puṭṭasāmi-setṭi and younger brother of Chikaṇa. Victory!

## 375 (123).

*Date about A. D. 1673.*

The *maṇṭapa* or hall and the Âdi-tīrtha pond of Chennaṇa, son of Puṭṭasāmi-setṭi and Dēviramma. Is this a milk pond or a nectar pond? Is this the river

Ganges, the Tungabhadra or Mangalagauri? Is this Vrindavana or a pleasure garden? Ah! ah! Excellent *tirtha*, excellent *tirtha*. Victory! Victory!

## 376.

*Date ? A.D. 1146.*

The *mahā-maṇḍalāchārya* Hiriya (Senior) Nayakirtidēva and Chikka (Junior) Nayakirtidēva will maintain, for as long as the moon sun and stars endure, the grant made by . . . . . for the eight kinds of worship of Gommatadēva. Good fortune. (On the date specified), a grant of land . . . (was made) by . . . . . for the Twenty-four Tirthakaras of the enclosure of Chandradēva, disciple of the *mahā-maṇḍalāchārya* Hiriya Nayakirtidēva.

## 377 (143).

*Date about A.D. 1120.*

Be it well. While the kingdom of the capturer of Talakāḍu, Bhujabala-Vira-Ganga-Poysala-Dēva, and of the senior general (*hiriya daṇḍanāyaka*)<sup>1</sup> was increasing in prosperity, Chaladankarāva Heḍe-jīya, Machi-seṭṭi, son of Rāvabe (wife) of Beṭṭi-seṭṭi who was the son of Gavare-seṭṭi, Jakki-seṭṭi's sons Madi-seṭṭi and Machi-seṭṭi, and others, having observed the ? pit to the right of Gômatêśvaradēva, . . . . . with pleasure . . . . . for a load carried on the head from the month Chaitra of the year . . . . .

480<sup>2</sup>.

*Date A.D. 1858.*

*Tamil.*—Obeisance to Vardhamāna. (On the date specified)<sup>3</sup>, for daily worship in the *maṭha* at Belguḷa and in fulfilment of the desire of Sanmatisāgara-varṇi, was this image of Vira-Vardhamāna-svāmi presented by Appāsāmi of Śeṇṇiyambākam in the Kañchi country. May uninterrupted prosperity increase.

## 481.

*Date A.D. 1857.*

Obeisance to Chandranātha. (On the date specified)<sup>3</sup>, in the *maṭha* in the city of Belguḷa renowned as the Southern Kāṣi, for daily worship, and for burning up the forest of the five *samsāras* or cycles of existence and obtaining her true state and bliss, was this fine image of Chandranātha-Jina set up after consecration by the

<sup>1</sup> The reference is evidently to Ganga-Rāja

<sup>2</sup> The inscriptions that were latterly found at the same village are also taken up for translation here.

<sup>3</sup> See page 159, note 1.



fortunate *śrāvaki* or laywoman Nekkā, a resident of Kumbhakôṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chârukirti. May there be prosperity.

482.

*Date A.D. 1857.*

Obeisance to Nêminātha. (On the date specified)<sup>1</sup>, in the excellent city of Bel-guḷa renowned as the Southern Kāṣi, for the *śrīvihāra* festival in Bhaṇḍāra-basti, and as a means of putting out the forest fire of endless births and obtaining bliss, was this image of Nêminātha set up and consecrated by Śattappa-śrêṣṭhi, a resident of lovely Kumbhakôṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chârukirti.

483.

*Date A. D. 1519.*

(On the date specified)<sup>3</sup>, for the welfare of Sônisiḥā, his wife Dharmāyī and their son Singhāri, was this image of Śitalanātha caused to be made by Vilasā-muskari.

484.

*Date about A. D. 1080.*

Mālabbe, lay disciple of Dêvaṇandi-bhaṭṭāraka, presented (this image) to the Tirthada-basadi at Kaḍasatavādi.

485.

*Date about A. D. 1080.*

Kaṇṇabe-kanti presented (this image) to the Tirthada-basadi at Kaḷasatavādi.

486.

*Date about A. D. 1200.*

Mallishêṇa (name of a vistor).

487.

*Date about A. D. 1300.*

Virappa (name of a visitor).

488.

*Date about A. D. 1673.*

The pond of Chennappa, younger brother of Chikappa.

489.

*Date about A. D. 1673.*

The *maṇṭapa* or hall, pond and garden of Puṭasāni's (son) Chennappa.

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See page 159, Note 1.

The inscription is dated in both the Vikrama and Śaka eras.

490.

*Date about A. D. 1673.*

Same as No. 488.

493<sup>1</sup>.*Date about A. D. 1200.*

The milk spring.

494.

*Date about A. D. 1300.*

The boundary of Jinanâthapura.

500<sup>1</sup>.*Date A. D. 1881.*

(On the date specified), (this car) was presented by Jinnama, wife of the elder brother of Râyanna-ṣeṭṭi, a resident of Vīrarājēndrapyaṭe.

## INSCRIPTIONS IN ADJACENT VILLAGES.

378.

*Date about A. D. 1015.*

This inscription is very much worn. The first part refers to a fierce battle between the Chôlas under Chôla-Permaḍi and the Gangas, while the latter portion records that some one, worshipping Jina, expired by the rite of *sanyasana*.

379.

*Date A. D. 1632.*

May there be prosperity. Be it well. (On the date specified), Pāḷeda-Padumaṇṇa, son of Narla-Mali-ṣeṭṭi of the Kammanenya-Lôhita-gôtra, renovated this *basti* and consecrated it. Good fortune.

380.

*Date about A. D. 1200.*

Be it well. The general Vasudhaika-bāndhava Śrīkaraṇada Rêchimayya, having set up the god Śāntinātha, made over (the *basti*), with pouring of water, to Sāgaraṇandi-siddhānta-dêva, disciple of Śubhachandra-traividya-dêva who was the disciple of Māghanandi-siddhānta-dêva connected with the Sāvanta-basadi of Kollāpura which belonged to the Koṇḍakunda line of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-sangha.

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<sup>1</sup> See page 162, note 2.

## 381.

*Date about A. D. 1500.*

The *kodagi* house of Sangamadêva.

## 382.

*Date about A. D. 1150.*

Trikâla-yôgi was at the foot of the tree. Abhayadêva of the Mûla-sangha. .

## 383.

*Date A. D. 1889.*

Be it well. (On the date specified), this image was caused to be set up for the increase of spiritual welfare of Bhujabalaiya of the Mêrugiri-gôtra, who was a resident of Belgûla.

## 384 (144).

*Date about A. D. 1135.*

Praise of the Jina-śāsana. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Be it well. When the refuge of the whole world, favorite of earth and fortune, mahârājādhirāja, paramêśvara, parama-bhaṭṭāraka, glory of the Satyāśraya family, ornament of the Chālukyas, Tribhuvanamallā-Dêva's sovereignty was continually increasing, to last as long as the moon, sun and stars:—

King Vinayāditya, praised by people, sun in the sky of the Yādava family, obtained renown in the whole sea-girt earth as a walker in the path of Manu. His son: Eṇyanga-Poysala, having chased hostile kings in battle and conquered them with determination and having (thus) become an abode of valour, ruled the kingdom in peace. That famous king Eṇaga's son, destroyer of powerful enemies, lord of the whole earth, a Karna to the assemblage of suppliants, was the world-renowned king Ballāla. His younger brother: king Vishṇuvardhana, a lion among men, having brought into complete subjection the Kongu Seven and the Male Seven, captured countries as far as Lokkiguṇḍi. Be it well. When the mahā-maṇḍalêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a sun among kings, having captured Talakāḍu Kongu Nangali Koyatûr Tereyûr Uchchangi Taleyûr Pombuchcha and other hill fortresses, was protecting the Gangavāḍi Ninety-six Thousand and ruling the kingdom in peace—his servants: Māramayya, son of Nāgavarma, was a prominent follower of the Jina-dharma; his son, praised by the world, was the stainless Êchi-Rāja of the pure Kaṇḍinya-gôtra; his dear wife was Pôchikabbe; to them were gladly born



Bamma-chamûpa and the valiant Ganga-daṇḍādhipa. Possessing the assemblage of qualities, namely, heroism, daring, greatness, truth, manliness, firmness of character, propriety, purity, liberality and valour, which seemed to abide in him alone, gratifying the groups of bards of the (whole) world by making gifts, saying "Who wants which"? Ganga-Rāja shone on earth by the greatness of his munificence. Seizing Talakāḍu, taking possession similarly of Kongu, chasing away Jam...., pulling out Chengiri by the strength of his arm, making the abode of Yanā a home for Narasinga, the general Ganga, a lion to the deer the assemblage of enemies, took Ganga-maṇḍala and made it subject to the orders of king Viṣṇu. His elder brother: the blameless general Bamma, a bee at the lotus feet of Jina-pati, was known as the lord of the lady fame pervading the circle of the regions, as the lord of those that take delight in making gifts, as the lord of wealth and as the lord of learning. His wife: her refuge being the supreme Jina, her guru Bhānukīrti-dēva, her husband the causer of prosperity Bammadēva, Bāgaṇabbe obtained renown. From the womb of that fortunate lady was born the mine of beauty, worthy to be honoured by all the blessed, the general Êcha of a fame brilliant like the moon. The general Êcha lovingly caused to be erected, amidst the plaudits of the earth and the sportive spread of his fame, Jina temples in Kopaṇa and other holy places and in Belgūḷa of great celebrity, which, people said, captivated with their richly sculptured walls the hearts of the spectators. After living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina-dharma, he quitted the body by the right of *sanyāsana* and became a dweller in the world of gods.

Meanwhile, chasing and putting to flight arrogant adversaries who were thorns to the country, driving out the Kongas by the strength of his arm, putting to flight and routing hostile kings, and bringing other countries into subjection to his lord, the general Boppa, the eldest son of the valiant Ganga, thus became an abode of valour in the world. Be it well. The *mahā-simantādhipati* who has acquired the band of five great instruments, *mahā-prachanḍa-daṇḍanāyaka*, causer of terror to enemies, a millstone to traitors, a Jattalaṭṭa in war, a Vatsarāja (in managing) horses, a Cupid to women, purifier of his family, a friend to learned men, the general Boppadēva, as an act of reverence, set up an epitaph to his elder brother<sup>1</sup> the general Êchi-Rāja, and, for the repairs of the *basadi* which he had caused to be made and for gifts of food in it, granted, with pouring of water, in Gangasamudra ten *khaṇḍugas* of wet land, a flower garden and the small tank to the east of the *basadi*, and the dry lands of the Bekka tank to Mādhavachandra-dēva, disciple of his own guru Śubhachandra-siddhānta-dēva of the Pustaka-gachcha of the Dêsigagana of the Mûla-sangha. (Usual final verse). To be brief, Êchikabbe, wife of Êchi-Rāja of wide-spread fame, was a match and equal to Site and Rukmiṇi; are there

<sup>1</sup> Properly first cousin.

any others on earth who can be a match and equal to her in beauty? Êchabbe bestowed gifts like Attimabbarasi,<sup>1</sup> saying "Who wants which"?, so that people said that there were no women who could equal her in liberality and self-respect. . . . The *daṇḍanayakiti* Êchikabbe, lay disciple of Śubhachandra-siddhānta-dêva, and her mother-in-law Bhāgaṇabbe set up this inscription, performed great worship and gifts and granted a coconut garden. Good fortune.

## 385.

*Date? A. D. 1190.*

(On the day specified), Nayakirtidêva, disciple of the *mahā-maṇḍalāchārya rāja-guru* Hiriya (Senior) Nayakirtidêva, granted, with pouring of water, 2 *salageṣ* of wet land in the garden behind Hiriya Jakkiyavve's tank to provide for the eight kinds of worship of Chenna-Pārśvadêva of the *basadi* caused to be built by his guru at Bekka. Good fortune.

## 386.

*Date about A.D. 1200.*

(This inscription is fragmentary).

. . . . . the *nāḍu* and the group of *prabhus* having thus assembled made a grant to continue for as long as the ocean, the Mêru mountain, the moon, the sun and the earth endure. Those who destroy this charity shall incur the great sin<sup>2</sup> of having slaughtered on the banks of the Ganges seven crores of sages, tawny cows and Brāhmanas.

## 387.

*Date about A. D. 1300.*

By order of Singyapa-nāyaka's son, the *prabhus* including Guruvapa and Sôvapa of Bekka granted this land for Chāmuṇḍarāya-basti.

## 388.

*Date about A. D. 1117.*

Vishṇuvardhana-Dêva's senior general *svāmidrôha-gharaṭṭa* (a millstone to traitors to his lord) Gangapayya made Jinanāthapura at the holy place Beḷugula . . . . . the *koḷaga* called Drôhagharatṭa . . . . . the exemption granted by Vishṇuvardhana-Dêva. The arrow shot by Drôhagharatṭa.

<sup>1</sup> See page 40, note 2.

<sup>2</sup> The word used is *Brahma-hati* i.e., Brāhmaṇicide.

## 389.

*Date A. D. 1213.*

Obeisance to the Siddhas. Be it well. To describe the *mahā-maṇḍalāchārya rāja-guru* Nēmichandra-paṇḍita-dēva of Beḷikumba: The world honors the moon to the ocean of learned men, the sage Nēmichandra, as one skilled in the investigation of the *āgamas* of the supreme Jinēśvarā, as one full of the assemblage of spiritual qualities, as a moon to the lilies his followers desirous of the highest bliss, and as one illuminating the world by his matchless undecaying fame. To describe the character of his dear disciple Bālachandra-dēva's son: . . . . . eloquence, liberality and pure conduct . . . . . in the world . . . . .  
 . . . was endowed with beauty and youth . . . . . the ornament of the world Bālachandra . . . . . had an attack of severe fever . . . . .  
 . . . at dawn on the date specified, uttering the five salutations, died by (the rite of) *sanyasana* and became the beloved of the celestial nymphs . . . . .  
 . . . . . On the spot where Bālachandradēva's son's body was cremated, Bairōja was directed to build this *śilākūṭa* or stone-house as an act of reverence . . . . .  
 . . . . . the virtuous woman Kālabbe, an equal of Sīte, Rukmiṇi and Rati, at dawn on the day specified in the year Bhāva (1214), attained *svarga* after obtaining *samādhi* by the rite of *sellēkhana*. (Obeisance) to Śāntinātha.

## 390.

*Date A. D. 1673.*

(On the date specified), Chennaṇa, son of Puṭasāmi-seṭṭi, granted the village Jinneyanahaḷḷi to provide for the daily worship and festivals of Samudrādhīśvara-svāmi and for the maintenance of the pond, garden and *maṇṭapa*<sup>1</sup>. Good fortune.

## 391.

*Date about A. D. 1300.*

Same as No. 363.

## 392.

*Date about A. D. 1650.*

This inscription is mostly defaced. It seems to record the grant of a garden as a *koḷagi* to Sankaṇṇa and Chikka Sankaṇṇa.

## 393.

*Date about A. D. 1500.*

This Nandi (pillar) was caused to be made by Mādeya-nāyaka, son of . . .  
 . . . ya-nāyaka.

<sup>1</sup> See No. 489, on page 163.



## 394.

*Date? A. D. 884.*

Be it well. In the 15th year of the coronation of Satyavākya Permanaḍi, Bidiyāyta, son of Maltiyara-Būvayya, rescuing cattle, fought, fell and ascended to heaven. The husband of the daughter of Seṭṭhitti (? wife of a *seṭṭi* or merchant)

## 395.

*Date about A. D. 1500.*

Nāga-gonḍa, son of Chennaṇa-gaṇḍa of Beḷugula-nāḍu, and the *gavudugaḷ* including Kalla-gonḍa and Baira-gonḍa of Muttaga Honna . . ḷi, who were lay disciples of Paṇḍitadēva, granted to the basti caused to be built by Mangāyi these wet and dry lands of Voḍḍarakatte. Those who violate this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇāsi. Good fortune.

## 396.

*Date about A. D. 1300.*

Same as Nos. 363 and 391.

## 397.

*Date? A. D. 1179<sup>1</sup>.*

Praise of the Jina-sāsana. Obeisance to the Siddhas. Obeisance to Vitarāga. Obeisance to the Arhats. Be it well. The Ganga kingdom was brought into existence by the lord of sages Sinhaṇandi of the celebrated Dēśika-gaṇa named (after) Koṇḍakunda.

(Lines 5-40 of this inscription, giving an account of Ganga-Rāja, are identical with lines 5-36 of No. 240.)

Having thus received (Gōvindavāḍi), he (Ganga-Rāja) granted it for the worship of the god Pārśva and for the god Kukkuṭēśvara. (On the date specified), the grant was made after washing the feet of Śubhachandra-siddhānti-dēva. (Then follow details of boundaries of the village Gōvindavāḍi) . . . . . Malli-seṭṭi, the *paṭṭanasvāmi* of Gommaṭapura, Gaṇḍanārāyaṇa-seṭṭi and the group of chief merchants, having assembled, made this agreement. Those who protect this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshētra and in Vāraṇāsi seven

<sup>1</sup>This date is too late for Ganga-Rāja; also for the engraver Gangāchāri, whose date, as given in No. 67 of which also he was the engraver, is 1129.

crores of eminent sages, tawny cows and men learned in the Vêdas. The engraver was Gangâchâri, an ornament to the face of titled sculptors.

## 398.

*Date about A. D. 1120.*

The wet land granted for . . risidêva . . . Kavi-seti also granted 1 *salage* and 1 *koḷaga* of wet land.

## 399.

*Date about A. D. 1120.*

Śrī-Vṛishabhasvâmi (label on the pedestal of the image).

## 400.

*Date about A. D. 1120.*

Jakkiyavve-daṇḍanâyakiti, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêsi-gaṇa of the Mûla-sangha, having set up the god . . . . . ta at Sâhaḷi, . . . . . granted 1 *salage* and 5 *koḷagas* of dry land at . . . . . and 1 *koḷaga* (of wet land) and 1 *khaṇḍuga* of dry land at Gôvindavâḍi.

## 401.

*Date A. D. 1672.*

May there be prosperity. Praise of Śambhu. (On the date specified), Dêva-Râjaya of Maisûru . . . . . granted the village Râgibommenahaḷi for (the maintenance of) a feeding-house for Brâhmanas . . . . .

## 402.

*Date A. D. 1138.*

Praise of Śambhu. Be it well. When . . . . . Tribhuvanamalla, capturer of Talakâḍu Kongu . . . . . and Banavâse, Bhujabaḷa-Vîra-Gaṅga-Hoysala-Deva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars:— . . . . . at Bimmayanahalli . . . . . Hoysala-setti's son . . . . . kara-setti, Mâdi-gavuḍa's son Malla-gavuḍa and . . . . . gavuḍa . . . . . Kiriya Basavâchâri, fearful of mundane existence, caused a tank to be built and a temple to be erected, and becoming an ascetic, was protecting the charity. His younger brother was Chaudâchâri whose sons were Hoysalâchâri, Kunnâchâri, Adalâchâri, Bibbâchâri and Mâdâchâri. (On the date specified), to provide for the bath and offerings of that god, Malla-gavuḍa, his maternal uncle (or father-in-law) Bichagavuḍa and others granted below that tank 4 *khaṇḍugas* of wet land and 1 *khaṇḍuga* of dry land. Those who carry on this charity will obtain the merit of

having bestowed at Kuru-kshêtra and Vâraṇâsi a thousand tawny cows on men who have mastered the Vêdas. (Usual final verse). Maulâchâri and his son-in-law Katâchâri made this god.

## 403.

*Date about A. D. 1500.*

Those who seize this dry field shall incur the sin of having killed their mothers at Varanasi.

## 404.

*Date ? A. D. 1287.*

Be it well. (On the day specified), . . . . . ? Pemmanṇa fought and fell during a cattle-raid . . . . . making him a resident of *svarga*. caused to be set up this *biragalu* as an act of reverence. Good fortune.

## 405.

*Date ? A. D. 1333.*

Be it well. (On the day specified), the possessor of all titles Kêta-gavuḍa, son of Chêcha-gavuḍa of Voḍarahali, having fought in a battle with the Turakas and attained *svarga*, his sons Âlappa and Bayireya caused this *biragalu* to be set up.

## 406.

*Date ? A. D. 1600.*

(On the day specified), Tirumalarâja-nâyaka, son of Dâsapa-nâyaka of Nuguhali, granted, for the spiritual merit of Dâsapa-nâyaka, Dâsapura to . . . . Gangapadêva . . . . . of Kikêri. Signature of Hiri Tirumalarâjaya. He who violates this shall incur the sin of having killed his father and mother at Kâsi.

## 407.

*Date about A. D. 1250.*

(On the day specified), the *mahâ-maṇḍalâchârya* Nênichandra-paṇḍita-dêva, . . . . the *paṭṭaṇasvâmi* Nâgadêva-heggade and Kencha-gauḍa granted this deed (*pataḷe*) to Mâra-gauḍa to the effect that for having built a tank he was to enjoy to posterity Muttêri-sime to the west of the dry land for which he was paying an assessment of 5 *haṇas* . . . . . He who destroys this (shall incur the sin of having) killed a tawny cow.





# INSCRIPTIONS AT ŚRAVAṆA BELGOLA.

## ಶ್ರವಣಬೆಳ್ಳೂಳದ ಶಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

1

1 \* ಸಿದ್ಧಮ \* ಸ್ವಸ್ತಿ || ಜಿತಮ್ಭಗವತಾಶ್ರೀಮದ್ಧರ್ಮತೀರ್ಥಧಾರಿಣಾ  
ವದ್ಧಮಾನೇನಸಮ್ಪ್ರಾಪ್ತಸಿದ್ಧಿಸಾಖ್ಯಾಮೃತಾತ್ಮನಾ  
ಲೋಕಾಲೋಕದ್ವಯಾಧಾರಮವಸ್ತುಸ್ಥಾಪ್ತಚೇಷ್ಟಾ ವಾ  
ಸಂವಿದಾಲೋಕಶಕ್ತಿಃಸ್ವಾವ್ಯಕ್ತತೇಯಸ್ಯಕೇವಲಾ ||

2 ಜಗತ್ಪಚಿನ್ಮಮಾಹಾತ್ಮ್ಯಪೂಜಾತಿಶಯಮಿಯುಷಃ  
ತೀರ್ಥಕೃತ್ಯನ್ನಾಮಪುಣ್ಯೋಘಮಹಾರ್ಹನ್ಯಮುಪೇಯುಷಃ  
ತದನುಕ್ರೇವಿಶಾಲಯಮಜಯತ್ಯದೃಜಗದ್ಧಿ ತಮ  
ತಸ್ಯ ಶಾಸನಮನ್ಯಾಜಮಪ್ರವಾದಮತಶಾಸನಮ ||

3 ಅಥಖಲುಸಕಲಜಗದುದಯಕರಣೋದಿತನಿರತಿಶಯಗುಣಾಸ್ಪದೀಭೂತಪರಮಜನಶಾಸನಸಂಸ್ಥಮಭಿವದ್ಧಿ ತಥವ್ಯಜನ  
ಕಮಲವಿಕಸನವಿತಿಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಹೋತಿಮಹಾವೀರಸವಿತರಿಪರಿವೃತತೇ ||

4 ಭಗವತ್ಪರಮರ್ಪಿತಮಗಣಧರಸಾಕ್ಷಾತ್ಪೃಲೋಹಾಯ್ಯೃಜಮ್ಬುಪಿಪ್ಪದೇವಾಪರಾಜಿತಗೋವದ್ಧನಭದ್ರಬಾಹುವಿಶಾ  
ಖಪ್ರೋಷ್ಣಿಲಕೃತ್ತಿಕಾಯ್ಯೃಜಯಾನಾಮಸಿದ್ಧಾರ್ಥತೀರ್ಥತೀರ್ಥೇಣಬುದ್ಧಿಲಾದಿಗುರುಪರಮ್ಪರಿಣಿಕ್ರಮಾಭ್ಯಾಗತ ||

5 ಮಹಾಪುರುಷನಸ್ತು ತಿಸಮವದ್ಧ್ಯೋತಿತಾನ್ವಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾಉಜ್ಜಯನ್ಯಾಸುಷ್ಪಾಬ್ಧಮಹಾನಿಮಿತ್ತತತ್ತ್ವಜ್ಞೇನ  
ತ್ವೈಕಾಲ್ಯದರ್ಶಿನಾನಿಮಿತ್ತೇನದ್ವಾದಶಸಂವತ್ಸರಕಾಲಪ್ರಪಮ್ನಮುಪಲಭ್ಯಕಥಿತೇವರ್ವಸ್ಯಬ್ಧಉತ್ತರಾಪಥಾ  
ದ್ವಕ್ಷೇಣಾ ||

6 ಪಥಮ್ಪ್ರಸಿದ್ಧತೀಕ್ರಮೇಣೈವಜನಪದಮನೇಕಗ್ರಾಸುತಸಂಖ್ಯಮುಂದಿತಜನಧನಕನಕಸ್ಯಗೋಮಹಿಷಾಜಾವಿಕುಲಸ  
ಮಾಕೀರ್ಣಮ್ಪ್ರಾಪ್ತವಾನತಃಚಾರ್ಯೋಪಭಾಚನ್ಮೋನಾಮಾವನಿತಲಲಾವಃಭೂತೇಥಾಸ್ಥಿನ್ಯಟಪ್ರನಾಮ ||

7 ಕೋಪಲಕ್ಷಿತೇವಿಧಿತರಂವರಕುಸುಮದಲಾವಲಿವಿರಚನಾಶಬಲವಿಪುಲಸಜಲಜಲದನಿವಹನೀಲೋಪಲತಲೇವರಾಹದ್ವೀಪಿ  
ವ್ಯಾಘ್ರಹೃತರಕ್ಷುವ್ಯಾಳವೃಗಕುಲೋಪಜಿತೋಪತ್ಯಕಕನ್ದರದರೀಮಹಾಗುಹಾ ||

8 ಗಹನಾಭೋಗವತಿಸಮುತ್ತುಬ್ಧಶೃಂಗೇಶಿಖರಣಿಜೀವಿತಶೇಷಮಲ್ಪತರಕಾಲಮವಬುದ್ಧ್ಯಾ[ತ್ಮ]ನಃಸುಚ[ರಿ]ತತಪಸ್ಸಮಾ  
ಧಿಮಾರಾಧಯಿತುಮಾಪೃಚ್ಛೈನಿರವಶೇಷೇಣಸಂಭ್ರಂವಿಸೃಜ್ಯಶಿಷ್ಯೇಣೈಕೇನಪೃಥುಲತರಾಸ್ತ್ರೀಣ ||

9 ತಲಾಸುಶಿಲಾಸುಶೀತಲಾಸುಸ್ವದೇಹಂ ಸನ್ಯಸ್ಯಾರಾಧಿತವಾನ್ಕಮೇಣ ಸಪ್ತಶತಮೃಷೀಣಾಮಾರಾಧಿತಮಿತಿಜಯತುಜಿನ  
ಶಾಸನಮಿತಿ ||

\* ಈ ಗುರುತುಗಳ ಮಧ್ಯೆ ಇರುವ ಅಕ್ಷರಗಳು 6 ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿವೆ.

## 2 ( 15 ) \*

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರು ಶಾಸನದ ಕೆಳಗೆ.

- 1 ಶ್ರೀ | ಉದ್ಯಾನೈಜ್ಞತನನ್ನನಧ್ಯನದಳಿವ್ಯಾಸಕ್ತರಕ್ತೋತ್ಪಲ
- 2 ವ್ಯಾಮಿಶ್ರೀಶ್ರೀಶಾಲಿಪಿಜ್ಞರದಿಂಕ್ಯತ್ವಾತುಬಾಹ್ಯಾಚಲಂಸರ್ವಪ್ರಾಣಿ
- 3 ದಯಾತ್ಥದಾಬಿಭಗವಂನಾನೇನಸಮ್ಪ್ರದಿಯನ್ಆರಧ್ಯಾಚಲಮಸ್ತುಕೇಕನಕ
- 4 ಸತ್ಸೇನೋತ್ಪವತ್ಸತ್ವತಿ || ಅಹೋಬಹಿಗ್ಗಿನ್ಯನ್ಯಕ್ತಾಽವಿಲದೇವಮುನಿಶ್ಚಿಮಾನ
- 5 ಆರಾಧನಮ್ಪ್ರಗೃಹೀತ್ವಾಸಿದ್ಧಲೋಕಂಗತಃಪುನಃ

## 3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯದಲ್ಲಿರುವ ಪಾದಗಳ ಕೆಳಗೆ.

ಶ್ರೀ ದೇವರಪದ || ವಮನಿ . .

## 4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

- 1 ಮಲ್ಲಿಸೇನಭಟಾರರಗುಡ್ಡಂಚರ್ಚಿಂ
- 2 ಯ್ಯಂ ತೀರ್ಥಮಂ ಬನ್ದಿಸಿದಂ

## 5 ( 12 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀ ತೀರ್ಥದ ಗೂರವಡಿಗಳ್ನೋ . . . . .

## 6 ( 11 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀಉಳ್ಳಕ್ಕಲ್ಲೂರವಡಿಗಳ್ನೋನ್ನು . . . . . ದಾರ್

## 7 ( 10 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀ ಪರಮಾಳುಗೂರವಡಿಗಳಾಶಿಷ್ಯಧಣಿ
- 2 ಕುತ್ತಾರವಿಗುರವಿ . . . . . ಡಿಪ್ಪಿದಾರ್

## 8 ( 9 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀಅಗಟಿಯವೋನಿ
- 2 ಗುರವರಶಿಷ್ಯಕೊಟ್ಟರದಗು
- 3 ಣಸೇನಗುರವನ್ನೋನ್ನುಮುಡಿಪಿದಾರ್

\* ಹೀಗೆ ಅವರಣ ಬಿಡ್ನೆಗಳಲ್ಲಿ ಕೊಟ್ಟಿರುವುವು ಪ್ರಥಮ ಮುದ್ರಣದಲ್ಲಿಯ ಶಾಸನ ಸಂಖ್ಯೆಗಳು.



## 9 ( 6 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಪಶಿಮ.

1 ಶ್ರೀನಡುಬೋಜಯಪಾನಪ

2 ಭಟಾರನ್ನೋಗ್ಗಂತುಮುಡಿಪಿದಾರ್

## 10

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಶ್ರೀಧರನ

## 11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 .....ಕ್ಷಿಣಾನ್ವತೀಆಚಾರ್ಯ . . . ಶ್ರೀಮಾನ್ಶಿಷ್ಯಾನೇಕಪರಿಗ್ರಹಃ
- 2 . . . ವಿಲಾಸಸ್ಯನಿವ್ಯಾಣಾ . . ಜನಿ ಚಲಾಚಲವಿಶೇಷಸ್ಯಗುಣೈರ್ದೇವೀಚಕಮ್ವಿತಾ ||
- 3 ದೀಪ್ಯದ್ಧೂಪೈಶ್ಚ ಗನ್ಧೈಶ್ಚ ಸಾಕರೋದಧಿ . . ಸಾತ್ ತತ್ರದಿಣ್ಡಿಕರಾಜೋಪಿಸಾಕ್ಷೀಸನ್ನಿಹಿತೋಭವತ್ ||
- 4 ಪರಿತ್ಯಜ್ಯಗಣಂಸರ್ವಂಚಾತುರ್ವ್ಯಾಣ್ಣಿವಿಶೇಷಿತಮ್ ಆಹಾರಾದಿಶರೀರಂಚಕಟವಪ್ಸ್ರಗಿರಾವಿಹ ||
- 5 ಆಚಾರ್ಯೋಽಪ್ಪನ್ನೇಮಿಶಾಶುಕ್ಲಧ್ಯಾನೋರಂವಾರಣಮ್ ಸಮಾರುಹ್ಯಗತಸ್ಸಿದ್ಧಿಮಸಿದ್ಧವಿದ್ಯಾಧರಾಚ್ಚೇತಃ ||

## 12 ( 3 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 11 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀ ದುರಿತಾಭೂದ್ವೈಪಮಾಸ್ಥಿಲಙ್ಕಿತೋದೇವಜ್ಞಾನಶೈಲೇಂದ್ರಮಾನ್ವೈತಃ
- 2 ದುರವಿಘ್ನಾತ್ಯಪ್ರಮೂಢಸ್ಥಿರತನ್ಮಃ ಪನಾನ್ತೆಟ್ಟಗನೇಭಮಯ್ಯಾನ್
- 3 ಸುರವಿದ್ಯಾವಲ್ಲಭೇನ್ನಾಸ್ತುರವರಮುನಿಭಿಸ್ತುತ್ಯಕೃಷ್ಣಪಿನಾಮೇಲೆ
- 4 ಚರಿತಶ್ರೀನಾವಧೇಯಪ್ರಭು ಮುನಿಸ್ವತಗಳೋನ್ಮುತಸಾಖ್ಯಸನಾಯಾನ್

## 13

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 12 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ರಾಗದ್ವೈಪತಮೋಮಲವ್ಯಸಗತರ್ಕದಾತ್ಮಸಂಯೋದ್ಧಕರಃ
- 2 ವೇಗೂರಾಪರಮಪ್ರಭಾವರಿಷಿಯಸ್ಸರ್ವವ್ಯಜ್ಞಭಟ್ಟಾರಕರಃ
- 3 . ಗಾದೇವ . . ನ . ಡಿತ . ನ್ತಬ್ಧ . . ಲಗದೋಳ
- 4 ಶ್ರೀಕೀರ್ಣಾಪಮಲಪುಷ್ಪ . . . . . ಸ್ವರ್ಗಾಗ್ರಮಾನೇಖಿದಾರ್

## 14

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 13 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯದಲ್ಲಿ.

- 1 ಅರಿಷ್ಟನೇಮಿದೇವರ
- 2 ಕಾಞ್ಚಪುತೀರ್ಥದೊಳುಮು
- 3 ಕ್ತಕಾಲವಪಡೆದುಮು
- 4 . . . . .

## 15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 14 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರ . ಅಬ್ಬುಹತಮ್ಮಡಿಗಳ

<sup>2</sup> ಸನ್ಯಾಸನದಿನಿತಮ್ಮಜ್ಜಯಾನಿಸಿಧಿಗೆ

## 16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾರ್ವನಾಥಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಗೋಡೆ ಬತ್ತಿನಲ್ಲಿ  
15 ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

. . . ಪಾದಪಮನಾನ . . . ಸಪ್ತವ . . .

## 17 ( 4 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

. . . . . ಗಳನೋನ್ನುಮುಡಿಪಿದರ

## 18 ( 5 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 17 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ

ಸ್ವಸ್ತಿಶ್ರೀಜಮ್ಮನಾಯ್ಕರಿತೀಬ್ಬದೊಳ್ಳೋನ್ನುಮುಡಿಪಿದರ

## 19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 18 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಭಣ್ಣಾರಕಥಿಟ್ಟುಗಪಾನದಾತಮ್ಮಡಿಗಳಶಿಷ್ಯರ

<sup>2</sup> ಕಿತ್ತೆಚ್ಚಿ . ಯರಾನಿಸಿಧಿಗೆ

## 20 ( 2 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 19 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

<sup>1</sup> ಅದೆಯಚ್ಚಿನಾಡಚಿತ್ತೂರಮೋನಿಗುರವಡಿಗಳಶಿಷ್ಯಿಯರ್

<sup>2</sup> ನಾಗವಂತಿಗನ್ನಿಯರಮೂಹುತಿಬ್ಬಳನೋನ್ನುಮುಡಿಪಿದರ

## 21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 20 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

<sup>1</sup> ದಕ್ಷಿಣಭಾಗದಾಮದುರೇಚ್ಚಿಯ್ತನಿತಾವ . ಶಾಪದಪಾವುಮುಟ್ಟಿದೊನ್

<sup>2</sup> ಲಕ್ಷ್ಮಣವನ್ನರೆನ್ನೆನೂ ಉರಗ . . . ಗೀಮಹಾಪರೂತದುಳ

<sup>3</sup> ಅಕ್ಷಯಕೀರ್ತಿಗತುಂತದವಾರ್ಧಿಯಮೇಲದುನೋನ್ನುಭಕ್ತಿಯಿಮ್

<sup>4</sup> ಅಕ್ಷಿಮಣಕ್ಕೆರವ್ಯಸುರಲೋಕಸುಕಕ್ಕೆಭಾಗಿಆ . . .

<sup>5</sup> ಪಲ್ಲವಾಚಾರಿಶಿವ

## 22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 21 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಶ್ರೀ ಬಾಳಾಮೇಲಿಖಿಮೇಲೆಸರ್ವದಮಹಾದನ್ತಾಗ್ರದುಳ್ಳವೊಲೆ
- 2 ಸಾಲಾವಸ್ಥಾ ಲತಪೋಗ್ರಹಿನ್ನು ನಡದೊಂನೂಜಿಣ್ಣುಸಂವತ್ಸರಂ
- 3 ಕೇಳೊಯ್ವಿನ್ನಟವಪ್ರಕೈಲಮಡಹಿಡೆನಮ್ಮಾಕಳನ್ನೂರನಾ
- 4 ಬಾಲೇವೆಗೊರವಂಸಮಾಧಿನೆಜೆದೊನೊನೊನೊಯ್ದೊನ್ನೊಯ್ದೊಯ್ಯಾ ||

## 23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 22 ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

\* ನಮ

† ಸ್ವಸ್ತಿ

- 1 . ದೇಶಾಸ್ತ್ರವಿದೋಯೇನಗುಣವೇವಾಖ್ಯಾಸೂರಿಣೇ
- 2 ಕರ್ತವ್ಯವರ್ವತವಿಶ್ವಾತೇ . . . . ನಮ . . . ತಿಮಾಗ . .
- 3 . ದ್ವಾದಶತಪೋನುಷ್ಠಾ . . . . .
- 4 ಸಮ್ಯಗಾರಾಧನಾಕೃತ್ಯಾಸ್ವಗ್ಗಾಲಯ . . . .

## 24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 23 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

- 1 ಶ್ರೀಕಿತ್ತೂರಾವೆಳ್ಳಾದದಾಧವ್ಯಾಸನಗುರವಡಿಗಳಶಿಷ್ಯರ'
- 2 ಬಾಲದೇವಗುರವಡಿಗಳಸನ್ಯಾಸನನೋನ್ನುಮುಡಿಪಿದಾರ'

## 25 ( 8 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 24 ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗೆ; 4 ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀಮಲನೂರಪಟ್ಟಿನಿಗುರವಡಿಗಳಶಿಷ್ಯರ'ಉಗ್ರಸೇನ
- 2 ಗುರ †ವಡಿಗಳ† ಬನ್ನತಿಜ್ಞಳಸನ್ಯಾಸನನೋನ್ನುಮುಡಿಪಿದಾರ'

## 26 ( 20 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 25 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 . . . . . ಯರುಳ್ಳರಿಪೇರಿಣ್ಣೊನಾನ್
- 2 . . . . ತಾರಿಕ್ಕುಮಾರನಚ್ಚೆಕೆಯೈತಾಂ
- 3 ಸ್ಥಿರದರಳಿನ್ನುಪೆಗುರಮಸುರಲೋಕವಿಭೂತಿಯೊದಾರ'

## 27

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 26 ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗೆ.

- 1 ಶ್ರೀ ಮಾಸೇನರ್ಪರಮಪ್ರಭಾವರಪಿಯಕ್ಕುಣ್ಣುಪಿನಾವಟ್ಟದಳ್ಳಿ ಗ್ರೀಸಂಗಗಳವೆಣ್ಣಿಸಿದ್ಧಸಮಯನ್ತಪ್ಪದೆನೋನ್ನಿ  
ಮ್ಬಿನಿನ್
- 2 ಪ್ರಾಸಾದಾನ್ತರಮಾನ್ವಿಚಿತ್ರಕನಕಪ್ರಜ್ವಲದಿನ್ನಿಕ್ಕುಡಾನ್ಯಾಸಿರ್ವರ್ವರಪೂಜೆದನ್ದಯೇಅವರ್ವರ್ಗಾಗ್ರಮಾನೇ  
ಖಿದಾರ'

\* 1ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ. † 2ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ. ‡ ಈ ಗುರುತು ಹಾಕಿರುವ ಕಡೆ ಈಗ ಕಂಬ ಹೊತಿದೆ.



## 28 ( 23 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 27 ರ ಕೆಳಗೆ ; 1 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಮಾದಿಉಳಾಡಗ್ಗೆ ಲಿಪಿದಾನಿಸಿದಿಗೆ

2 ಕೃಷ್ಣಪ್ರಬಿಟ್ಟಮೈಲಾ ಲಂಕೆಯ್ದಾರ್

## 29 ( 21 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 28 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಮಾದಿಉಳಾಡಗ್ಗೆ ಲಿಪಿದಾನಿಸಿದಿಗೆ

2 ಸದ್ಧಮ್ಮಗುರುಸಂತಾನಾನ್ಸಂದ್ವಿಗಗಣತಾನಯಾನ್

3 ಗಿರಿತಲದಾಮೇಲತಿ . . . . ಸ್ಥಲಮಾನತೀರದಾಣಮಾಕೆಳಗೆನೆಲದಮಾನದಾ

4 ಸದ್ಧಮ್ಮದಾಗೇಷಸಸಾನದಿಪತಾನ್

## 30 ( 16 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 29 ರ ಕೆಳಗೆ.

ಶ್ರೀ . ಮೃಡಿಗಳೋನ್ತು ಕಾಲಂಕೆಯ್ದಾರ್

## 31 (17-18)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 30 ರ ಕೆಳಗೆ.

1 ಶ್ರೀಭದ್ರವಾಹುಸಚನ್ದ್ರಗುಪ್ತಮುನೀನ್ದ್ರಯುಗ್ಮದಿನೋಪ್ಪವಲ್

2 ಭದ್ರಮಾಗಿದಧಮ್ಮಮನ್ದವಟಕ್ಕೆ ವಂದಿಸಿವಳ್ ಲೋ

3 ವಿದ್ರಮಾಧರಶಾಸ್ತ್ರಿಸೇನಮುನೀಶನಾಕ್ಕೆ ಎವೆಳ್ಳೋಳ

4 ಅದ್ರಿಮೇಲಶನಾದಿವಿಟ್ಟಪುನರ್ಭವಕ್ಕೆ ಉಚಿ .

## 32 ( 19 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 31 ರ ಕೆಳಗೆ.

ಶ್ರೀವೆಟ್ಟೆಡೆಗೂರವಡಿಗಳ್ಳಾಣಾಕ್ಕೆ ಸ್ವರ್ಣಗುಂದಿಗುರುವಡಿಗಳ್ಳೋನ್ತು ಕಾಲಂಕೆಯ್ದಾರ್

## 33 ( 13 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 32 ಕ್ಕೆ ವಾಯವ್ಯ.

1 ಶ್ರೀಕಾಲಾವಿಗ್ಗುರವಡಿಗಳ್ಳ

2 ಶಿಷ್ಯರತಱಿಕಾಡಪೆಟ್ಟಿಡಿಯ

3 ಮೊದೆಯಕಲಾಪಕದಗುರ

4 ವಡಿಗಳ್ಳಪ್ಪತ್ತೊಂದಿವಸಂ

5 ಸನ್ಯಾಸನಂನೋನ್ತು ಮುಡಿಪಿದಾರ್

## 34 ( 14 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 33 ರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮುಷಭಸೇನಗುರವಡಿಗಳಿಷ್ಯರನಾಗಸೇನಗುರವಡಿಗಳ
- 2 ಸನ್ಯಾಸನವಿಧಿಗುತ್ತಮುಡಿಪಿದಾರನಾಗಸೇನಮನಘಂಗಳಾಧಿಕಂ
- 3 ನಾಗನಾಯಕಜಿತಾರಮಣ್ಣಲಂರಾಜಪೂಜ್ಯಮಮಲಶ್ರಿಯಾವ್ವದಂ
- 4 ಕಾಮದಂಹತಮದಂನಮಾವ್ಯಹಂ

## 35 ( 24 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 34 ರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಞ್ಚಮಹಾರಬ್ದಪದಡಕ್ಕೆ
- 2 ದಳಿಧ್ವಜಸಾಮ್ಯ . . ಮಹಾಮಹಾಸಮನ್ತಾಧಿಪತಿಸ್ತ್ರೀಬಲ್ಲಭ
- 3 . . ಹಾರಾಜಾಧಿರಾಜ . ಮೇಶ್ವರಮಹಾರಾಜರಾಸುಗನ್ನಿರರಣಾಪಳೇಕಶ್ರೀಕಪ್ಪಯ್ಯನ್ಪೃಥುವೀರಾಜ್ಯಂಗೆಯೆ
- 4 ಬ . ರಸಕ್ರೂಪು . . ಳಪಿಗ್ಗಣ್ವಪಿನಾಪೊಲಿದನ್ನಡದುಕೊಟ್ಟಿದು
- 5 . ಸೇನಾಡಿಗಳ್ಳಿಮನಸಿಜರಾ . . ಗನಾಅರಸಿಜನವತ್ತಿಮೋನಮುಜ್ಜಮಿಸುವಲ್ಲಿಕೊಟ್ಟದುಪೊಲಮೇರತಟ್ಟಿಗೆ ಜಿಯಕಿ  
ಱ್ಕಿ ಱ್ಕಿಪೋಗಿಆಹ್ಲರಕಲ್ಲಮೇಗೆಅಲ್ಲಿಂದಾ ವಸಲೆ
- 6 ಕಗ್ಗಲಾ ರದುಸಲ್ಲುಪೆಯಿಲ್ಲ . . ವಾರಿಮರಳ್ಳುಣುಸವರಿ . . ತೋಡಿಯುಅಲರೆಮೇರೆದುಮೆಟ್ಟಿಗೆನಿಜುಕಲ್ಲುಕೊವಳ್ಳ  
ದಾಪೆಯೆವಲವುಅಲ್ಲಿಂಕುಡಿತ್ತುಅರ
- 7 ಸರಾಶ್ರೀಕರಣಮುಂ . . . . . ಗಾದಿಯರದಿಣ್ಣಿಗೆಗಾಮುಣ್ಣರುಮೆನ್ನುವರು . . ವಂಗರುವಲ್ಲಿಭಗಾಮುಣ್ಣ  
ರುಂರುಂದಿವಳ್ಳರುರುಣ್ಣಿವಾರಾಮ್ನುನುಂಕಾದಳೂರಶ್ರೀವಿಕ್ರಮಗಾಮುಣ್ಣರುಂಕಲಿದುಗ್ಗಗಾಮುಣ್ಣರುಂ
- 8 ಅಗದಿಪೊ . . . . . ಯರರ . . . ರಣಪಾರಗಾಮುಣ್ಣರುಂಅನ್ನಮಾಸಲಿತ್ತುಮಗಾಮುಣ್ಣರುಂನವಿ  
ಲೂರನಾಡೊಗ್ಗಮುಣ್ಣರುಂಚೆಳ್ಳೊಳದಗೋವಿಂದಪಾಡಿಯಲು . . ಳ್ಳಮುನ್ನಂಚೆಳ್ಳೊಳದಾವಣ
- 9 ಗೋವಿಂದಪಾಡಿಗೆಕೊಟ್ಟದುಬಹುಭಿವ್ಯಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯಥಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾ  
ಫಲಂ | ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರನ್ನಿವಸುಸ್ಥರಾಂಷಪ್ಪಿಂವರ್ಷಸಹಸ್ರಾಣಿ
- 10 ಬ್ರಹ್ಮಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

## 36

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 35 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಚಿಕ್ಕುರಾಪರವಿಯಗುರವರಸಿಷ್ಯರಸರ್ವಣ್ಣಿ ಅವನಶ್ರೀಬಸುದೆವನ

## 37

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 36 ರ ಕೆಳಗೆ.

ಶ್ರೀಮದ್ಗುಣ್ಣ

## 38

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 37 ರ ಕೆಳಗೆ.

ವೀತರಾಶಿ

39

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 38 ಕ್ಕೆ ಈಶಾನ್ಯ.  
ಶ್ರೀಚಾವುಣ್ಣಯ್ಯ

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 39 ಕ್ಕೆ ಈಶಾನ್ಯ.  
ಶ್ರೀಕವಿರತ್ನ

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 40 ಕ್ಕೆ ಈಶಾನ್ಯ.  
ಶ್ರೀಮದಂಕಬೋಯ

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 41 ರ ಕೆಳಗೆ.  
ಶ್ರೀವಿದ್ವಪಯ್ಯ

43

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 42 ರ ಕೆಳಗೆ  
ಶ್ರೀಮದಕಳಂಕಪಣ್ಣಿತರ

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 43 ಕ್ಕೆ ಆಗ್ನೇಯ.  
ಶ್ರೀಸುಬ

45

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 44 ರ ಕೆಳಗೆ.

1 . . ಅಂಬಕುಲಾಂತ ಕವೀರರಬಣ್ಣಪ  
2 ರಿಕಪನಕಿಂಗ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 45 ಕ್ಕೆ ಪಶ್ಚಿಮ.  
ಸ್ವಸ್ತಿಶ್ರೀಚಣ್ಣ ನಕಾಳೆಯಪಣ್ಣಿಗಕಟ್ಟುವ ತೀರ್ಥವಬಂದಿ..

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 46 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಕಾ . ಯಭಿಜ್ಞಗರಾಯನಕಾದಗ  
2 ಳ್ಯಬಂದಿ ಲಿದೇವರಬಂದಿ ಸಿದ



## 48 ( 22 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 47 ರ ಕೆಳಗೆ.

ಶ್ರೀಅಭಿಮಾನಿ ಪಣ್ಣಿತಗುಡ್ಡ ಕೊತ್ತಯ್ಯ ಬನ್ನಿಲ್ಲದೇವರಬನ್ನಿ ಸಿದ |

## 49

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 48 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀದವಣಂದಿಬಳರಗುಡ್ಡ ಅಸು . ಬನ್ನಿ ತೀರ್ಥವಬನ್ನಿ ಸಿದ |

## 50

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49 ಕ್ಕೆ ವಾಯವ್ಯ.

ಅಲಸಕುಮಾರೋಮಹಾಮುನಿ

## 51

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 50 ಕ್ಕೆ ದಕ್ಷಿಣ.

ಶ್ರೀಕಣ್ಣಯ್ಯ

## 52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ವಾಯವ್ಯ ಪಕ್ಷಿಗಳು ಬರೆದಿರುವದಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ 51 ರ ಕೆಳಗೆ.

ಶ್ರೀನರ್ಮಾಚಂದ್ರ ಗ್ರೀತಯ್ಯದೇವರಬನ್ನಿ ಸಿದ

## 53

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52 ರ ಕೆಳಗೆ.

ಶ್ರೀರಸಕಯ್ಯ

## 54

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 53 ರ ಕೆಳಗೆ.

ಶ್ರೀಬಿಧಿಯಮ್ಮ

## 55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 54 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀನಾಗಣ್ಣಿ ಕಿತ್ತಯ್ಯದೇವರಬನ್ನಿ ಸಿದರ ||

## 56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 55 ರ ಕೆಳಗೆ.

<sup>1</sup> ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತಪಾಚಮಹಾಸಬ್ಬ ಮಹಾಸಾಮಂತ

<sup>2</sup> ಅಗ್ರಗಣ್ಯ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೊನಸ್ತಂಭಕ್ಕೆ ಪಶ್ಚಿಮ 56 ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

1 ಮಾರಸಂದ್ರಕೆಯಕೊಟ .

2 ಗಳವೆಯಬೀರಕೊಟ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೊನಸ್ತಂಭಕ್ಕೆ ಉತ್ತರ 57 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಮಾಳವಅಮಾವಾಸಿ

ಕೂಗ ಬ್ರಹ್ಮದೇವರ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ)

- 1 ಸ್ವಸ್ತಿಮ . . . . . ಮುದಧಿಂಕೃತ್ಯವಧಿಮೇದಿಸೀ . .
- 2 . ಚಕ್ರ . . . . . ಧವೋಭುಂಜನಭುಜಾಸೇರ್ವತ . .
- 3 ನೈಶೀಜಗ . . . . . ಪತೇಗ್ಗಂಗಾನ್ವಯಕ್ಷಾಭುಜಾಂ | ಭೂಷಾ
- 4 ರತ್ನಮಭೂ . . . . . ವನಿತಾವಕ್ತ್ರೇನು ಮೇಘೋದಯಃ ||
- 5 || ಗದ್ಯಂ | ತಸ್ಯಸಕಳಜಗತೀತಳೋತ್ಪಂಗಳಂಗಳಕುಳಮುದ
- 6 ಕೌಮುದೀಮಹಾತೇಜಾಯಮಾನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಂಗುಣಿವ
- 7 ಮೃಧನ್ಮೃಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ
- 8 ವಿಧಿಗೂಜ್ವರಾಧಿರಾಜಸ್ಯ | ವನಗಜಮಲ್ಲಪ್ರತಿಮಲ್ಲಬಳವ
- 9 ದಲ್ಲದಪ್ಪದಳನಪ್ರಕಟೇಕೃತವಿಕ್ರಮಸ್ಯ | ಗಣ್ಯಮಾತ್ಮಗಣ್ಯಪ್ರತಾ
- 10 ಪಪರರಕ್ಷಿತಸಿಂಹಾಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ವಿಧ್ಯಾಟ
- 11 ವೀನಿಕಟವರ್ತ್ತಿ . . . . . ಣ್ಯಕಕಿರಾತಪ್ರಕರಭಂಗಕರಸ್ಯ |
- 12 ಭುಜಬಳಪರಿ . . . . . ಮಾನ್ಯಬೇಟಪ್ರವೇಶಿತಚಕ್ರವರ್ತ್ತಿಕಟ
- 13 . . . . . ವಿಕ್ರಮ . . . . . ಶ್ರೀಮದ್ವಿರಾಜಪಟ್ಟಬಿನ್ನೋತ್ಸವಸ್ಯ |
- 14 . . . . . ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜವಜ್ಜಾ
- 15 . . . . . ಘ . . . . . ನಸ್ಯ | ಭಯೋಪನತವನವಾಸಿದೇಶಾಧೀ
- 16 . . . . . ಮಣಿಕುಣ್ಡಳಮದದ್ವಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್
- 17 . . . . . ಸಮುಪಲಬ್ಧಸಂಕೀರ್ತನಸ್ಯ | ಪ್ರಣತಮೂರವಂಜಸ್ಯ
- 18 . . . . . ಜಸುತಸತಭುಜಬಳಾವಳೇಪಗಜಘಟಾಬೋಪಗವ್ಯದುವ್ಯೃ
- 19 ತ್ತನಕಳನೋಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ | ಸಮುನ್ಮೂ
- 20 ಳಿತರಾಜ್ಯಕಣ್ವಿಕಸ್ಯ | ಸಂಚೋಣ್ಣೀತೋಚ್ಚಂಗಿಗಿರಿದುಗ್ಗಸ್ಯ | ಸಂಹೃ
- 21 ತನರಗಾಭಿಧಾನರಬರಪ್ರಧಾನಸ್ಯ | ಪ್ರತಾಪಾವನತಚೇ
- 22 ರಚೋಟಪಾಣ್ಯಪಲ್ಲವಸ್ಯ | ಪ್ರತಿಪಾಳಿತಜಿನಶಾಸನಸ್ಯ | .
- 23 . . . . . ತಮಹಾಧ್ಯಜಸ್ಯ | ಬಳವದರಿನ್ಯಪದ್ರವಿಣಾಪಹರಣ
- 24 . . . . . ಕೃತಮಹಾದಾನಸ್ಯ | ಪರಿಪಾಳಿತಸೇತೂಬನ್ನಭೈ
- 25 . . . . . ಂಧುಸಂಬನ್ನವಸುಂಧರಾತಳಸ್ಯ | ಶ್ರೀನೋಂಬಕು
- 26 . . . . . ಕದೇವಸ್ಯ | ಶೌರ್ಯಶಾಸನಂಧಮೃಶಾಸನಂಚಸಂಚರ
- 27 ತುದಿಗ್ಮಣ್ಯಳಾನ್ತರಮಾಕಳಾನ್ತರಮಾಚನ್ದ್ರತಾರಂ ||

(ಪಶ್ಚಿಮಮುಖ)

- 28 . . . . . ಯಾಕೈರಪ್ಯುಪಾಯನ .  
 29 . . . . . ತಿಶ್ಠಿಖಾಲೇಖರ .  
 30 . . . . . ನಾನ್ಯವಮಾಪ್ಯತೋ  
 31 . . . . . ಶ್ರೀಗಂಗಚೂಡಾಮಣಿ  
 32 . . . . . ವನಾ . . . . . ದ . ಬಾಣಿ  
 33 . ಕ್ರಾಪ್ಲವ . . . . . ಮಾ . . . . . ಯೇನಾಮಿತ .  
 34 . . . . . ಭುಜಾವಳೇಪಮಲ . ಕ್ವತ್ವಾ . . . . . ಗಾಸ್ವಯಂ  
 35 . . . . . ಗುತ್ತಿಯಗಂಭೂಪತಿ . . . . . ನೋಟಂಬಂತಕಃ ||  
 36 . . . . . ಯೇಯ . . . . . ಸನ್ಮುಖಂ  
 37 . . . . . ಯುಧಿ . . . . . ಗಾದಸ್ಯಯಂ .  
 38 . . . . . ಪ್ರತಿಗಜ . . . . . ಪಿಕ್ರಮಂ ||  
 39 . . . . . ತ್ವಳಮಿವ . . . . . ನೋಟಂಬಂತಕಃ  
 40 . . . . . ಭೂಳೋಕಾದನೇಕದ್ರ . . . . . ಸೇಕಬನಾನಕ .  
 41 . . . . . ಚೋಳಪಲ್ಲವ . . . . . ಕಾನಂದಹೇತೋರ . . . . .  
 42 . . . . . ಶ್ರೀಮಾಸಿಂಹಚ್ಛೇ . . . . . ತಿಳಕಕ್ಷತ್ರಚಂದ್ರಸ್ಯ . . . . .  
 43 . . . . . ಚಂದ್ರ . . . . . ವ . . . . . ಯ್ಯುರ .  
 44 . . . . . . . . . . ದರ್ಪಣಂ  
 45 . . . . . . . . . .  
 46 . . . . . . . . . . ಗಂಸಂ . . . . . ೦ಗಂ  
 47 . . . . . . . . . . ಹ . . . . . ರಃ ||  
 48 . . . . . . . . . . ವದೋಪಪಾಣಾ  
 49 . . . . . ನೃಹಾವಿಜಯೋತ್ಸವೇ . . . . . ಸಿಂಹಾಸನೋವ್ಯುಧ .  
 50 . . . . . ಇತ್ಯಧಿಪ್ತೃತವೀರಸಂಗರಗಿರಃಚಾಳುಕ್ಯಚೂಡಾಮಣೀ  
 51 . . . . . ರಾಜಾದಿತ್ಯಹರೇದ್ವವಾಗ್ನಿರಜನಿಶ್ರೀಗಂಗಚೂಡಾಮಣಿ  
 52 . . . . . ದೈತ್ಯೇಂದ್ರ್ರಮೃದಧುಕ್ಯೇಟಭಪ್ರಭೃತಿಭಿಧ್ವಸ್ತೃಮುಕ್ತೃರದ್ವೇ .  
 53 . . . . . ಕಿಂವಾಯಾಽಭಿರಿತಮುತ್ಥಿತಮಿತಿಹ್ವಾತಂಕಶಂಕಾಕೃ . . . . .  
 54 . . . . . ಳೈನ್ನರಗಾಸುರಸ್ಯವಸುಧಾನಂದಶ್ರುಮಿಶ್ರೈಶ್ಚಿ . . . . .  
 55 . . . . . ದಾತೃರ್ವರಕರೋತ್ಸರಾಗಮನನೀಚಕ್ರಂನೋಟಂಬಂತಕಃ

(ಉತ್ತರಮುಖ)

(ಮೊದಲು ಎಂಟು ಪದ್ಧಿಗಳು ಕಾಣುವದಿಲ್ಲ)

- 64 . . . . . ಗನ . ಜ್ಞಾಪ್ಯಮಾಭೃತಃ . . . . .  
 65 . . . . . ಯಾವ . . . . .  
 66 . . . . . ನ . . . . . ತಿ . ತಿನಾ . . . . .  
 67 . . . . . ಪದ . . . . . ಜ್ಞತಿ || . . . . .  
 68 . . . . . ಮಿಶ್ರೀಕೃತಮು . . . . .  
 69 . . . . . ಕವೀರವಿಸ್ತೃಯತೇಜ . . . . .  
 70 . . . . . ಗುತ್ತಿಯಗಂಭೂಪತಿಯುಂವಿಶ್ವ . . . . .  
 71 . . . . . ಕೃತಾ . . . . . ತಿಪತಿಸುಹ . . . . .



- 72 . . . . . ವಪ್ಪಭೃದುಪ್ಪಾವನಿಸಕುಳಮಿಳಾಮಿನ್ದ್ರಾಜ .  
 73 . . . . . ಕುಮ್ಮುರಳ . ಯಕಚ್ಚತ್ರ . .  
 74 . . . . . ಶ್ರೀಗಂಗಳೂಡಾಮಣಿರಿತಿಧರಣಿಸ್ತಾತಿಯಂ .  
 75 . ಕೀರ್ತಿ || . . . ಸ್ತುತಿಸೂರಸಿಂಹನೃಪತಿರ್ವಿಕ್ರಾಂತಕ . .  
 76 ಸಾಯತ್ರ . ಸ್ಥಿತಿಸಾಹಸೋನ್ಮದಮಹಾಸಾಮಾನ್ತಮತ್ತದ್ವಿ  
 77 ಸಂ | . . . ಸ್ವಾಮಿಸಿಪಟ್ಟಬನಮಹಿಮಾನಿರ್ವಿ . ಮಿತ್ಯುವ್ರರಾಚಕ್ರ  
 78 ಯಸ್ಯಸರಾಕ್ರಮಸ್ತುತಿಪರೈವ್ಯವಣ್ಣಯತ್ಯಂಗಕೈಃ ||  
 79 ಯೇನೇಂದ್ರಕ್ಷತಿಸಲ್ಲಭಸ್ಯಜಗತಿರಾಜ್ಯಾಭಿಷೇಕಾಕೃತಃ |  
 80 ಯೇನಾ ದಮದ . ಪೇನವಿಜಿತಪ್ರಾತಾಳವಲ್ಲಾ ನುಜಃ |  
 81 . . . . . ಗ್ರೋ . ರಣಾಂಗಣೇರಣಪಟಸ್ತಸ್ಯಾತ್ಮಜೋಜಾ . .  
 82 . . . . . ರಭಾ . . . . . ಮ .

(ಪೂರ್ವಮುಖ)

- 83 ಬಗೆಯಲಳುಂಬಮಸ್ವಬಲದಲ್ಲನ . ಓಸಿಗೊಲೈಯ್ಯಮಂ  
 84 ಪೊಗಟ್ಟಿನೊಧಾತ್ರಿಯೊಳ್ಗೆ ಗಲ್ಲ ವಜ್ರಜನಂಬಡೆಯಟ್ಟದೇಹಿಯೊ  
 85 ಪೊಗಟ್ಟಿನೊಪಲ್ಲವಾಧಿಸ . . . . . ಮಂತ್ರವಕ್ರೇಂದ್ರವೀರಮಂಪೊ  
 86 ಗಟ್ಟಿನೊಪೇಜೆಮೇಪೊಗಟ್ಟಿನೆಂದ್ರಪ್ರಿಯಂಚಲದುತ್ತರಂಗನಂ ||  
 87 ಓಳಿಯೊಕ್ಕೋದಪಲ್ಲವರಪನ್ನಲೆಯೆಲ್ಲಮನೆಯೆ ದಟ್ಟಕಾ  
 88 ಪಾಳಿಕರೂಪಿರಾಪ್ರಸರಮಣ್ಣಳಿಕಕ್ಕಳನಮ್ಮನೀವುಕಾಯೋ  
 89 ಳಗಿನಿಮ್ಮಪನ್ನಲೆಗಳಂಬರಲೀಯದೆಕಣ್ಣು ಬಾಲ್ಯ . ಳೋಳಿಯ  
 90 ಳೆಂಬಿನಂನೇಗಣ್ಣುದೊಟ್ಟಜಿಮಣ್ಣಳಿಕತ್ತಿಣೇತ್ರನಾ || ತುಂಗಪ  
 91 ರಾಕ್ರಮಂಪಲವುಕಾಲಮಗುವ್ವಿಸೆಸುತಿವತ್ತಿಬಿಟ್ಟುಂಗಡಕಾ  
 92 ಡುವಟ್ಟಕ್ಕೊಳಲಾಪನಮುನ್ನಮೆನಿಸ್ಸಪಂಪಿನುಚ್ಚಂಗಿಯೊಕ್ಕೋ  
 93 ಟೆಯಂಬಗಮಸುಂಗೊಳೆಕ್ಕೊಣ್ಣನಗಣ್ಣಿ ಮೂಪುಲೋಕಂಗೊಳಂ  
 94 ಪೊಗಟ್ಟಿಗೇಡೆಯಾದುದುಗುತ್ತಿಯಗಂಗಳೂಪನಾ || ಕಾನ್ದಂ ||  
 95 ಕಾಳನೊರಾವಣನೋಕಿಶುಪಾಳನೊತಾನೆನಿಸಿನೆಗಣ್ಣಿ ನಗನತಲೆ  
 96 ತನ್ನಾಳುಳಕಯೆ ವನ್ನುದುಹೇಳಿಸಾಧ್ಯದೊಳೆಗಂಗಳೂಡಾಮಣಿಯಾ |  
 97 ನುಡಿದನೆಕಾವುದನೇವಿಣ್ಣಿಗಿಡದಿರುಜವನಿಟ್ಟರಕ್ಕಿನಿಗೀವುದನೇನು  
 98 ಓದನಪಲದಕಯ್ಯದುನುಡಿದುದುತಪ್ಪುಗುಮೆಗಂಗಳೂಡಾಮಣಿಯಾ ||  
 99 ಇನ್ನುವಿಧ್ಯಾಟವೀನಿಕಟತಾಹಿತಟವುಂ | ಮಾನ್ಯಖೇಟಪುರವರ  
 100 ಪುಂ | ಗೋನೂರು | ಮುಚ್ಚಂಗಿಯುಂ | ಬನವಾಸಿದೇವುಂ | ಪಾಭ  
 101 ನೆಯಕ್ಕೋಟೆಯುಂವೊದಲಾಗೆಪಲವೆಡೆಯೊಳವರಿ  
 102 ಯರಂಪಿರಿಯಂವಂಕಾದಿಗೊಲ್ಲಪಲವೆಡೆಗಳೊಳಮಹಾಧ್ಯ  
 103 ಜಮನೆತ್ತಿಸಿಮಹಾದಾನಂಗೆಯ್ದನೆಗಣ್ಣಿಗಂಗಳಿದ್ಯಾಧರಂ || ಗಂ  
 104 ರೊಳ್ಗಣ್ಣಂ | ಗಂಗಳಂಗಂ | ಗಂಗಳೂಡಾಮಣಿ | ಗಂಗಳನ್ನಪ್ಪಂ | ಗಂ  
 105 ವಜ್ರಂ | ಚಲದುತ್ತರಂಗಂ | ಗುತ್ತಿಯಂಗಂ | ಧವ್ಯವತಾರಂ | ಜಗ  
 106 ದೇಕವೀರಂ | ನುಡಿದನೆಗಣ್ಣಂ | ಅಹಿತಮಾತ್ಮಣ್ಣಂ | ಕದನಕಕ್ಕಳಂ |  
 107 ಮಣ್ಣಳಿಕತ್ತಿಣೇತ್ರಂಶ್ರೀಮನ್ನೊಂಬಕುಳಾನ್ತಕದೇವಂಪಲವೆ  
 108 ಡೆಗಳೊಳಂಬದಿಗಳಂಮಾನಸ್ತಂಭಂಗಳಂವಮಾಡಿದಂ | ಮಂಗಳಂ |  
 109 ಧವ್ಯಂಗಳಂನಮಸ್ಕೃತನಡೆಯಿಸಿ ಬಿಣ್ಣಯವೊನ್ನ ವೆಷ್ಯರಾಜ್ಯಮಂಪತ್ತುವಿಟ್ಟುಬಕಾ  
 110 ಪುರದೊಳಜಿತಸೇನಭಟ್ಟಾಕರಶ್ರೀಪಾದಸನ್ನಿಧಿಯೊಳಾರಾಧನಾಧಿಯೊಮ್ಮಾಪುಡೆ .

111 ಸಂನೋನ್ಮುತವಾಧಿಯಂಸಾಧಿಸಿದಂ || ವೃತ್ತ | ಎಲೆಚೋಳಕ್ಷೇತಿಪಾಳಸಂತವೆಣ್ಣಿಯಂನೀನೀವಿಕೊಳ್ | ನಿ

112 ನ್ನನುಗೊಲೆವಾಡ್ತಿರುಪಾಣ್ಡ್ಯಪಲ್ಲವಭಯಂಗೊಣ್ಣೋಡದಿರ್ | ನ್ನಿನ್ನ ಮಣ್ಣಲದಿಂ

113 ಪಿಂಗದೆನಿಲ್ವದೀಗನಿವನಿನ್ನತ . . . ಗಂಗಮಣ್ಣಲಿಕಂದೇವನಿವಾಸದತ್ತವಿಜಯಂಗಯ್ದಂನೋಲಂಬಾ  
ನ್ಮಕಂ ||

## 60

ಕಾಂತೀಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಿಪೀಠಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಪಟುಕಪವಾ

2 ರುಗಬಲರ

3 ಚಟ್ಟಸುತ

4 ಬಣ್ಣರಸುಲ

## 61 ( 25 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಈಶಾನ್ಯ.

1 ಶ್ರೀಮತ್ . . . . . ಪು . . .

2 ಸಿಪ್ಪರ್ ಅರಿಪ್ಪೋನೇಮಿ

3 ವಾಡಿಸಿದರಿಸಿದ್ದ

## 62

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಉತ್ತರ, 61 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಸ್ವಸ್ತಿಶ್ರೀತೆಯಬ್ಬೋ . . . . .

2 ಸಿಫಟಾರರ ಸಿಪ್ಪ . . . . .

3 ಗರಭಟಾರರಸಿಪ್ಪಕ . . . . .

4 ಮಿಫಟಾರರವರಸಿಪ್ಪರ್ಪಟ್ಟದೇವಾ . . .

5 ಸಿಫಟಾರರಕುವಾ . . . ಇಸಿಪ್ಪನ . . .

6 ಸಲೆಪುನಿವ್ವನೇಮಿದ್ದ . . . . .

7 ಪಮುಮವ್ವು ಸಿಪಿರಿಗೆ

## 63 ( 39 )

ದಕ್ಷಿಣ ಮಹನ್ಮೊಮಿ ಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾವ್ಯದಾಪೋಘರಾಂಭನಂ

2 ಜೀಯತೇತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ||

3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯನಿತ್ಯನಿರಪದ್ಯವಿದ್ಯಾವಿಭವಪ್ರ

4 ಭಾವಪ್ರಹ್ವರುಹ್ವರೇಪಾಳವಾಳಿಮಣಿಮಯೋಖಿಲೇ

5 ಖರೀಭೂತಪೂತಪದನಖಸ್ರಕರಂ | ಜಿತವ್ರಜಿನಜಿನಪತಿ

6 ಮತಸಯಪ್ರಯೋಧಿಲಿಲಾಸಂಧಾಕರಂ | ಚಾವ್ವಾಕಾಖವ್ವ

7 ಗವ್ಯದಾವ್ಯಾರೋಮ್ವಿಧರೋತ್ಪಾಟನಪಟಪ್ಪ ನಿಷ್ಕುರೋಪಾಂಬಧದಂಭೋಳಿ

- 8 ದಂಡರು | ಮಹಂತಕಂಠಕಂಠಿರವಗಭೀರಭೋಭೀಮಧ್ವಾನನಿದ್ಧಿಗಳಿ  
9 ದುದ್ಧವೇದ್ಧಬೌದ್ಧಮದವೇದಂಡರು | ಮಪ್ರತಿಹತಪ್ರಸರದಸಮ  
10 ಲಸದುಪನ್ಯಸನನಿತ್ಯನೈಸಿತ್ಯಪಾತ್ರದಾತ್ರದಳಿತನೈಯಾಯಿ  
11 ಕನಯನಿಕರನಳರುಂ | ಚಪಳಕಪಿಳವಿಪುಳವಿಪಿದ  
12 ಹನದಾವಾನಳರುಂ | ಶುಂಭದಂಭೋದನಾದನೋದಿತವಿತ  
13 ತಮೈಕೇಷಿತಪ್ರಕರಮಂವರಾಳರುಂ | ಶರದಮಳಶರ  
14 ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾನುವರ್ತಿಕೀರ್ತಿವಿವಲ್ಲಿವೇ  
15 ಲ್ಲಿತದಿಗಂತರಾಳರುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾ  
16 ಚಾಯ್ಯುರಶ್ರೀಮದ್ದೇವಕೀರ್ತಿಪಣ್ಣಿತದೇವರು || ಕಲ್ಯಾಣೇ  
17 ನಮಃಕಪಿವಾದಿನೋಗ್ರವತ್ಸಯೇ ಚಾವ್ಯಾಕವಾದಿನಾ  
18 ಕರಾಕರಬಾಡವಾಗ್ನಯೇ ಬೌದ್ಧೋಗ್ರವಾದಿಮಿರ  
19 ಪ್ರವಿಭೇದಭಾನವೇಶ್ರೀದೇವಕೀರ್ತಿಮುನಯೇಕವಿ  
20 ವಾದಿವಾಗ್ನಿನೇ || ಸಂಕಲ್ಪಂಜಲ್ಪವಲ್ಲಿಂವಿಲಯಮುಪನ  
21 ಯಂಚಂಡವೈತಂಡಿಕೋಕ್ತಿಶ್ರೀಖಂಡಂಮೂಲಖಂಡಂ ರುಟಿತವಿ  
22 ಘಟಯನ್ಯಾದಮೇಕಾಂತಭೇದಂನಿಖ್ವಿಂಡಂಗಂಡಶೈಲಂಸಪು  
23 ವಿದಳಯನ್ಯಾತ್ಮತಪ್ರಾಡಗರ್ಜತಸ್ಸುಜ್ಜನೇವಾಮದೋಜ್ಜ  
24 ಜಯತುವಿಜಯತೇದೇವಕೀರ್ತಿವಿದ್ವಿಪೇದ್ಯಃ ||  
25 ಚತುಮ್ನುಕುಚತುಮ್ನುಕ್ತಗ್ನಿಗ್ಗಮಾಗಮದುಸ್ಸಹಾ ದೇ  
26 ವಕೀರ್ತಿಮುಖಾಂಭೋಜೇನೃತ್ಯತೀತಿಸರಸ್ವತೀ || ಚತುರತ  
27 ಸತ್ಕವಿತೃದೋಳಭಿಜ್ಞತೆಸಬ್ಧಕಳಾಪದೋಳುಪ್ರಸಾನತಮಂ  
28 ತಿಯೋಳುಪ್ರವೀಣತನಯಾಗಮತಕ್ಕುಕವಿಚಾರದೋಳು  
29 ಸುಪೂಜ್ಯತೆತಪದೋಳುಪವಿತ್ರತೆಚರಿತ್ರದೋಳೊಂದಿವಿ  
30 ರಾಜಿಸಲುಪ್ರಸಿದ್ಧತಮುನಿದೇವಕೀರ್ತಿವಿಬಾಧಗಣಿಗೋಪು  
31 ನುದೀಧರಿತ್ರಿಯೇಳೆ || ಶಕವರ್ಷಸಾನಿರದಮಂಭತ್ತಯ್ದಿ  
32 ನೆಯ || ವರ್ಷೇಶ್ವರತಸುಭಾನುನಾಮನಿಸಿತೇಪಕ್ಷೇತದಾಪಾ  
33 ಡಕೇವಾಸೇತನ್ನವಮಿತಿಥೌಬುಧಯುತೇವಾರೇದಿನೇಶೋದ  
34 ಯೇ ಶ್ರೀಮಂತಾಕ್ಷಿ ಕಚಕ್ರವರ್ತಿವಿರಬಗ್ವರ್ತಿವಿದ್ಧಕೀರ್ತಿವಿಬ್ರೂಜಾ  
35 ತಃಸ್ವಗ್ಗವಧೂಮನಃಪ್ರಿಯತಮಃಶ್ರೀದೇವಕೀರ್ತಿವಿಬ್ರತೀ || ಜಾತೇ  
36 ಕೀರ್ತ್ಯವಶೇಷಕೇಯತಿಸತೇಶ್ರೀದೇವಕೀರ್ತಿವಿಪ್ರಭೌವಾದಿಭೇಭ  
37 ಲಿಪಾಜಿನೇಶ್ವರಮತಕ್ಷೇರಾಬ್ಧಿತಾರಾಪತೌ ಕ್ವಸ್ಥಾನವರವಾಗ್ವಧೂ  
38 ಜ್ಞಾನಮುನಿಬ್ರಾಹ್ಮಣಮಮೇತಿಸ್ಸುಖಚಾಕ್ರೋಶಂಕುರುತೇಸಮಸ್ತ  
39 ಧರಣೌದಾಕ್ಷಿಣ್ಯಲಕ್ಷ್ಮೀರಮ || ತಚ್ಛಿಷ್ಯೋನುತಲಬ್ಧಿಣಂ  
40 ಮುನಿಸಾಶ್ರೀವಾಧವೇಂದ್ರವ್ರತೀಭವ್ಯಾಂಭೋರಂಹಭಾಸ್ವರಸ್ತುಭುವನಾಖ್ಯಾ  
41 ನಶ್ಚಯೋಗೀಶ್ವರಃ | ಏತೇತೇಗುರುಭಕ್ತತೋಗುರುನಿಷದ್ಯಾಯಃಪ್ರತಿಷ್ಠಾ  
42 ಮಿವಾಂಭೂತ್ಯಾಕಾಮಮಕಾರಯನ್ನಿಜಯಶಸ್ಸಂಪೂನ್ನವಿದ್ವಿಂಡಳಾಃ ||

64 ( 40 )

ಅದೇ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾ

2 ಶಿನೇ | ಕುತೀರ್ತಧ್ವಾನತಸಂಘಾತಪ್ರಭಿಂನಘನಭಾ



- 3 ನವೇ || ಶ್ರೀಮನ್ನಾ ಭೇಯನಾಥಾಧ್ಯಮಂಜನ  
 4 ವರಾನಿಕಸಾಧೋರುವಾಧಿಃ || ಪ್ರಧ್ವಸ್ತಾಫ  
 5 ಪ್ರಮೇಯಪ್ರಚಯವಿಷಯಕ್ಕೆವ  
 6 ಲ್ಯಜೋಧೋರುವೇದಿಃ || ಶಸ್ತ್ರಸ್ಯಾತ್ಮಾರಮದ್ರಾಶ  
 7 ಬಳಿತಜನತಾನಂದ ನಾಧೋರುಘೋಷಃ || ಸ್ಥೇಯಾ  
 8 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಾಹಾವೀರ್ಯ  
 9 ವೀಚೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ನಾ ನೀಂದ್ರೋತ್ತಮರ  
 10 ತ್ನವಗ್ಗೋಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ ||  
 11 ತತ್ರಾಬುಧೌಸಪ್ತವಹದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೋಧ  
 12 ನಿಧಿಬ್ಬುಘೋವ || ಭದ್ರಸ್ಸವ್ಯತೋಯೋಹಿಭದ್ರಬಾಹು  
 13 ರತಿಪುತ್ರಃ || ಶ್ರುತಕೇವಳನಾಥೋಪವರವಹ್ನಿರಮೋ  
 14 ಮುನಿಃ || ಚಂದ್ರಪ್ರಕಾಶೋದ್ಯುಳಸಾಂದ್ರಕೇತ್ತಿಃಶ್ರೀಚಂದ್ರ  
 15 ಗುಪ್ತೋದಸಿತಸ್ಯಶಿಷ್ಯಃ || ಯಸ್ಯಪ್ರಭಾವಾದ್ವನದೇವತಾಭಿ  
 16 ರಾರಾಧಿತಃಸ್ಯ ಸ್ಯಗಣೋಮುನೀನಾಂ || ತಸ್ಯಾನ್ವಯೇಭೂವಿ  
 17 ದಿತೇಬಿಭೂವಯಃಪದ್ಮನಾಭಪ್ರಥಮಾಭಿಧಾನಃ || ಶ್ರೀಕೋ  
 18 ಷಕುನ್ದಾದಿಮುನೀಶ್ವರಾಖ್ಯಸ್ಯತ್ಸಂಯಮಾದುಗ್ಧತಚಾರ  
 19 ಣದಿಃ || ಅಭೂದಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾಯುರ್ಶ  
 20 ಜ್ಯೋತ್ತಿರಗೃಧ್ಯಗ್ರಿಚ್ಛಃ || ತವನ್ವಯೇತತ್ಸದ್ಯಕೋಸ್ತಿನಾನ್ಯಸ್ತಾ  
 21 ತಾಳಿಕಾಶೇಷಸದಾತ್ಮವೇದಿ || ಶ್ರೀಗೃಧ್ಯಗ್ರಿಚ್ಛಮುನಿ  
 22 ಪಸ್ಯಬಿಳಾಕಪಿಚ್ಛಃಶಿಷ್ಯೋದಸಿಷ್ಯಭುವನತ್ರಯವತ್ತಿಃಕೇ  
 23 ತ್ತಿಃ ಚಾರಿತ್ರಚಂಚುರಬಿಳಾವನಿಪಾಳಮೌಳಿಮಾಳಾಶಿಳೇಮು  
 24 ಖನಿರಾಜಿತಪಾದಪದ್ಮಃ || ಏವಮುಪಾಚಾಯುರ್ಪರಂಪರಾಯಾಂ  
 25 ಸ್ಯಾತ್ಮಾರಮದ್ರಾಶಿತತತ್ವದೀಪಃ || ಭದ್ರಸ್ಸವತಾದ್ಗುಣತೋ  
 26 ಗಣೇಶಸ್ಸಮನ್ತಭದ್ರಾಜನಿವಾದಿಸಂಹಃ || ತತಃ || ಯೋ  
 27 ದೇವನಂದಿಪ್ರಥಮಾಭಿಧಾನೋಬುದ್ಧ್ಯವಹತ್ಯಾಸಜೇನೀ  
 28 ಪ್ರಬುಧಃ || ಶ್ರೀಪೂಜ್ಯಪಾದೋದಸಿಜನಿದೇವತಾಭಿರ್ಯು  
 29 ತ್ಯಾಜಿತಪಾದಯುಗಂಧದೀಯಃ || ಜೈನೇಂದ್ರನಿಜ  
 30 ಶಬ್ದಭೋಗವತುಳಂಸವ್ಯಾತ್ಮಗುಣಿಃಪರಾಸಿದ್ಧಾಂತೇನಿಪು  
 31 ಣತ್ವಮುಧ್ಯಕವಿತಾಂಜೈನಾಂಭಿಷೇಕೇಸ್ವಕಃ || ಭಂದಸ್ಸು  
 32 ಕ್ಷತ್ರಿಯಂ ಸಮಾಧಿಕತಕಸ್ಯಾಸ್ಥ್ಯಯದೀಯಂವಿದಾಮಾ  
 33 ಖ್ಯಾತೀಹಸಪೂಜ್ಯಪಾದಮುನಿಸಃಪೂಜ್ಯೋಮು  
 34 ನೀನಾಂಗಣ್ಯಃ || ತತಶ್ಚ ||

(ಪ್ರತಿಮಮುಖ.)

- 35 ಅಜನಿಷ್ಠಕಳಂಕಯಜ್ಞನರಾಸನವನುತಃ || ಅಕಳಂಕನಿಭೌ  
 36 ಯೇನನೋಕಳಂಕೋವಹಾವಂತಿಃ || ಶಾಸ್ತ್ರಾದ್ಯಧ್ಯಯಂ  
 37 ನೀಂದ್ರಸಂತತಿಸಿದ್ಧೋಮೂಲಸಂಘೇತತ್ವಜಾತೇನಂಬಿಗಾಂ  
 38 ಪ್ರಭೇದವಿಲಸದ್ಗಣೇಗಣೇವಿಶ್ರುತೇ || ಗೋಲ್ಲಾಚಾಯುರ್ಗ  
 39 ತಿಪ್ರಸಿದ್ಧಮುನಿಪೂರ್ಣೋದ್ಗೋಲ್ಲದೇಶಾಧಿಪಃಪೂರ್ವಕೇನ  
 40 ಚಹೇತುನಾಭಿವಭಿಯಾದೀಕ್ಷಾಂಗ್ರಹೇತಸ್ಸಧೀಃ ||  
 41 ಶ್ರೀಮತ್ಪ್ರಕಾಲ್ಯಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯ

- 43 ಲಗ್ನಾ ತನುತ್ರಂ | ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾಸಿತತರಗ  
 44 ಸಾಗ್ರೀಷ ತ್ಮಾತ್ಮಾಣ್ಯಬಿಂಬಂ ಚಕ್ರಂ ಸದ್ವೃತ್ತ ಚಾಪಾಕೃತ  
 45 ಮತಿವರಸ್ಯಾಘ್ರತೋಸ್ವಿಜೇತುಂಗೋಲ್ಲಾ ಚಾಯ್ಯಾಸ್ತ  
 46 ತಿಷ್ಠ ಸ್ವಜಯತುಭವನೇಭವ್ಯ ಸತ್ತ್ವ ಪೇಂದ್ರಃ || ತಚ್ಛಿಷ್ಯ  
 46 ಸ್ಯ || ಅವಿದ್ಧ ಕಣ್ವಾ ಧಿಕಪದ್ಮನಸ್ತಿಸ್ಯದ್ಧಾಸ್ತಿ ಕಾಖ್ಯಾಯಜನಿ  
 47 ಯಸ್ಯಲೋಕೇ | ಕೌಮಾರದೇವಬ್ರತತಾಪ್ರಸಿದ್ಧೇಜ್ಜೀ  
 48 ಯಾತ್ಮ ಸೋಷ್ಟಾನನಿಧಿಸ್ತಧೀರಃ || ತಚ್ಛಿಷ್ಯಃ ಕುಳ  
 49 ಭೂಪಣಾಖ್ಯಯತಿಪಶ್ಯಾ ಛತ್ರವಾರಾಂಸಿಧಿಸ್ತಧಾ  
 50 ವ್ರಾಂಬುಧಿಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸದ್ಮೋಗೇಮ  
 51 ಹಾನ್ ಶಬ್ದಾಂಭೋರುಹಭಾಸ್ಕರಃ | ಪ್ರಥಿತತಕ್ಕಗ್ರ  
 52 ನ್ಧ ಕಾರಃಪ್ರಭಾಚಂದ್ರಾಬ್ಧೋಮುನಿರಾಜಪಂಡಿತ  
 53 ವರಶೀಕ್ಷುಂಞ್ಕುಂದಾನ್ವಯಃ || ತಸ್ಯಶೀಕ್ಷುಳ  
 54 ಭೂಪಣಾಖ್ಯಸುಮುನೇಶ್ವಿಷ್ಯೋವಿನೇಯಸ್ತುತಸ್ತ  
 55 ದ್ವೃತ್ತಕುಳಚಂದ್ರದೇವಮುನಿಪಸ್ತಿದ್ಧಾನ್ಮವಿದ್ಧಾಸ್ತಿ  
 56 ಭಿತಚ್ಛಿಷ್ಯೋಜನಿವಾಘನನಿ ಮುನಿಪಃಕೋಲ್ಲಾ  
 57 ಪುರೇತತಕ್ಕದ್ಧಾನ್ಮಾಣ್ಣಾ ವಪಾರಗೋಚ  
 58 ಷ್ಠತಿಶಾ ಛತ್ರಚಕ್ರೇಶ್ವರಃ || ಏಳೆವಮಾಂಬ  
 59 ಸವಜ್ಜು ಬಂತಿಗಳೆಗಳೆಮಾಣ್ಣಾಕುಂದಾನ್ವಯಃ  
 60 ಷತಾರಾಧಿಸಿನಿಭವಃಭವವಾಗಿಪ್ಪಗ್ನಿರಿದ್ಧಗತ್ತಾ  
 61 ನಿಮ್ನಗ್ನಿವೀಗಿಳ್ಳುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ  
 62 ವಾವಿನಿಶ್ಚ ಷ್ಠದ್ಧಾನ್ಮಾಣ್ಣಾ ವಾಘನಂದಿಮುನಿಯೇಶ್ವೀ  
 63 ಕೋಡಕುಂದಾನ್ವಯಃ || ಹಿಮವತ್ಕೃತ್ಕೀಳಮುಕ್ತಾಘತ  
 64 ರಚತರತ್ತಾ ರಹಾರೇಂದ್ರಕುಂದೋಪವಕೇತ್ತಿನ್ಯಾಪ್ತದಿಗ್ಧಂ  
 65 ಷಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮರೀಚೀಮಂ  
 66 ಷಳಂಪಂಡಿತತತಿನತಂವಾಘನಂದ್ಧಾಖ್ಯವಾಚೆಯಮಿ  
 67 ಾಜಂವಾಗ್ವಧೂಟೇನಿಟಳತಟಹಬನ್ನಾತ್ಮ ಸದ್ರತ್ಮಪ  
 68 . . . . . ತಮದಂದೇನಿಕುಳಮಂಭರದಿನಿಜ್ಞೇದಿಸಲುಕೇ  
 69 . . . . . ಸರಿಯೆನಿಸಂವರಸಂಯಮಾಪ್ತಿ ಚಂದ್ರಧರಯೋಳ  
 70 . . . . . ವಾಘನನಿಸ್ತಿಸ್ಯದ್ಧಾನ್ಮೇಶ || ತಚ್ಛಿಷ್ಯಸ್ಯ ||  
 71 ಅವರಗುಡ್ಡುಗಳಿಸಂಮನ್ತಕೇದಾರನಾಕರಸದಾನಶ್ರೀಯಾಂಸಸಾ  
 72 ಮನ್ತನಿಂಬದೇವಜಗದಾಬ್ಧಿಗಂಡಸಾಮನ್ತಕಾಮದೇವ ||

(ಉತ್ತರವಂಶ.)

- 73 ಗುರುಸ್ಯದ್ಧಾಸ್ತಿ ಕವಾಘನನಿ ಮುನಿಪಶ್ರೀವಚ್ಚ ಮೂ  
 74 ವಲಭಾಭರತಂಭಾತ್ರನಪಾರಶಾಸ್ತ್ರನಿಧಿಗಳೇಶ್ವೀ  
 75 ನಕೇತ್ತಿನ್ಯಾಪ್ತಾಸ್ತುರಿತಾಳಂಕೃತದೇವಕೇತ್ತಿನ್ಯಾಪ್ತಮುನಿಪ  
 76 ಶ್ರೀಪ್ರಜ್ಞಗನ್ಮಂಡನದ್ಧೋರೆಯೇಗಂಡವಿಮುಕ್ತದೇವನಿಗಂ  
 77 ನೀವಾಮಸ್ಯದ್ಧಾಸ್ತಿ ಕರಃ || ಕ್ಷೀರೋದಾದಿವಚಂದ್ರಮಂ  
 78 ಣಿವಪ್ರಖ್ಯಾತರತ್ತಾ ಕರಾತ್ಸಿದ್ಧಾನ್ಮೇಶ್ವರವಾಘನ  
 79 ದ್ಧಿಯಮಿನೋಜಾತೋದಗನ್ಮಂಡನಃ ಚಾರಿತ್ರ್ಯಕುಧಾ  
 80 ಸಧಾಪುನಿಸವೋದೀಪಿಸತ್ತಿನ್ಯಾಪ್ತಯೇಶ್ರೀಮದ್ಧಂ

- 81 ತನಿಮುಕ್ತದೇವಯತಿಪಸ್ಮ್ಯದ್ಧಾನ್ವಚಕ್ರಾಧಿಪಃ || ಅವ  
 82 ರಸಧನ್ವರ || ಅವೋವಾದಿಕಥಾತ್ರಯಪ್ರಸಾದೋ  
 83 ಛವಿದ್ಯಜ್ಞನಾಮಚೈವಿದ್ಯಾವಪ್ಪಂಭವಸಪ್ತಕೇಯುಪರವಾ  
 84 ದಿಕ್ಷೋಣಿಪ್ಪತ್ವಕ್ಷರೂದೇವೇಂದ್ರಕೂಟವಂದೂಕೋದಲೆ  
 85 ಸ್ಯಾದ್ಯಾದವಿದ್ಯಾಸ್ತು ಪ್ರತಿತ್ಯವಿದ್ಯಾಶ್ಚತರೀತ್ತಿರಿದ್ಯಮುನಿಪೋ  
 86 ಲುವಿಖ್ಯಾತಿಯಂತಾಳ್ವದೋ || ಶ್ರುತಕೀರ್ತಿತ್ಯವಿದ್ಯಪ್ರತಿರಾಘವ  
 87 ಪಾನ್ವಾಪೀಯಮಂವಿಬುಧಚಮತ್ಕೃತಿಯೆನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿಂಪೇ  
 88 ಛದಮಳಕೀರ್ತಿಯಪ್ರಕಟಿಸಿದಂ || ಅವರಗ್ರಜರಂ ||  
 89 ಯೋಯೋಧಕ್ಷಿತಿಭೃತ ರಾಳಕುಳಿರಣ್ಯ ವ್ಯಾಕಮೇಘಾನೋಮಿಾ  
 90 ಮಾಸಾಮತವತ್ತಿವಾದಿಸಂದವನ್ಮಾತಂಗಳಣೀರವಃ | ಸ್ಯಾದ್ಯಾದಾಬ್ಧಿ  
 91 ಶರತ್ಸಮುದ್ರತಸುಧಾಶೋಚಿಸ್ಸಮಸ್ತೈಸ್ತುತಸ್ತೀಮಾನುಬಿಭಾ  
 92 ಸತೇಕನಕನಂದಿ ಖ್ಯಾತಯೋಗೀಶ್ವರಃ || ವೇತಾಳೀಮುಕ್ತುಳೇಕೃತಾಂಜ  
 93 ಳಪುಟಾಸಂಸೇವತೇಯತ್ವದೇಯೋಬ್ಬಂಗಳಪ್ರತಿಹಾರಕೋನಿವಸತಿದ್ಯಾ  
 94 ರೇಚಯಸ್ಯಾನ್ತಿಕೇ ಯೇನಕ್ರೀಡತಿಸಂತತನುತಪೋಲಕ್ಷ್ಮೀಯೈರ್  
 95 ಶಶ್ವೀಪ್ರಿಯಸ್ಯೋಯಂಶುಂಭತಿದೇವಚಂದ್ರಮುನಿಪೋಭಿಬ್ಬುರಕೌ  
 96 ಘಾಗ್ರಣೀ || ಅವರಸಧನ್ವರವ್ಯಾಕಮೇಘಾನೋಮಿಾ  
 97 ಚಕ್ರವತ್ತಿಕ್ರೀಮದ್ಧೇವಕೀರ್ತಿಪಂಡಿತದೇವರಶಿಷ್ಯರುಕ್ಮೀಶುಭಚಂ  
 98 ದ್ರತ್ಯವಿದ್ಯದೇವರಂ ಗಂಡವಿಮುಕ್ತವಾದಿಚತುಮ್ಮುಗುರಾಮಚಂ  
 99 ದ್ರತ್ಯವಿದ್ಯದೇವರಂ ವಾದಿನಜ್ರಾಂಕುಶಕ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯ  
 100 ದೇವರಂಮಾಪರಮೇಶ್ವರನಗುಂಡುಗಳಮಾಣಿಕ್ಯಭಂಡಾರಿಮುಖಿ  
 101 ಯಾನೆಂದೆಡನಾಯಕರಂಕ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಹರಿ  
 102 ಯಂದೆಡನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳಂ ಶ್ರೀಕರಣದಹೆಗ್ಗಡೆಬೂ  
 103 ಚಿಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿಹೆಗ್ಗಡೆಕೋರಯ್ಯನಂ || ಅಕಳಂಕಂಪಿತ,  
 104 ವಾಜಿನಾಶತಿಳಕಕ್ರೀಯಕ್ಷರಾಜಂಜಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಂ  
 105 ದಿತಸುಶೀಲಾಚಾರದೈವಂದಿವೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂ  
 106 ನಾಥಾಯದಂಕ್ಷೋಣಿಪಾಳಕಚೂಡಾಮಣಿನಾರಸಿಂಗನೆನಲೇಂನ್ನೋಂ  
 107 ಪುಷ್ಪನೋಹುಳಸಂ || ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಹರಿಯಭಂ  
 108 ಡಾರಿಅಭಿನವಗಂಗವಂದೆಡನಾಯಕ ಶ್ರೀಹುಳರಾಜಂತಮ್ಮುಗುರಂಗಳಪ್ಪ  
 109 ಶ್ರೀಕೋಡಕುಂದಾನ್ಯಯದಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗ  
 110 ಚ್ಚದ್ರೇಕೋಲ್ಲಾಪುರದಶ್ರೀರೂಪಸಾರಾಯಣನಬಸದಿಯಪ್ರತಿವಿ  
 111 ದ್ಧದಶ್ರೀಮತ್ಕೆಲ್ಲಂಗೆಜಿಯಪ್ರತಾಪಪುರಂಪುನಬ್ಬರಣವಂವಾಡಿಸಿ  
 112 ಜಿನನಾಥಪುರದಲುಕ್ಕಲ್ಲಿದಾನಾಲೆಯಂವಾಡಿಸಿದಶ್ರೀಮನ್ಮಹಾಮಂಡ  
 113 ಳಾಚಾರ್ಯಾದೈವಕೀರ್ತಿಪಂಡಿತದೇವಗ್ಗೇಪರೋಕ್ಷವಿನಯವಾಗಿನಿಶಿದಿಯಂವಾ  
 114 ಡಿಸಿದಲವರಶಿಷ್ಯಲ್ಲರಬ್ಬುಣಂದಿನಾಥವತ್ತಿಭುವನದೇವಮ್ಮುಗುರಾದಾನಪೂಜಾ  
 115 ಭಿಷೇಕಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂವಾಡಿದರಂಪಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಮಂಟಪದಲ್ಲಿಯ ಶಾಸನದ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಸ್ಯಾದ್ಯಾದಮುದ್ರಾಂಕಿತಮಮಳಮಹಿನೇಂದ್ರಚಕ್ರೇಶ್ವರೇಷ್ಯಂಜೈನೀ
- 2 ಯಂಶಾಸನಂವಿಶ್ವತಮುಖಿಳಹಿತಂದೋಷದೂರಂಗಳಿರಂ
- 3 ಜೀಯಾತ್ಮಾ ರಂಜ್ಯಜನ್ಮಾವನಿರಮಿತಗುಣೈಸ್ವರ್ಣ್ಯನೀಕಪ್ರವೇಶೈಃ



- 4 ಸಂಸೇವ್ಯಮುಕ್ತಿ ಕನ್ಯಾಪರಿಚಯಕರಣಪ್ರಾಥಮೇತತ್ರಿಕ್ಷೋಕ್ಯಾಂ ||  
 5 ಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣಪುಸ್ತಕಗಚ್ಛಕೋದಕುಂದಾನ್ವಯೇ ಗುರುಕುಲ  
 6 ಮಿಹಕಥಮಿತಿಚೇದ್ಬ್ರವಿಮಿಸಂಕ್ಷೇಪತೋಽಭಾವನೇ || ಯಃಸವ್ಯಸವ್ಯಲೋ  
 7 ಕೈಃಪರಹಿತಚರಿತಂಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಬುದ್ಧಂ  
 8 ಸ್ಯಪರಮತಮಹಾರಾಸ್ತ್ರತತ್ತ್ವಂಸಿತಾಂತಂ ಯಸ್ಯಮುಕ್ತ್ಯಂಗನಾಸಂಪ್ಪ್ರಹಯತಿದುರಿತಂಭೀರು  
 9 ತಾಂಯಾತಿಯಸ್ಮಾದ್ಯಸ್ಯಾಣಾನಾಸ್ತಿಯಸ್ತಿಸ್ತಂಭುವನಮಹಿತೋವಿದ್ಯತೇಶೀಲರಾಶಿಃ || ತನ್ಮೇ  
 10 ಘಚಂದ್ರತ್ಯವಿದ್ಯಶಿಷ್ಯೋರಾದ್ಯಂತವೇಬೀಲೋಕಪ್ರಸಿದ್ಧಃಶ್ರೀವೀರಣಂಬೀವೋ  
 11 ಹ್ನುಸ್ತದಂತೇವಾಸೀಗುಣಾಬ್ಧಿಪ್ರಾಸ್ತಂಗಜನ್ಮಾ || ಯಃಸ್ಯಾವ್ಯದ್ವಾದರಹ  
 12 ಸ್ಯವಾದಸಿಪುಣೋಗಣ್ಯಪ್ರಭಾವೋಜನಾನಂದಃಶ್ರೀಮದನಂತಕೀರ್ತಿಗಮುನಿ  
 13 ಪಶ್ಯಾ ರಿತ್ರಭಾಸ್ವತ್ತನಃ ಕಾಮೋಗ್ರಾಹಿಗರದ್ವಿಜಾಪಹರಣೇರೂಢೋನರೇಂದ್ರೋ  
 14 ಭವತ್ತಚ್ಛಿಷ್ಯೋಗುರುಪಂಚಕಸ್ಮತ್ತಿರಫಸ್ಯಚ್ಛಂದಸನ್ಮಾನಸಃ || ಮಲ  
 15 ಧಾರಿರಾಮಚಂದ್ರೋಯಮಿಾತಬೀಯಪ್ರಸ್ಯಶಿಷ್ಯೋಸಾ ಯಚ್ಚರ  
 16 ಣಯಂಗಳಸೇವಾಪರಿಗತಜನತೃತಿ | ಚಂದ್ರತಾಂಜಗತಿ || ಪರಪರಿಣತಿದೂರೋ  
 17 ಧ್ಯಾತ್ವಸತ್ತಾರಧೀರೋವಿಷಯವಿರತಿಭಾವೋಜೈನಮಗ್ಗಪ್ರಭಾವಃ | ಕುಮತ  
 18 ಘನಸಮಿಾರೋಧ್ಯಸ್ತಮಾಯಾಂಧಕಾರೋನಿಖಿಳಮುನಿವಿನೂತೋರಾಗಕ್ಶೋ  
 19 ಪಾಬಿಘಾತಃ || ಚಿತ್ತೇರುಭಾವನಾಂಜೈಸೀವಾಕ್ಯೇಪಂಚನಮಸ್ಕ್ರಿಯಾಂ | ಕಾಯೇ  
 20 ಬ್ರತಸಮಾರೋಪಕುರ್ವನ್ಮಧ್ಯಾತ್ಮವಿನ್ಮುನಿಃ || ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತ  
 21 ತದ್ವಯಾಧಿಕಸಹಸ್ರನುತವರ್ಷೇಷು ವೃತ್ತೇಷುಕಸ್ಯಪಸ್ಯತುಕಾಲೇವಿಸ್ತಿಣ್ಣಿವಿ  
 22 ಳಸದನ್ವೃಪನೇಮೌ || ಪ್ರವಾದಿಸಂವತ್ಸರೇವಾಸೀ | ಶ್ರಾವಣೇತನಮು  
 23 ತ್ಯಜತ್ | ವಕ್ರೇಕ್ರಮಣಿಚತುರ್ಧ್ಯಾಂಋಭಚಂದ್ರೋಮಹಾಯತಿಃ || ಅಮರಪು  
 24 ರಮಮರವಾಸಂತದ್ಗತಜಿನಚೈತ್ಯಚೈತ್ಯಭವನಾನಾಂ | ದರ್ಶನಕ್ತತೂಹ  
 25 ಳೇನತುಯಾತೋಯಾತಾತ್ತ್ವರೌದ್ರಪುಣಾಂಃ || ತಚ್ಛಿಷ್ಯರಃ || ದುರಿತಾಂ  
 26 ಧಕಾರರವಿಹಿಮುಕ್ತರೋಗೇದಪ್ಪದ್ಧಾಂವಿಪಂಡಿತದೇವರ್ಪರಮಧವೇಂದ್ರಸ  
 27 ಮಯಾಭರಣಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೋಳ್ || ಗುರುರಾಮಚಂದ್ರ  
 28 ಯತಿಪನವರಶಿಷ್ಯಋಭೇಂದ್ರಮುನಿಯಸ್ತಿಸ್ತೇಯಂವಿಸ್ತರದಿಮಾಡಿದಿವಂಜಿಳು  
 29 ಕರೇಯಧಿಪಂರಾಯರಾಜಗುರುಗುಂಮುಟ್ಟಂ || ಶ್ರೀವಿಜಯಪಾರ್ವಜಿನವರಚರ  
 30 ಣಾರುಣಕಮಳಯಂಗಳಯಜನರತಃ ಬೋಗಾಚರಾಜನಾಮಾತದ್ವೈಯಾ  
 31 ಪುತ್ರತೂಹಿರುಭಚಂದ್ರಃ || ಹೇಯಾದೇಯವಿಕೇತಾಜನತಯಾ  
 32 ಯಸ್ಮಾತ್ಸದಾಪಿಯತೇತಸ್ಯಶ್ರೀಕುಲಭೂಷಣಸ್ಯವರಶಿಷ್ಯೋಮಾ  
 33 ಘನಂದಿಬ್ರತೀ ಸಿದ್ಧಾಂತಾಂಬುಧಿರೇಗೋವಿಶದಕೀರ್ತಿಗಸ್ತಸ್ಯಶಿ  
 34 ಷ್ಯೋಭವತ್ತೈವಿದ್ಯಃಋಭಚಂದ್ರಯೋಗಿತಿಳಕಃಸ್ಯಾವ್ಯಾದವಿ  
 35 ದ್ಯಾಂಚಿತಃ || ತಚ್ಛಿಷ್ಯಶ್ಚಾ ರುಕೀರ್ತಿಗಪ್ರಥಿತಗುಣಗಣಃಪಂಡಿ  
 36 ತಸ್ತಸ್ಯಶಿಷ್ಯಃಶ್ರೀಮಾಘನಂದಿಬ್ರತೀನುತಭಟ್ಟಾರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ |  
 37 ಸಿದ್ಧಾಂತಾಂಭೋಧಿಶೀತದ್ಯುತಿರಭಯಶೀತಸ್ಯಶಿಷ್ಯೋವಹಿಯಾನಿಬಾಳೇಂದ್ರಾಃ  
 38 ಪಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾನುಚಂದ್ರೋಮಳಾಂಗಃ || ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ಮನಂ  
 39 ದಿನಿಹಕ್ಯತ್ತಂತಾವಕೇನಂತಪಃಪದ್ಮಾನಂದ್ಯಹಿವಿಶ್ರುತಾಪ್ರಮದಾತ್ಯಾನೀಸತಾಂನ  
 40 ಮೃತಾಂ | ಕಾಮುಪೂರಯಸೇಋಭೇಂದ್ರಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೂರ  
 41 ಯಸೇನಿರಾಕ್ಯತಮಹಾವೋಹಾಂಧಕಾರಾಗಮ || ಕಾಮವಿದಾರೋದಾರಃಕ್ಷ  
 42 ಮಾವೃತೋಪ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಪಂಡಿತಜನಪ್ರದಯ  
 43 ಕಾಮುದಶೀತಕರ || ಪಂಡಿತಸಮುದಯವತಿರುಭಚಂದ್ರಪ್ರಿಯಶಿಷ್ಯಭವತಿ

- 44 ಸುದಯಾಸ್ತಿ ಶ್ರೀಪದ್ಮ ನಂದಿಪಂಡಿತಯವಿಶ್ವಭವದಿವರಮುನಿಘನಾಶೋಕೇ ||  
 45 ಶ್ರೀಮದಧ್ಯಾತ್ಮಿಕುಭಂಧದೇವಸ್ಯ ಸ್ವಕೀಯಗಾಂತ್ರಿವಾಸಿನಾಪದ್ಮ ನಂದಿಪಂಡಿತದೇವೇನಮಾ  
 46 ಧವಚಂದ್ರದೇವೇನಚಪರೋಕ್ಷವಿನಯಸಿಮಿತ್ತಂ ಸಿಷ್ಯಕಾಕಾರಯಂತಾ || ಭದ್ರಂಭವತು  
 47 ಜಿನಶಾಸನಾಯ ||

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ಉತ್ತರದ ಮಹರ್ನಾಮಾ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದಿವೇಳಿಘ
- 2 ಲಾಙ್ಛನಂಜಯಾತ್ಮಕೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ
- 3 ಜಿನಶಾಸನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾಧ್ಯವಂಳಜಿನ
- 4 ವರಾಸೀಕಸಾಧೋರುವಾರ್ಧಿಃ | ಪ್ರಧ್ವಸ್ಯಾಘಪ್ರವೇಯಪ್ರಚಯ
- 5 ವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ | ರಸ್ತಸ್ಯಾತ್ಮರಮುದಾಕುಬ
- 6 ಳಿತಜನತಾನಂದನಾಥೋರುಘೋಷಃ | ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಕಪ
- 7 ರಮಸುಖವಾಹಾವೀರ್ಯ್ಯವೀಚೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋ
- 8 ತ್ತಮರತ್ನವರ್ಗಾಶ್ರೀಗೌತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣುವಸ್ತೇತತ್ರಾಂಬುಧಾ
- 9 ಸಪ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸತತಾನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀ
- 10 ಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೋಂಡಕುಂದಃ
- 11 ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚಿತ್ರಸಂಜಾತಸಂಚಾರಣ
- 12 ದಿಃ || ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರ
- 13 ರಗೃಧಪಿಂಚ್ಚಿತದನ್ವಯೇತತ್ಸಪ್ತಶೋಸ್ತಿನಾನ್ಯಸ್ಯಾತ್ಮಾಳಿಕಾಶೇ
- 14 ಪಪದಾತ್ಕಪೇದೀ || ಶ್ರೀಗೃಧಪಿಂಚ್ಚಮುನಿಪಸ್ಯಬಳಾಕಪಿಂ
- 15 ಚ್ಚಶಿಷ್ಯೋಜನಿಷ್ಠಭುವನತ್ರಯವತ್ತಿಕೇತ್ತಿಃ | ಚಾರಿತ್ರಚುಂಚು
- 16 ರಬಿಳಾವನಿಪಾಳಮೌಳಮಾಳಾಶಿಳಮುಖವಿರಾಜಿತಪಾ
- 17 ದಪದ್ಃ || ತಚ್ಚಿಷ್ಯೋಗುಣನಂದಿಪಂಡಿತಯತಿಶಾಚ್ಚಿತ್ರಚಕ್ರೇಶ್ವರಸ್ಮ
- 18 ಕ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರಸಿಪುನಸ್ಸಹಿತೈವಿದ್ಯಾ
- 19 ಪತಿಸಿಮಿಥ್ಯಾನಾದಿಮದಾನಂದಿನಂದಿಘಟಾಸಂಘಟ್ಟಕ
- 20 ಣೀರವೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋಪಿಜಯತಾಂಕಂದರ್ಪ
- 21 ದರ್ಪಾಪಹಃ || ತಚ್ಚಿಷ್ಯಾಸ್ತಿಶತಾವೀಕಸಿದಯಶಾಸ್ತ್ರಾ
- 22 ಬಿಪಾರಂಗತಾಸ್ತೇಷ್ವಾತ್ಮಪ್ಪತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಸ್ತಿದಾನ್ಮ
- 23 ಶಾಸ್ತ್ರಾತ್ಥಕವ್ಯಾಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು
- 24 ಪ್ರಸಿದ್ಧೋಮುನಿನ್ಮಾನಾನೂನನಯಪ್ರಮಾಣಸಿಪುಣೋದೇ
- 25 ವೇಂದ್ರಸೈದಾಸ್ತಿಃ || ಅಜನಿಮಹಿಪಚ್ಚಾಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರ
- 26 ವ್ಯಜಿತಮಕರಕೇತೂದ್ಧಂಡದೋದ್ಧಂಡಗಬ್ಬಃಕುನಯನಿಕರಭೂ
- 27 ದ್ಧಾಸೀಕದವ್ಯೋಳಿದಂಡಸ್ಯಜಯತು ವಿಭುಧೇಂದ್ರೋಛಾರತಿಛಾಳಪ
- 28 ಟ್ಠಃ || ತಚ್ಚಿಷ್ಯಃಕಳಧೌತನಂದಿಮುನಿಪಸ್ತಿದಾನ್ಮಚಕ್ರೇಶ್ವರಪಾ
- 29 ರಾವಾರಪರಿತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೇತ್ತಿಕೇಶ್ವರಪಂ
- 30 ಷಾಕ್ಷೋನೈದಕುಮಿಪ್ಪಕುಮ್ಭದಳನಭೋನೈತ್ಯಮುಕ್ತಾಫಲಪ್ರಾಂಸುಪ್ರಾಂ
- 31 ಚಿತಕೇಸರಿಬುಧನುತೋವಾಕ್ಕಾವಿನೀವಲ್ಲಭಃ || ಅವಗ್ಗರವಿಚಂದ್ರಸಿದ್ಧಾ

- 32 ನ್ತವಿದಸ್ಸಂಪೂರ್ಣಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರವರವಗ್ಗಿಣಿಷ್ಠಪ್ರವ  
33 ರಕ್ತಿಗೋದಾಮನಸ್ತಿಸನ್ಮುನಿಪತಿಗಳ್ || ಬೋಧಿತಭವ್ಯರಸ್ತಮದನಮ್  
34 ದವಜ್ಜಿತತರುಧ ಮಾನಸಕ್ರೀಧರದೇವರಂಬರವಗ್ಗಿಣಿಗ್ರತನೂಭ  
35 ವರಾದರಾಯಶಕ್ರೀಧರಗಾಣದಶಿಷ್ಯರವರೋಳನೆಗಳ್ ಮ್ಮಲಧಾರಿ  
36 ದೇವರಂಶ್ರೀಧರದೇವರಂನತನರೇಂದ್ರತಿರೀಟತಟಾಚ್ಚಿಣತಕ್ಕಮ  
37 5 || ಆನಮ್ನಾ ವನಿಸಾಳಜಾಳಕಶಿರೋರತ್ನ ಪ್ರಭಾಭಾಸುರ  
38 ಶ್ರೀಪಾದಾಮ್ಬುರುಹದ್ವಯೋವರತಪೋಲಕ್ಷ್ಮೀಮನೋ  
39 ರಂಜನಮೋಹವ್ಯೂಹಮಹೀಧ್ರದುದ್ಧರಪವಿಸ್ಸ  
40 ಚೀಳಶಾಳಜ್ವಗತಾಽಪ್ಯುತಶ್ರೀಧರದೇವವಿಷಮುನಿಪೋಭಾ  
41 ಭಾತಿಭೂಮಣೋಳಿ || ತಚ್ಚಿಷ್ಠರ್ || ಭವ್ಯಾಪ್ಪೋರುಹ  
42 ಪೂಜ್ಯಾಚ್ಚಿರಣೀಕಪ್ಪುರ್ವರಹಾರಸ್ತುರತ್ತೀತ್ತಿಣಿ  
43 ಧವಳೀಕೃತಾಖಿಳದಿಣಾಚಕ್ರಚ್ಚಿತ್ರೋನ್ನತಃ |

(ದಕ್ಷಿಣಮುಖ.)

- 44 ಭಾತಿಶ್ರೀಜಿನಪುಂಗವಪ್ರವಚನಾಮ್ಬೋರಾಶಿರಾಕಾಶಶೀ  
45 ಭೂಮಿವಿಶ್ವತಮಾಘನಂದಿಮುನಿಪಸ್ತಿದಾಂತಚಕ್ರೇ  
46 ಶ್ವರಃ || ತಚ್ಚಿಷ್ಠರ್ || ಸಚ್ಚೀಳಶ್ವರದಿನ್ದುಕುಂದವಿಶದಪ್ರೋದ್ಯದ್ಯ  
47 ಶಕ್ರೀಪತಿದೃಫಪೃದ್ಧಪ್ಪಕದಪ್ಪದಾವದಹನಜ್ವಾಳಾ  
48 ಳಿಕಾಳಾಮು ದಶ್ರೀಜೈನೇಂದ್ರವಚಃಪಯೋನಿಧಿಶಿರತ್ನಂ  
49 ಪೂರ್ಣಾಚಂದ್ರಾಚ್ಚಿತ್ಯಾಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ  
50 ಪೋರಾದಾಂತಚಕ್ರಾಧಿಪಃ || ತತ್ಸಧಮ್ತರ್ || ಉದ್ಯುತೇನುತಮೇ  
51 ಘಚಂದ್ರಶಶಿನಿಪ್ರೋದ್ಯದ್ಯಶ್ವರಾದ್ರಿಕೇಸಂವದ್ಧೇತತದಸ್ತುನಾ  
52 ಮುನಿತರಾಂರಾದಾಂತರತ್ನಾಕರಚಿತ್ರಂತಾವದಿಹಂಪಯೋಧಿಪ  
53 ರಿಧಿಕ್ಷೋಣಾಸಮುದ್ವೀಕ್ಷ್ಯತೇಪ್ರಾಯೇಣಾತ್ರವಿಜೃಂಭತೇ  
54 ಭರತಶಾಸ್ತ್ರಾಂಭೋಜಿನಿಸಂತತಂ || ತತ್ಸಧಮ್ತರ್ || ಚಂದ್ರಯಿನಧ  
55 ವಳಿಕೀತ್ತಿಣದೃಫವಳೀಕುರುತೇಸಮಸ್ತಭುವನಂಯಸ್ಯತಚ್ಚಂದ್ರಕೀತ್ತಿಣಸ್ಯ  
56 ಜ್ಞಾಭಟ್ಟಾರಕಚಕ್ರವತ್ತಿಣೋಸ್ಯವಿಭಾತಿ || ತತ್ಸಧಮ್ತರ್ || ನೈಯಾ  
57 ಯಿಕೇಭಸಿಂಹೋಮಾನಾಂಸಕತಿಮಿರನಿಕರಸನತಪನಃ  
58 ಬೌದ್ಧವನದಾವದಹನೋಜಯತಿಮಹಾನುಂದಯಚಂದ್ರಪಂ  
59 ಡಿತದೇವಃ || ಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಣೀಶ್ರೀಗುಣಚಂದ್ರಬ್ರತೀಶ್ವರಸ್ಯ  
60 ಬಭೂವಶ್ರೀನಯಕೀತ್ತಿಣಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ  
61 ಖಿಳಾತ್ಥವೇದೀಶಿಷ್ಯಃ || ಸ್ವಸ್ತೃನವರತವಿನತಮಹಿಷಮಕು  
62 ಟಪ್ರಾಕ್ತಿ ಕಮಯೋಬಮಾಳಾಸರೋಮಂಡನೀಭೂತಚಾರು  
63 ಚರಣಾರವಿಂದರಂಭವ್ಯಜನಪ್ರದಯಾನಂದರಂ | ಕೋಡಕುಂದಾ  
64 ನ್ವಯಗಗನಮಾತ್ಮರಂ | ಲೀಲಾಮಾತ್ರವಿಜಿತೋಚ್ಚಂಡಕುಸುಮ  
65 ಕಾಣ್ಡರಂ | ದೇಶೀಯಗಣಗಜೇಂದ್ರಸಾಂದ್ರವಂದಧಾರಾವಳಾಸರಂ  
66 ವಿತರಣವಿಳಾಸರಂ | ಪುಸ್ತಕಗಚ್ಚಸ್ವಚ್ಚಸರನೀಸರೋಜರಂ | ವಂ  
67 ದಿಜನಸುರಭೂಜರಂ | ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಣ  
68 ಚಾರುತರಚರಣಸರನೀರುಹಪಟ್ಟರಣರಂ | ಅಶೇಷದೋಷ  
69 ದೂರಿಕರಣಪರಿಂತಾಂತಃಕರಣರುಮಪ್ರಶ್ರೀಮಂನಯಕೀರ್ತಿಗಿ



- 70 ದಾನ್ತಚಕ್ರವರ್ತಿಗಳೆನ್ನಪ್ಪರೆಂದೆ || ಸಾಹಿತ್ಯಪ್ರಮದಾವು ||  
 71 ಬ್ರಹ್ಮಕುರಣಾ ರಿತ್ರಚೂಡಾಸುಣಿಶ್ರೀಜೈನಾಗವ ವಾಧಿ  
 72 ವರ್ಧನಸುಧಾರೋಚನುಧ್ಯಾಸತೇ ಯಶ್ಯುತ್ರಯಗುರವ  
 73 ತ್ರಯಲಸದ್ಧಂಶತ್ರಯಧ್ವಂಸಕಸ್ತತ್ರೇಮಾನ್ಯ ಯಕೀರ್ತಿ ದೇವಮು  
 74 ನಿಪಸ್ಯದ್ಧಾನ್ತಿ ಕಾಗ್ರೇಸರಃ || ಮಾಣಿಕ್ಯನಂದನುನಿಸ್ತೇನ  
 75 ಯಕೀರ್ತಿ ಪ್ರತೀಶ್ವರಸ್ಯಸಧಮ್ನಃ | ಗುಣಚಂದ್ರದೇವತನಯೋ  
 76 ರಾದಾಂಶತಮೋಧಿಪಾರಗೋಭುವಿಭಾತಿ || ಹಾರಕ್ಷೀರಹರಾ  
 77 ಟ್ಟಹಾಸಹಳಭೃತ್ಕುಂದೇಂದಮಂದಾಕಿನೀಕಪ್ಪೂರಸ್ಥಟಕಸ್ಥರ  
 78 ದ್ವರಯೋಧೌತತ್ರಿಳೋಕೋದರಃ ಉಚ್ಚಂಚಸ್ತರಭೂಭೂ  
 79 ಧರಪವಿಶ್ಯಾತೋಬಿಭೂವಕ್ಷಿತೌಸಶ್ರೀಮಾನ್ಯ ಯಕೀರ್ತಿ  
 80 ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂಧ್ರನವದ್ಯುಚಂ  
 81 ದ್ರಮಸಿದುಮ್ನಾಶ್ಯಾಚಸಂವತ್ಸರೇವೈಶಾಖೇಧವಳೇಚ  
 82 ತುದ್ಧರಶನೇವಾರೇಚಸೂರ್ಯಾತ್ಮಜೇಪೂರ್ವಾಜ್ಞೇಪ್ರಹ  
 83 ರೇಗತೇರ್ಧ್ರಸಹಿತೇಸ್ವಗ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ವಿಶ್ಯಾತೋನ  
 84 ಯಕೀರ್ತಿ ದೇವಮುನಿಪೋರಾದಾಂಶಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ  
 85 ಜೈನವಚೋಬಿವರ್ಧನವಿಧುಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್ಶ

(ಪಶ್ಚಿಮಮುಖ.)

- 86 ದ್ವರ್ಪಕಹಸ್ತಿವಸ್ತುಕಲಃತತ್ಪ್ರೀತ್ಯಂಣ್ಯಕಣ್ಣೀರವಃ ಸಶ್ರೀಮಾನ್ಯ  
 87 ಣಚಂದ್ರದೇವತನಯಸ್ಸಜನ್ಯಜನ್ಯಾವಸ್ಥೇಯಾತ್ಮಶ್ರೀನ  
 88 ಯಕೀರ್ತಿ ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂಬ  
 89 ಚರಾಧಿಪಂಗಿಬಲಿಗಂದಾನಕ್ತುಬಿಣ್ಣಿಂಗಿತಾಂಗುರುವಾದಂಸುರಭೂಧ  
 90 ರಕ್ತನೇಗಲ್ಪಾಕ್ಯುಳಾಸಶೈಲಕೈತಾಂಗುರುವಾದಂವಿನುತಂಗಿರಾಜಿಸುವಿರುಂ  
 91 ಗೋಳಂಗಿತೋಕಕ್ತುಸದ್ಗುರುವಾದಂನಯಕೀರ್ತಿ ದೇವಮುನಿಪಂರಾದಾನ್ತ  
 92 ಚಕ್ರಾಧಿಪಾ || ತಪ್ಪಿಸ್ಪರ್ಶ || ಹಿಮಕರರರದಭ್ರಕ್ಷೇರಕಶ್ಲೋಳಜಾಳ  
 93 ಸ್ಥಟಕಸಿತಯಶಶ್ರೀಶುಭ್ರದಿಕ್ತಕ್ರವಾಳಃಮದನಮದತಿಮಿಸ್ರ  
 94 ಶ್ರೀಣಿತಿವ್ರಾಂಶಮಾಳೇಜಯತಿಸಿಖಿಳವಂದ್ಯೋಮೇಘಚಂದ್ರವ್ರತೀಂ  
 95 ದ್ರಃ || ತತ್ಸಧಮ್ನಃ || ಕಂದರ್ಪಾಹವಕಳ್ಳತೋದ್ಧರತನುತ್ರಾಣೋ  
 96 ಪಮೋರಸ್ಥಳೇಚಾಚದ್ಧರಮಳಾವಿನೇಯಜನತಾನೀರೇಜಿನಿಭಾನವಾತ್ಯ  
 97 ಕ್ತಾಶೇಷಬಹಿರ್ವಿಕಳ್ಳಸಿಚಯಾಶಾ ರಿತ್ರಚಕ್ರೇಶ್ವರಾಃಶಂಭಾತ್ಯ  
 98 ಣ್ಣಿತಟಾಕವಾಸಿಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ || ತತ್ಸಧಮ್ನಃ ||  
 99 ಪಟ್ಟಮ್ನಃವಿಷಯಮಂತ್ರೇನಾನಾವಿಧರೋಗಹಾರಿವೈದ್ಯೇಚಜಗ  
 100 ದೇಕಸೂರಿರೇಷಶ್ರೀಧರದೇವೋಬಿಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಸ  
 101 ಧಮ್ನಃ || ತಕ್ತವ್ಯಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳೇಶ  
 102 ಸ್ತಾತ್ರ್ಥಜ್ಞಃವಿಶ್ಯಾತದಾಮನಂದಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ  
 103 ಗ್ರೇಜಯತಿ || ಶ್ರೀಮಜ್ಜೈನಮತಾಬ್ಜನೀದಿನಕರೋನೈಯ್ಯಾಯಿ  
 104 ಕಾಭ್ರಾನಿಳಶಾನ್ವಾಕಾವನಿಭೃತ್ಕರಾಳಕುಳೋಬೌದ್ಧಾಬ್ಧಿಕುಂ  
 105 ಭೋದ್ಭವಃ ಯೋವಿವಾಮಾಸಕಗನಸಿನ್ಧುರ ಶಿರೋನಿಭೈದಕಂ  
 106 ಣ್ಣೀರವಸ್ತೈವಿದ್ಯೋತ್ತಮದಾಮನಂದಿಮುನಿಸ್ಸೋಯಂಭಾವಿ  
 107 ಭ್ರಾತೇ || ತತ್ಸಧಮ್ನಃ || ದುಗ್ಧಾಬ್ಧಿಸ್ಥಟಕೇಂದುಕುಂದಕುಮುದ  
 108 ವ್ಯಾಭಾಸಿಕೀರ್ತಿಸ್ರಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ಧನಾಮೃತಕರಃ

- 109 ಪಾರಾತ್ಥ್ಯರತ್ನಾ ಕರಃ ಬ್ರೂತಶ್ರೀನಯಕೀರ್ತಿರ್ದೇವಮುನಿಸಶ್ರೀ  
 110 ಪಾದಪದ್ಮಪ್ರಿಯೋಭಾತ್ಯಸ್ಯಾಂಭುವಿಭಾನುಕೀರ್ತಿರ್ಮುನಿಪ  
 111 ಸ್ವಿದ್ಧಾನ್ವಚಕ್ರಾಧಿಪಃ || ಉರಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜತಗಿರಿ  
 112 ಶ್ರೀಸಿತಚ್ಛತ್ರಗಂಗಾಹರಹಾಸ್ಯರಾವತೇಭಸ್ಸುಟಕವೃಷ  
 113 ಭಕುಭ್ರಾಭ್ರನೀಹಾರಹಾರಾಮರರಾಜಶ್ವೇತಪಂಕೇರವ  
 114 ಹಳಧರ ವಾಕ್ಯಂಖಹಂಸೇನ್ದ್ರಕುನ್ದೋತ್ತರಚಂಚತ್ತೀರ್ತಿರಕಾನ್ತಧರ  
 115 ಯೋಳಸದನೀಭಾನುಕೀರ್ತಿರವ್ರತೀಂದ್ರಂ || ತತ್ಸಧಮ್ನಾರ || ಸದ್ವಿ  
 116 ತ್ತಾಕೃತಿಶೋಭಿತಾಖಿಳಕಳಾಪೂರ್ಣಾಸ್ತುರಧ್ಯಂಸಕಶಶ್ವದ್ವಿ  
 117 ಶ್ವವಿಯೋಗಿಪ್ರತ್ನುಖಕರಶ್ರೀಬಾಳಚಂದ್ರೇಮು  
 118 ಸೀವಕ್ರೇಣೋನಕಳೇನಕಾಮಸುಪ್ತದಾಚಂಚದ್ವಿಯೋಗಿ  
 119 ದ್ವಿಪಾಲೋಕೇಸ್ತುನ್ಮಪವಿಯತೇಕಥಮಸಾತೇನಾಥಬಾಳೇನ್ದ್ರ  
 120 ನಾ || ಉಚ್ಚಂಡಮದನಮದಗಜನಿಬ್ಧೇದನಪಟುತರಪ್ರತಾಪ  
 121 ಮೃಗೇಂದ್ರಾಭವ್ಯಕುಮುದೌಘೇಕಸನಚಂದ್ರೇಭು  
 122 ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ || ತಾರಾಬ್ರಿಕ್ಷೀರಪೂ  
 123 ರಸ್ಸುಟಕಸುರಸರಿತ್ತಾರಹಾರೇಂದ್ರಕುಂದಶ್ವೇತೋದ್ಯುತಿ  
 124 ತ್ರೀಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳಿತಾಶೇಷದಿಕ್ವಕ್ರವಾಳಃ ಶ್ರೀಮತ್ಸಿ  
 125 ದ್ಧಾನ್ವಚಕ್ರೇಶ್ವರನುತನಯಕೀರ್ತಿರಬ್ರತೀಶಾಂಘಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- 126 ಶ್ರೀವಾನಸ್ಪಟ್ಟರಕೇಶೋಜಗತಿವಿಜಯತೇಮೇಘಚಂದ್ರ  
 127 ಬ್ರತೀಂದ್ರಃ || ಗಾಂಭೀರ್ಯೈರ್ಮಕರಾಕರೋವಿತರಣೇ  
 128 ಕಳ್ಳದ್ರುಮಸ್ತೇಜಸಿಪೋಚ್ಚಂಡದ್ವ್ಯಮಣೀಕಳಾಸ್ಪತಿ  
 129 ಶಕೇಧೈರ್ಯೈರಪುನಮ್ನಂದರಃಸವ್ಯೋವಿವ್ರೀಪರಿಪೂರ್ಣಾಸಿ  
 130 ಮ್ನಾರ್ಕಳಯಶೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಭುವಿವಾಘ  
 131 ನಸ್ತಿದಮುನಿಪೋಭಟ್ಟರಕಾಗ್ರೇಸರಃ || ವಸುಪೂರ್ಣಾಸಮಸ್ತಾಶಃ  
 132 ಕ್ಷೇತಿಚಕ್ರೇವಿರಾಜತೇಚಂಚತ್ಕವಳಯಾನಂದಪ್ರಭಾಚಂದ್ರೇ  
 133 ಮುನೀಶ್ವರಃ || ತತ್ಸಧಮ್ನಾರ || ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಯೋನಿಯ  
 134 ಮಿತಾಸ್ತುಷ್ಪತ್ತಿಯೇನಕ್ಷಿತಾಯದ್ವ್ಯಾಗಾತಸಂಧಾರಸೋಖಿಳ  
 135 ವಿಷವೃಷ್ಟೇದಕಶೋಭಿತೇಯತ್ತಂತ್ರೋದ್ಭವಿಧಿಸಮಸ್ತಜನ  
 136 ತಾರೋಗ್ಯಾಯಸಂವತ್ತರತೇಸೋಯಂಶುಭತಪದ್ಧನಂದಿಮುನಿ  
 137 ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ || ತತ್ಸಧಮ್ನಾರ || ಚಂಚಚ್ಚಂದ್ರಮರೀಚಿ  
 138 ಶಾರದಘನಕ್ಷೀರಾಬ್ಧಿತಾರಾಚಳಪೋದ್ಯುತಿರ್ತಿರವಿಕಾಸಪಾಂಡುರತ  
 139 ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ ವಾಕ್ಯಾನ್ತಾಕುನಸ್ತನದ್ವಯತ  
 140 ಪೀಹಾರೋಗಿಭೀರಸ್ಥಿರಂಸೋಯಂಸಂನ್ಮತನೇಮಿಚಂದ್ರಮುನಿಪೋ  
 141 ವಿಭ್ರಾಜತೇಭೂತಳೇ || ಭಂಡಾರಾಧಿಕೃತಃ ಸಮಸ್ತಸ  
 142 ಚಿವಾಧೀಶೋಜಗದ್ವ್ಯಕ್ತಶ್ರೀಹಳ್ಳೋನಯಕೀರ್ತಿರ್ದೇವಮು  
 143 ನಿಪಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ | ಕೀರ್ತಿಶ್ರೀಸೀಳಯಃಪ  
 144 ರಾತ್ಯಚರತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷೇತೋಸೋಯಂಶ್ರೀಜಿನಧಮ್ನಾರ  
 145 ಹ್ನೇಕರಃಸಮ್ಯಕ್ಸ್ವರತ್ನಾಕರಃ || ಶ್ರೀಮಚ್ಛ್ರೀಕರಣಾಧಿಸ್ವ  
 146 ಚಿವನಾಥೋವಿಶ್ವವಿದ್ವನ್ನಿಧಿಶ್ಚ ತುವ್ಯಾಣ್ಣಾಮಹಾನ್ಮದಾನಕರ  
 147 ಷೋತಸ್ಪಟೇಕ್ಷೇತೋಶೋಭತೇ | ಶ್ರೀನೀಲೋಜಿನಧಮ್ನಾರನಿವ್ಯಾಳಮ

- 148 ನಾಸ್ತುಹಿತೈಷಿವಿದ್ಯಾಪ್ರಿಯಸ್ತುಜನ್ಯೈಕನಿಧಿಶ್ಚ ಶಾಂಕವಿಶದ  
 149 ಪ್ರೋದ್ಯದ್ಯಶ್ರೀಪತಿಃ || ಆರಾಧ್ಯೋಜನಪೋಗುರು  
 150 ಶ್ವನಯಕೀರ್ತಿಶ್ಚಾಪ್ಯತಯೋಗೀಶ್ವರೋಜೋಗಾಂಬಾಜನನೀತುಯ  
 151 ಸ್ವಜನಕಶ್ರೀಬಮ್ಮದೇವೋವಿಭುಃ ಶ್ರೀಮತ್ಕಾ ಮಲತಾಸು  
 152 ತಾಪುರಪತಿಶ್ರೀಮಲ್ಲಿನಾಥಸ್ತೋಭಾತ್ಯಸ್ಯಾಂಭುವಿನಾಗ  
 153 ದೇವಸಚವಶ್ಚಾಂಡಾಂಬಿಕಾವಲ್ಲಭಃ || ಸುರಗಜಶರದಿಂದ್ರಪುಸ್ಪ  
 154 ರತ್ನೀಶ್ಚಿತ್ತೀಶ್ಚಾಭೀವದಖಿಳ ದಿಗನ್ನೋವಾಗ್ಯಧೂಚಿತ್ತಕಾಂತಃ ಬುಧನಿ  
 155 ಧನಯಕೀರ್ತಿಶ್ಚಾಪ್ಯತಯೋಗೀಂದ್ರಪಾದಾಂಬುಜಯುಗಕೃತ  
 156 ಸೇವಾಶೋಭತೇನಾಗದೇವಃ || ಶ್ವಾತಶ್ರೀನಯಕೀರ್ತಿಶ್ಚದೇವಮು  
 157 ನಿನಾಥಾ ರಾಂಪಯಃ ಪ್ರೋಲ್ಲಸತಿಶ್ಚಿತ್ತೀನಾಂಪರಮಂಪರೋಕ್ಷವಿನ  
 158 ಯಂಕತ್ತಗುನಿಷ್ಠಾಪ್ಯಲಯಂಭಕ್ತ್ಯಾಕಾರಯದಾಶಶಾಂಕದಿನಕೃ  
 159 ತ್ತಾರ್ಪಣಂಸ್ಮಯಿನಶ್ರೀನಾಗಸ್ಸಚಪೋತ್ತಮೋನಿ  
 160 ಜಯಶ್ರೀಶುಭ್ರಬ್ರಹ್ಮಂಜಃ ||

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ಪಾರ್ಶ್ವನಾಥಬಸ್ತಿಯೊಳಗಣ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀಮನ್ನಾಥಕುಲೇಂದ್ರರಿದ್ರಪರಿಸದ್ವಂದ್ಯಶ್ಚಾತ್ರಶ್ರೀಮು  
 2 ಧಾಧಾರಾಧೌತಜಗತ್ತಮೋಪಹಮಹಃಖಣ್ಡಪ್ರಕಾಣ್ಡಂ  
 3 ಮಹತ್ | ಯಸ್ಯಾಸ್ತಿವ್ಯಕ್ತಿಗಳಧಮ್ಮವಾದ್ಧಿವಿಪುಳ ಶ್ರೀವೈದ್ಯಧರ್ಮಾ  
 4 ನಾಸತಾಂಭತ್ತರ್ಥೈವ್ಯ ಚಕೋರಚಕ್ರಮವತುಶ್ರೀವದ್ಧರ್ಮಾನೋಜಿನಃ || ಜೇಯಾ  
 5 ದತ್ಯಯಂತೇಂದ್ರಭೂತವಿವಿಧಾಭಿಪ್ರೋಗಣೀಗೌತಮಸ್ವಾಮೀಸಪ್ತಮಹ  
 6 ದ್ಧಿಭಿಷ್ಟಜಗತೀಮಾಪಾದಯಾಪಾದಯೋಃ | ಯದ್ಬ್ರೂಧಾಂಬುಧಿಮೇ  
 7 ತ್ಯವೀರಹಿಮವತ್ಕುತ್ಕಿಲೇಕಣಾ ದ್ವಿಧಾಂಭೋದಾತ್ತಾಭುವನಂಪುನಾತಿವಚ  
 8 ನಸ್ವಚ್ಛಂದಮನ್ನಾಕಿನೀ || ತೀರ್ತಗೀತದರ್ಶನಭವನ್ನಯದೃಕ್ಸಹಸ್ರವಿಸ್ತುಭ  
 9 ಜೋಧವಪುಷ್ಕಶ್ಚಾತ್ರಕೇವಲೀಂದ್ರಾಃ | ನಿಭಿಂಧತಾಂಬುಧಬೃಂದಶೀರೋಭಿವಂ  
 10 ದ್ಯಾಸ್ತುಜ್ಜಗದ್ವಚಃಕುಗೀತಃಕುಮತಾದ್ರಿಮಂದ್ರಾಃ || ವನ್ನೋಕಥನ್ನಮು  
 11 ಹಿಮಾಭಣಿಭದ್ರಬಾಹೋನೋಗೀಹೋರಮಲ್ಲಮದಮದ್ಧನವೃತ್ತಬಾಹೋಃ |  
 12 ಯಚ್ಛಿಷ್ಯತಾಪ್ತಸುಕೃತೇನಸಚಂದ್ರಗುಪ್ತಶ್ಚಾಪ್ಯತೇಸ್ತಸುಚಿರಂ  
 13 ವನವೇನತಾಭಿಃ || ವಂದ್ಯೋವಿಭುಭೃವಿನಕೈರಿಹಕಾಣ್ಡಕುಂದಃಕುಂದಪ್ರಭಾ  
 14 ಪ್ರಾಯಿಕೀರ್ತಿವಿಭೂಷಿತಾಶಃ | ಯಶ್ಚಾ ರುಚಾರಣಕರಾಂಬುಜಚಂಚಲೀ  
 15 ಕಶ್ಚ ಕೇಶ್ಚಾತ್ರಸೃಭರತೇಪ್ರಯತಃಪ್ರತಿಷ್ಠಾಮ್ || ವಂದ್ಯೋಭಸ್ತಕಭಸ್ತಸಾತ್ಕಲ  
 16 ತಿಪಟುಃಪದ್ಮಾ ವತೀದೇವತಾದತ್ತೋದಾತ್ತಪದಸ್ವಮಂತ್ರವಚನವ್ಯಾಹೂತಚಂದ್ರ  
 17 ಪ್ರಭಃ | ಆಚಾರ್ಯಗಸ್ತಸಮನ್ತಭದ್ರಗಣಭೃದೈನೇಹಕಾಲೇಕಲಾಜೈನಂವತ್ಕರ  
 18 ಮನ್ತಭದ್ರಮುಭವದ್ಭದ್ರಾಸಮನ್ತಾದ್ವಹುಃ || ಚೂರ್ಣಿ || ಯಸ್ಯೈವಂವಿಧಾವಾ  
 19 ದಾರಂಭಸಂರಂಭವಿಜೃಂಭಿತಾಭಿವ್ಯಕ್ತಯಸ್ತುಕ್ತಯಃ || ವೃತ್ತ || ಪೂರ್ವಂ  
 20 ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೇರೀಮಯಾತಾಡಿಶಾಪಶ್ಚಾನ್ತಾಳವಸಿನ್ಧುರ  
 21 ಕ್ಕ ವಿಷಯೇಕಾಂಚೇಪುರೇವೈದೀ ಪ್ರಾಪ್ತೋಹಂಕರಹಾಟಕಂಬಹುಂಭಟಂ  
 22 ವಿದ್ಯೋಕ್ತಟುಸಂಕಟವಾದಾತ್ಥೀನೀಚರಾಮ್ಯಹನ್ನರಪತೇಶಾದ್ಧೋಲವಿಕ್ರೇಷಿತಂ ||  
 23 ಅಮಟುತಟಮಟತಿರುಟಿಸ್ಪಟುಪಟುವಾಟಧೂಜ್ಜಟೇರಟದೇಹ್ಯಾ ವಾದಿನಿಸ



- 24 ಮಂತ್ರಭವ್ರೇಸ್ಥಿತವತಿತವಸದಸಿಭೂಪಕಾಸ್ಥಾನೈಷಾಂ || ಯೋಸಾಘಾತಿಮಲ  
 25 ದ್ವಿಷದ್ವಲಶಿಶುಸ್ತಂಭಾವಲೀಖ್ವಾ ನಧ್ಯಾನಾಸಿಃಪಟುರಹತ್ಯೋಭಗವತಸ್ತೋ  
 26 ಸ್ಯಪ್ರಸಾದೀಕೃತಃ | ಛಾತ್ರಸ್ಯಪಿಸಿಸಂಹನನ್ನಿಮುನಿನಾನ್ಮೋಚೇತ್ಕಥಂವಾಶಿ  
 27 ಲಾಸ್ಯಂಭೋರಾಜ್ಯರವಾಗವಾಧ್ಯಪರಿಘಾಪ್ತೇನಾಸಿಖಣ್ಡೋಘನಃ || ವಕ್ರಗ್ರೀವ  
 28 ಮಹಾಮುನೇದ್ಧರಶಕ್ರಗ್ರೀವೋಪ್ಯಹಿಂದ್ರೋದಯಥಾಜಾತಂಸ್ತೋತುಮಳಂವಚೋಬಳ  
 29 ಮಸಾಕಿಂಭಗ್ನವಾಗ್ನಿಬ್ರಹ್ಮಂ | ಯೋಸಾಕಾಸನದೇವತಾಬಹುಮತೋಹ್ರೀವಕ್ರವಾದಿ  
 30 ಗ್ರಹಗ್ರೀವೋಸ್ಥಿನ್ನಫಲಬ್ದವಾಚ್ಯಮವದದ್ಯಾಸಾರ್ವಮಾಸೇನಪಟ || ನವಸ್ತೋ  
 31 ತ್ರಾತತ್ರಪ್ರಸರತಿಕವೀಂದ್ರಾಃಕಥಮಪಿಪ್ರಣಾಮಂವಚ್ರಾದೌರಚಯತಪ  
 32 ರನ್ನಂದಿನಿಮುನೌ ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಸಕಳಾಹತ್ವ್ರವಚನಪ್ರಪಂಚಾ  
 33 ನ್ತಲ್ಬಾಭವಪ್ರವಣವರಸನ್ನಿಭೃಸುಭಗಂ || ಮಹಿಮಾಸಪಾತ್ರಕೇಸರಿಗುರೋಃಪರಂ  
 34 ಭವತಿಯಸ್ಯಭಕ್ತ್ಯಾಸೀತ್ | ಪದ್ಮಾವತೀಸಹಾಯಾಶ್ರಿಲಕ್ಷಣಕದರ್ಥನಂಕತ್ತ್ವಂ || ಸು  
 35 ಮತಿದೇವಮಮುಸ್ತುತಯೇನವಸ್ತುಮತಿಸಪ್ತಕಮಾಪ್ತತಯಾಕೃತಂ | ಪರಿಹೃ  
 36 ತಾಪಥತತ್ಪಪಥಾತ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವತ್ತಿಭವಾತ್ತಿಹೃತ್ || ಉದೇತ್ಯಸಂವ್ಯಗ್ನಿ  
 37 ದಕ್ಷಿಣಾಸ್ತ್ರಾಕುಮಾರಸೇನೋಮುನಿಸ್ತಮಾಪತ್ ತತ್ರೈವಚಿತ್ರಂಜಗದೇಕಭಾನೋ  
 38 ಸ್ಥಿಪ್ತತ್ಯಸಾತಸ್ಯತಥಾಪ್ರಕಾಶಃ || ಧರ್ಮಾತ್ಥಕಾಮಪರಿವೃತತಿಚಾರುಚನಶಿ  
 39 ನ್ತಾಮಣಿಃಪ್ರತಿನಿಕೇತಮಕಾರಿಯೇನ ಸಸ್ತುಯತೇಸರಸಾಖ್ಯಭುಜಾಸು  
 40 ಜಾತಶ್ಚಿಂತಾಮಣಿಯುನಿವೃಷಾನಕಥಾಜನೇನ || ಚೋಳಾಮಣೀಕವಿನಾಂಚೋ  
 41 ಳಾಮಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಶ್ರೀವದ್ಧರದೇವವಹಿಕ್ಯತಪುಣ್ಯಃಕೀರ್ತಿ  
 42 ಮಾಹತ್ತ್ವಂ || ಚೋಣ್ಣಿ || ಯವವಮುಪಶ್ಲೋಕಿತೋದಣಿಂನಾ || ಜಹ್ನೋಕನ್ಯಾಂಜಟಾಗ್ರೇ  
 43 ಣಬಭಾರಪರಮೇಶ್ವರಃ ಶ್ರೀವದ್ಧರದೇವಸಂಧತ್ನೇಜಿಹ್ವಾಗ್ರೇಣಸರಸ್ವತೀಂ || ಪುಷ್ಪಾ  
 44 ಸ್ತಸ್ಯಜಯೋಗಣಸ್ಯಚರಣಮುಭೂಭೃಚ್ಚಿಖಾಘಟ್ಟನಮಪದ್ಭ್ಯಮಸ್ತುಮಹೇಶ್ವ  
 45 ರಸ್ತದಪಿನಪ್ರಾಪ್ತಂತುಳಾವಿಶಾಶ್ವರಃಯಸ್ಯಖಣ್ಡಕಳಾವತೋಪ್ಯವಿಳಸದಿಕ್ವಾ  
 46 ಲಮಾಲಿಸ್ತಲತ್ಕಿತ್ತಿಸ್ವಸ್ಥರಿತೋಮಹೇಶ್ವರಾಹಸ್ತುತ್ಯಸ್ತಕೈಸ್ಸಾಸ್ತುನೃನಿಃ ||  
 47 ಯಸ್ತಸ್ತುತಿಮೃಹಾವಾದಾನೆಜಿಗಾಯಾನಾನ್ಧಾಮಿತಾಶ್ಚುಪ್ತರಕ್ಷೋಚ್ಚಿತ್ತಸ್ಯೋಚ್ಚೋ  
 48 ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನವಿನಿಜ್ಜಿತಾಘಟಕುಟೇಗೋಧಾವತಾರಾಸಮಂ  
 49 ಬೌದ್ಧಯೋಧೃತಹೀತಪೀಡಿತಕುದೃಗ್ಧೇವಾತ್ರಸೇವಾಂಜಲೀಪ್ರಾಯಶ್ಚಿತ್ತಮಿವಾಂಘ್ರಿ  
 50 ವಾರಿಜರಜಸ್ನಾನಂಚಯಸ್ಯಾಚರತ್ದೋಷಾಣಾಂಸುಗತಸ್ತಕಸ್ಯವಿಷಯೋದೇವಾ  
 51 ಕಳಂಕಃಕೃತೀ || ಚೋಣ್ಣಿ || ಯಸ್ಯೇದಮಾತ್ಮನೋನಸ್ಯಸಾಮಾನ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭಿ  
 52 ಪೋಪವನ್ನೂನಮಾಕನ್ನೂತೇ || ರಾರ್ಜಸಾಹಸತುಂಗಸನ್ನಿಬಹವಶೈವತಾತಪತ್ರಾನ್ತ  
 53 ಪಾಃಕಿನ್ತುತ್ವತ್ಸದೃಶಾರಣೇವಿಜಯಿನಸ್ತಾಗೋನ್ನತಾದುರ್ಲಭಾಃ ತದ್ವತ್ಸನ್ನಿಬು  
 54 ಧಾನಸನ್ನಿಕವಯೋವಾದೀಶ್ವರಾವಾಗ್ನಿನೋನಾನಾಶಾಸ್ತ್ರವಿಚಾರಚಾತುರಧಿಯಃ  
 55 ಕಾಲೇಕಲಾಮದ್ವಿಧಾಃ || ನಮೋಮಲ್ಲಿಪೇಣಮಲಧಾರಿದೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ.)

- 56 ರಾರ್ಜಸವ್ಯಾರಿದಪ್ಪ್ರಪ್ರವಿದಲನಪಟುಸ್ತ್ವಯಃಛಾತ್ರಪ್ರಸಿದ್ಧ  
 57 ಸ್ತದ್ವತ್ಶಿಶ್ಯಾತೋಹಮಸ್ಯಾಮುಭವಿಸಿಖಿಳಮದೋತ್ಪಾಟನಪಣ್ಣಿತಾನಾಂ  
 58 ನೋಚೇದೇಷೋಹಮೇತೇತವಸದಸಿದಾಸನ್ನಿಸನ್ನೋಮಹಾನ್ಮೋವಕ್ತುಯ  
 59 ಸ್ಯಾಸ್ತಿಶಕ್ತಿಸ್ತವದತುವಿದಿತಾಶೇಷಶಾಸ್ತ್ರೋಯದಿಸ್ಯಾತ್ || ನಾಹಂಕಾರ  
 60 ವಶೇಕೃತೇನಮನಸಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನಶ್ಯತಿಜನೇಕಾ  
 61 ರಾಣ್ಯಬುಧ್ಯಮಯಾ ರಾಜ್ಜಾಶ್ರೀಹಿಮಶೀತಳಸ್ಯಸದಸಿ ಪ್ರಾಯೋ

- 62 ವಿವರಗಾತ್ರನೋಯದ್ಧೌಘೋಸಕರ್ತವಿಜಿತೃಸುಗತಃಪಾದೇನವಿಸ್ತೋ  
 63 ಟತಃ || ಶ್ರೀಪುಷ್ಪಸೇನಮುನಿರೇವಪದಮ್ಬಹಿನ್ನೋದೇವಸ್ಸಯಸ್ಸುಸ  
 64 ಮಂಭೂತ್ಯಭವಾಫಸಧಮ್ನಾ ಶ್ರೀಪಿಘಮಸ್ಸುಭಸನನ್ನನುಪದ್ಮಮೇವಪು  
 65 ಪ್ಪೇಷುಮಿತ್ರಬುಹಯಸ್ಸುಸಹಸ್ರಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು  
 66 ನೀಂದ್ರಗುರೋಗ್ಗುರುಪುಷಮಿತಾಖಿಳವಾದಿಮದಂಪದಂ | ಯದಿಯಥಾ  
 67 ವದನ್ಯೈಷ್ಯತಪಣ್ಣಿತೈನ್ನನುತದಾನ್ವವದಿಷ್ಯತವಾಗ್ವಿಭೋಃ || ಚೂರ್ಣ ||  
 68 ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾದಿಹೃದಯಶೋಕಃಪತ್ರಾಲಂ  
 69 ಬನಶ್ಲೋಕಃ || ಪತ್ರಂಶತ್ಯಭಯಂಕರೋರಂಭವನದ್ವಾರೇಸದಾಸಂಚರನ್ನಾನಾರಾ  
 70 ಜಕಲೇಂದ್ರಬೃಂದತುಂಗವ್ರತಾಕುಲೇಸಾಹಿತಂ | ಶೈವಾಪಾರುಪತಾಂ  
 71 ಸ್ತುಧಾಗತಸುತಾ ಕಾಪಾಲಿಕಾಕಾಪಿಲಾನುದ್ಧಿಶ್ಲೋಧತಚೇತಸಾವಿಮ  
 72 ಳಚಂದ್ರಾರಾಂಚರೇಣಾದರಾತ್ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾದ್ಧಯಂಯದಿವೇ  
 73 ಭೂರನರೇಂದ್ರನದ್ಧಿತನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭಜತಶ್ರೀಮು  
 74 ನಿಮಿಂಧ್ರನದ್ಧಿನಂ || ಘಟವಾದಘಟಾಕೋಟಿಕೋವಿದಃಕೋವಿದಾಂಪ್ರವಾಕ್ | ಪರವಾ  
 75 ದಿಮಲ್ಲದೇವೋದೇವವನಸಂಶಯಃ || ಚೂರ್ಣ || ಯೇನೇಯಮಾತ್ಮನಾ  
 76 ಮಥೇಯನಿರಂಕ್ತಿರಂಕ್ತಾನಾಮಪೃಷ್ಠವಂತಂಕೃಷ್ಣರಾಜಾಪ್ರತಿ ||  
 77 ಗೃಹಿತಪಕ್ಷಾದಿತರಃಪರಸ್ಸೃಷ್ಟದ್ವಾದಿನ ಸ್ತೇಪರವಾದಿನಸ್ಸುಃ |  
 78 ತೇಷಾಂಹಿಮಲ್ಲಃಪರವಾದಿವಲ್ಲಸ್ತನ್ನಾವಮನ್ನಾಮವದ್ಧಿಸಂತಃ || ಆ  
 79 ಚಾಯ್ಯವಯ್ಯೋಯತಿರಾಯ್ಯದೇವೋರಾದ್ಧಾನ್ತಕರ್ತಾಧಿರಯತಾಂ  
 80 ಸಮುದ್ಧಿರಯಸ್ವಗ್ಗಯಾನೋತ್ಸವಸೇಮ್ನಿಕಾಯೋತ್ಸಗ್ಗನಿಫತಃ  
 81 ಕಾಯಮುದುತ್ಸವಜ್ಞ || ಶ್ರವಣಕೃತತೃಣೋಸಾಸಂಯಮಂ  
 82 ಜ್ಞಾತುಕಾಮೈಃಕಯನಹಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತಾವಧಾನಃ ಶು  
 83 ತಿಮರಭಸವೃತ್ತೋನ್ಮಜ್ಜಪಿಚ್ಛೇನಶಿಶ್ನೇಕಿಲಮೃದುಪರಿ  
 84 ವೃತ್ಯಾದತ್ತತತ್ಕೀಟವರ್ತಾ || ವಿಶ್ವಂಯಶ್ಚುತಬಿನ್ನನಾವರುರುಧೇ  
 85 ಭಾವಂಕುಶಾಗ್ರಿಯಯಾಬುಧೈವಾತಿವಹೀಯಸಾಪ್ರವಚ  
 86 ಸಾಬದ್ಧಂಕಾಣಾಧೀಶ್ವರೈಃ ಶಿಷ್ಯಾಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನ್ಯ  
 87 ದಯುನೀನಾಫನಗೀಸ್ತಂವಾಚಾಚ್ಚತಚಂದ್ರಕೀರ್ತಿಗಣನಂಚಂದ್ರಾಭಕೀರ್ತಿಂಬು  
 88 ಧಾಃ || ಸದ್ಧಮ್ಮಕಮ್ಮಪ್ರಕೃತಿಂಪುಣಾಮಾಧ್ಯಸೋಗ್ರಹಮ್ಮಪ್ರಕೃತಿ  
 89 ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕಮ್ಮಪ್ರಕೃತಿನ್ನಮಾವೋಭಟ್ಟಾರಕಂದೃಷ್ಯಕೃ  
 90 ತಾನ್ತಪಾರಂ || ಅಖಸ್ವವಾಗ್ವಸ್ತಸಮಸ್ತವಿದ್ಯಸ್ತ್ರವಿದ್ಯಶಬ್ದೇಷ್ಯನು  
 91 ಮನ್ಯಮಾನಃ ಶ್ರೀಪಾಲದೇವಪ್ರತಿಪಾಲನೀಯಸ್ಸತಾಂಯತ  
 92 ಸ್ತತ್ತ್ವವಿನೇಚನೀಧೀಃ || ತೀರ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುಂಚಾಚಕ್ರಚಕಾ  
 93 ರಸ್ಸುರಜೋತ್ತಿತಿಃಪಿತತಮಜ್ಜಿಯಪ್ರವಿತತಿಃಪೂತಂಪು  
 94 ಭೂತಾರಯಃ ಯಸ್ಮಾದ್ಭೂತಪರಾದ್ಧೃಪಾವನಗುಣಶ್ರೀವರ್ಧಮಾ  
 95 ನೋಲ್ಲಸ ದ್ರತೋತ್ತಿರಿಳತಳಾಧಿಪಶಿಶ್ಯಂಗಾರಕಾ  
 96 ರಾಭೂತ | ಯತ್ರಾಭಿಯೋಕ್ತುರಿಲಘುಫುಧಾಮಸೋ  
 97 ಮಸಾವ್ಯಾಜ್ಯಭೃತಸಂಚಭವತ್ಯಪಿಭೂತಿಭೂಮಿಃವಿದ್ಯಾ  
 98 ಧನಂಜಯಪದಂವಿರದಂಧಾನೋಜಿಷ್ಣುಃಸವಿವಹಿಸುಹಾ  
 99 ಮುನಿಹೇಮಸೇನಃ || ಚೂರ್ಣ || ಯಸ್ಯಾಯಮವನಿಪತಿ  
 100 ಪರಿಪದನಿಗ್ರಹಮಹೀನಿಪಾತಭೀತಿದುಸ್ಥದುರ್ಗವ್ಯಪವ್ಯ

- (ದಕ್ಷಿಣ ಮುಖ.)

- 119 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕಚಕ್ರೇಶ್ವರಜಯ  
120 ಕುಟಕೇವಾಗ್ಯಧೂಜನ್ತಭೂಮೌ  
121 ನಿಷ್ಕಾಣ್ಣಿಣಿವೇಸಯ್ಯುತಿಪಟುರಖೋವಾದಿರಾಜಸ್ಯಜೆಪ್ಪೋಃ ಜಹ್ಯುದ್ಯದ್ವಾ  
122 ದದಪ್ಪೋಜಹಿಹಿಗಮುಕತಾಗವ್ಯಭೂಮಾಜಹಾಹಿವ್ಯಾಹಾರೇಪ್ಪೋಗೇ  
123 ಜಹಿಹಿಪ್ಪುಟನ್ಮದುಮಧುರಶ್ಯಕಾವ್ಯಾವಲೇಪಃ || ಪಾತಾಳೇವ್ಯಾಳ  
124 ರಾಜೋವಸತಿಸುವಿದಿತಯಸ್ಯಜಿಹ್ವಾಸಹಸ್ರನಿಗ್ಗಂತಾಸ್ವಗ್ಗತೋಸಾನ  
125 ಭನತಿಭಿಷಣೋವಜ್ರಭೃದ್ಯಸ್ಯಶಿಷ್ಯಃ ಜೀವೇತಾನಾನ್ವದೇತೋನಿಳಯಬಳವಣ  
126 ದ್ವಾದಿನಃಕೇತ್ರನಾನ್ಯೇಗವ್ಯಂನಿಮುಕ್ತಚ್ಯುತವ್ಯಂಜಯಿನಮಿನಸಭೀವಾದಿರಾಜಂನಮನ್ತಿ ||  
127 ವಾಗ್ಧೇವೀಂಸುಚಿತ್ರಪ್ರಯೋಗಸುದೃಢಪ್ರೇಮಾಣಮಪ್ಯಾದರಾದಾತತ್ಮೇಮಮಪಾ  
128 ಶ್ವಗತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮುನಿಃ ಭೋಭೋವಶ್ಯತಪಶ್ಯತೃಪಯಿಮಿ  
129 ನಾಂಕಿಂಧಮ್ನಾತುಚಕ್ರೇಶ್ವರಬ್ರಹ್ಮಣ್ಯಪರಾಃಪುರಾತನಮುನೇವ್ಯಗವ್ಯ  
130 ತ್ತಯಃಪಾಂತುಪಃ || ಗಂಗಾವನೇಶ್ವರಶೋಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಚ್ಚ  
131 ರಣಚಾರುನಖೇನ್ದುಲಕ್ಷ್ಮೀಃ ಶ್ರೀಶಬ್ದಪೂರ್ವಗವಿಜಯಾನ್ತವಿನೂತನಾಮಾಧೀ  
132 ಮಾನವಾನುಷಗುಣೋಸ್ತುತಮಃಪ್ರಮಾಂಶುಃ || ಚೂರ್ಣ || ಸ್ತುತೋಹಿಸಭ  
133 ವಾನೇಷಶ್ರೀವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾತಪಸೋಽಪ್ರಶಸ್ತಮುಭಯಂಶ್ರೀಹೇಮಸೇ  
134 ನೇಮುನೌಪ್ಯಾಗಾಸೀತ್ಸುಚಿರಾಭಿಯೋಗಬಲತೋನೀತಂಪರಾಮುನ್ಮತಿಂ ಪ್ರಾ  
135 ಯಃಶ್ರೀವಿದಯೇತದೇತದಬಿಲಂತಸ್ತೀರಿಕಾಯಾಂಸ್ಥಿತೇಸಂಕ್ರಾಂತಂಕಥಮನ್ಯಥಾನ  
136 ತಿಚಿರಾದ್ವಿದ್ಯೇದೃಗೀದೃಕ್ತಪಃ || ವಿದ್ಯೋದಯೋಹಿ ನಮದೋಸ್ತಿತಪೋಸ್ತಿಭಾಸ್ವನೋ  
137 ಗೃತ್ವಮಸ್ತಿವಿಭುತಾಸ್ತಿನಚಾಸ್ತಿವಾನಃ ಯಸ್ಯಶ್ರಯೇಕಮಳಭದ್ರಮುನೀಶ್ವ  
138 ರನ್ತಂಯಾಚ್ಯಾತಿವಾಪದಹಣಮ್ನುಗದಭೈಗುಣೋಽಪ್ಯಃ || ಸ್ತುರಣಮಾತ್ರಪವಿ



- 139 ತ್ರತಮಮ್ನೋಭವತಿಯಸ್ಯ ಸತಾಮಿಹತೀರ್ಥಿನಾಂ ತಮತಿಸ್ಮಿನ್  
 140 ಮಾತೃವಿರುದ್ಧಯೇಕಮಳಭದ್ರಸರೋವರವೂರಯೇ || ಸರ್ವಾಂಗೈರ್ಯುಗ್ಮಮಿಹಾಲಿಲಿಂ  
 141 ಗಮಮಹಾಭಾಗಂ ಕಲಿಃಕಾರತೀಭಾಸ್ವಂತಂ ಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗ್ರ  
 142 ಮಂಯೋಗಿನಾಂ ತಸಂತಸ್ತು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಧಾನಮಹಾ  
 143 ಸೂರಿಂಭೂರಿಭಿಯೇತ್ರ ಪಣಿತಪದಂಯತ್ರೈವಯುಕ್ತಂ ಸ್ತ್ರೀತಾಃ || ವಿಜಿ  
 144 ತಮದನದಪ್ಪೇತೀದಯಾಪಾಲದೇವೋವಿವಿಹತಕಳಶಸ್ತೋನಿಜ್ಜೀತೋಪವಾ  
 145 ದಿವಿಮಳತರಯೋಭಿವ್ಯಾಪ್ತದಿಕ್ಷಕ್ರವಾಳೋಜಯತಿನತಮಂಜಿಭ್ಯನೌಲಿ  
 146 ರತ್ನಾ ರುಣಾಂಭಿಃ || ಯಸ್ಯೋಪಾಸ್ಯಪವಿತ್ರ ಪಾದಕಮಲದ್ವಂದ್ಯನ್ನೌಪಪೌ  
 147 ಯುಳೋಲಕ್ಷ್ಮೀಂ ಸನ್ನಿಧಿನಾನಯತಃ ಸವಿನಯಾದಿತ್ಯೈಕೃತಾಷ್ಟಾಭುವಃ ಕಸ್ತಸ್ಯಾ  
 148 ಹೃತಿಶಾಂತಿ ದೇವಯಿನಸ್ಯಾವತರ್ಥ್ಯವಿಠ್ಠಂತಥೇತ್ಯಾಖ್ಯಾತಂ ವಿರಲಾಃಖಲಸ್ಯಾ  
 149 ರದುರುಚ್ಯೋತಿರ್ದೃಶಾಸ್ತದೃಶಾಃ || ಸ್ವಾಮೀತಿಪಾಣ್ಯಪೃಥಿವೀತಿನಾನಿಸ್ಯ  
 150 ಪ್ಪನಾಮಾಸ್ತದೃಷ್ಟಿವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ ಧನ್ಯಸ್ಯಯೇವಮನಿರಾಹವಮ  
 151 ಜಿಭಾಭುಗಾಸಾಧಿಯಿಕಾಪ್ರಥಿತಬದ್ಧಿತುಮ್ನೋಪಾಖ್ಯಾ || ಶ್ರೀಮನ್ಮೂರವಿ  
 152 ಡೂರಸಾರವಸುಧಾರತ್ನಂ ಸನಾಥೋಗುಣೇನಾಕ್ಷುಣೇನಮಹೀಕ್ಷಿತಾಮುರು  
 153 ಮಹಾಪಿಣ್ಡಶ್ಚಿರೋಮುಣ್ಡನಃ ಆರಾಧ್ಯೋಗುಣಸೇನಪಣಿತಪತಿಸ್ಸಸ್ಯಾಸ್ಥಕಾಮೈರ್ಜ್ಜನಾ  
 154 ಯತಃ ಸೂಕ್ತಾಗದಗನಧೋಪಿಗತಿಗಾ ನಿಗತೀಲಂಭಿತಾಃ || ವಂದೇನಿ ತಮಾದರಾದಹರ  
 155 ಹಸ್ತಾಸ್ತದವಿದ್ಯಾಪಿದಾಸ್ತದ್ಧ್ಯಾನ್ತ ವಿತಾನಧಾನನೇಧಾಭಾಸ್ವಂತಮನ್ಯುಭವಿ  
 156 ಭಕ್ತಾತ್ಪಜಿತಸೇನಮಾನತಿಕ್ರತಾಯತಃ ಸನ್ನಿಯೋಗಾನ್ತನಃ ಪದ್ಮಸದ್ಭವದ್ವಿಕಾ  
 157 ಸವಿಭವಸ್ಯೋನ್ಮುಕ್ತನಿದ್ರಾಭರಂ || ವಿಧ್ಯಾಭಾಪಣಭೂಷಣಂಪದರೇತೇದಧೈ  
 158 . ನ್ತಂಚತಸ್ಯಾದ್ವಾದಂಪದತಾನಮೇತವಿನಯಾದ್ವಾದಿಭಕಣೀರವಂ ನೋಚೇತ್ತದ್ಗು  
 159 ಣನಿಜ್ಜೀತಶ್ಚುತಿಭಯಭ್ರಾನ್ತಾ ಸ್ಥಯೋಯತಸ್ತುಣ್ಣಂ ಸಿಗ್ರಹಚೇನ್ನೋಕಾಪ  
 160 ಕುಹರೇವಾದಿವ್ಯಪಾಪಾತಿನಃ || ಗುಣಾಕುನಸ್ತಂಧೋಡ್ಧಮಂ ಸಮರಾಗಮೃತವಾಃ  
 161 ಪ್ಲವಪ್ರಾಯಪ್ರೇಯಃಪ್ರಸರಸರಸಾಕೀರ್ತಿರವಸಾ ನಬೇನ್ದ್ರಜ್ಯೋತ್ಸನ್ನೋನ್ನೋಪಚ  
 162 ಯಚಕೋರಪ್ರಣಯಿನೀನಕಾಸಾಂಶ್ಲಾಘಾನಾಂಪದಮಜಿತಸೇನಪ್ರತಿಪತಿಃ || ಸಕಳ  
 163 ಭುವನಪಾಲಾನಮೃಮೂರ್ಧಾವಬದ್ಧಸ್ಥಿತಿಮುಕ್ತಚೂಡಾಲಿಡಪಾದಾರವಿಂದಃ ವದ  
 164 ವದಬಿಳವಾದಿಭೇಂದ್ರಕುಂಭಪ್ರಭೇದಿಗಾಭೃದಜಿತಸೇನೋಭಾತಿವಾದಿಭಸಂಹಃ ||  
 165 || ಚೂರ್ಣೀ || ಯಸ್ಯ ಸಂಸಾರವೈರಾಗ್ಯವೈಭವಮೇವಂವಿಧಾಸ್ತವಃ ಚ ಸ್ನೋಚಯಂತಿ || ಪ್ರಾ  
 166 ಪ್ತಂ ಶ್ರೀಜಿನಶಾಸನಂ ತ್ರಿಭುವನೇಯದ್ವರ್ಣಿಭಂಪ್ರಾಣಿನಾಂ ಯತ್ಸಂಸಾರಮಂದ್ರ  
 167 ಮಗ್ನಜನತಾಹಸ್ತಾ ವಲಂಬಾಯಂತಂ ಯತ್ಪ್ರಾಪ್ತಾಃ ಪರನಿರ್ವೃಪೇಕ್ಷ ಸಕಳಜ್ಞಾನ  
 168 ಶ್ರಿಯಾಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ ಕಿಂ ಗಹನಂ ಕುತೋಭಯವಶಃ ಕಾವಾತ್ರದೇಹೇರತಿಃ ||  
 169 ಆತ್ಮೈಶ್ವರ್ಯಂ ವಿಹಿತವಂಧನಾನಂತಬೋಧಾದಿವಂತತ್ನಂ ಪ್ರಾಪ್ತೈತದನುಸಮ  
 170 ಯಂವರ್ತತೇತ್ರೈವಚೇತಃ ತೈಕ್ತಾನ್ಯಸ್ಮಿನ್ ಸುರಪತಿಸುಖೇಚಕ್ರಿಸಾಂಭೈಚತೃ  
 171 ಪ್ಲೂತತ್ಪಚ್ಛಾತ್ಪೈರಲಮಲಮಧೀಲೋಭನೈಲೋಕವೃತ್ತೈಃ || ಅಜಾನನ್ನಾತ್ಮಾನಂ ಸಕಳವಿಷ  
 172 ಯಜ್ಞಾನವಪುಷಂಸದಾಶಾಂತಂ ಸ್ವಾಂತಂ ಕರಣಮಹಿತತ್ನಾಧನತಯಾ ಬಹೀರಾಗದ್ವೈಷೈಕ  
 173 ಲುಪಿತಮನಾಃ ಕೋಪಿಯತತಾಂಕಧಜ್ಞಾನನ್ನೇನಂಕ್ಷಣಮಹಿತತೋನ್ಯತ್ರಯತತೇ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

- 174 || ಚೂರ್ಣೀ || ಯಸ್ಯ ಚಶಿಷ್ಯಯೋಃಕವಿತಾಕಾಂತವಾದಿಕೋಪಾಹವಾಪ  
 175 ರನಾಮಧೇಯಯೋಃಶಾಂತಿ ನಾಥಪದ್ಮನಾಭಪಣಿತಯೋರಖಿಣ್ಣಪಾಣಿ  
 176 ತೈಗುಣೋಪವಣ್ಣಂ ನಮಿದಮಸಂಪೂರ್ಣಂ || ತ್ವಾಮಾಸಾಧ್ಯಮಹಾಧಿಯಂ

- 177 ಪರಿಗತಾಯಾವಿಶ್ವವಿವೃಜ ನಜ್ಜೇಷ್ಠಾ ರಾಧ್ಯಗುಣಾಚರಣಸರಸಾವೈ  
 178 ದಗ್ಧ್ಯಸಾಪ್ತರಾ ಕೃತ್ಯಾಣಾನ್ದಿನಿರನ್ತರೋದಿತಯಶಶ್ರೀಕಾನ್ತಾ  
 179 ನ್ನೇನತಾಂವಕ್ತುಂಸಾಂಸುಸ್ವತೀಪ್ರಭವತಿಬ್ರೂಮಃಕಥಂತವಯಾ ||  
 180 ವ್ಯಾವೃತ್ತಭೂರಿವಂದಸಂತಿವಿಸ್ತೃತೇಪ್ಯಾಪಾರುಷ್ಯಮಾತ್ಮಕರುಣಾ  
 181 ರುತಿಕಾಸ್ಥಿಶೀಕಂ ಧಾವಂತಿಹಂತಪರವಾದಿಗಜಾಸ್ತ್ರಸಂತಶ್ರೀಸದ್ಗುನಾ  
 182 ಭಬ್ಧುಧಗನ ಗಜಸ್ಯಗನಾತ್ || ದೀಕ್ಷಾಚಕಿಕ್ಷಾಚಯತೋಯತೀ  
 183 ನಾಂಜೈನತಪಸ್ತಪಹಂತಧಾನಾತ್ ಕುಮಾರಸೇನೋವತು  
 184 ಯಚ್ಚ ರಿತ್ರಂಶ್ರೇಯಃಪಥೋದಾಹರಣಪವಿತ್ರಂ || ಜಗದ್ಗು  
 185 ಮುಘಸ್ತ ರಸ್ತ್ರ ರಮದಾನ ಗಸ್ತದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸರೀಚರಣಭೂಷ್ಯ  
 186 ಭೂಭೃಚ್ಚಿಖಃ ದ್ವಿಪದ್ಗುಣವಪುಸ್ತಪಚ್ಚ ರಣಚ್ಛಾಧಾವೋ  
 187 ದಯೋದಯೇತಮಮುಖೈವೇಣಮಲಧಾರಿದ್ರೋಗುರುಃ || ವಂದೇತಂಮಲ  
 188 ಧಾರಿಣಂಮುನಿಪತಿಮೋಹದ್ವಿಪದ್ವ್ಯಾಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ  
 189 ಸಾರಹೃದಯಂಸತ್ಸಯಮೋರುಕ್ರಿಯಂ ಯತಾ ಯೋಪಚಯಾ  
 190 ಭವನ್ತಲಮುಖ್ಯವ್ಯಕ್ತಭಕ್ತಿಕ್ರಮಾನವ್ಯಾಕಮ್ಯವನೋಮಿಳನ್ತ  
 191 ಳಮುಷಿಪಕ್ಷಾಲನೈಕಕ್ಷಮಂ || ಅತುಚ್ಚತಿಮಿರಚ್ಚಟಾಜಟಲಜನ್ತಜೇ  
 192 ಸ್ನಾಪಿವೀದವಾನಳತುಳಾಜುಷಾಪೃಥುತಪಃಪ್ರಭಾವತ್ವಿಷಾಂ ಪದಂ  
 193 ಪದಪಯೋರುಹಭಮಿತಭವ್ಯಭೃಂಗಾವಲಿಮ್ನುಮೋಲ್ಲಸತುಮ  
 194 ಳ್ಲಿಪೇಣಮುನಿರಾನ್ಮಾನೋಮುನಿರೇ || ನೈಮ್ನುಲ್ಯಾಯಮಳಾವಿಳಾಂ  
 195 ಮುಖಿಳತ್ರೈಲೋಕ್ಯರಾಜ್ಯಶ್ರೀಯೇನೈಷ್ಕಚನ್ಯಮತುಚ್ಚತಾಪ  
 196 ಹೃದಯೇನ್ಯಜ್ಞಾಧು ತಾನ್ತಪಃ ಯಸ್ಯಾಸಂಗುಣಾತ್ ರೋಹ  
 197 ಣಗಿರಿಶ್ರೀಮಲ್ಲಿಪೇಣೋಗುರುವ್ಯಾಂಧ್ಯೋಯೇನವಿಚಿತ್ರಾಕಾರುಚಿರಿ  
 198 ತ್ಯದಾರ್ಥತೀಪತಿಶ್ರೀಕೃತಾ || ಯಸ್ಮಿಂನಪ್ರತಿಮಾಶ್ಚಮಾಭಿರಮ  
 199 ತೇಯಸ್ಮಿಂವಯಾನಿದ್ಧಯಾಶ್ಲೇಷೋಯತ್ರಸಮತ್ವಧೀಪ್ರಣಯಿನೀ  
 200 ಯತ್ರಾಸ್ತೃಹಾಸಸ್ಪೃಹಾ ಕಾಮಸ್ನಿವೃತಿಕಾಮುಕಸ್ವಯಮು  
 201 ಧಾಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಶ್ಚ ಯ್ಯಾರ್ಯಯಕಥನ್ತನಾಮಚ  
 202 ರಿತ್ಯಶ್ರೀಮಲ್ಲಿಪೇಣೋಮುನಿಃ || ಯಃಪೂಜ್ಯಃಪೃಥುವೀತಳೇ  
 203 ಯಮುನಿರಂಸನ್ತಸ್ತು ವನ್ಮಾದ್ಯದರಾತಯೇನಾನಂಗಧನುಜ್ಜಿತಂಮುನಿ  
 204 ಜನಾಯಸ್ಮೈನಮಸ್ತು ವ್ಯತೇ ಯಸ್ಮಾದಾಗಮಸ್ನಿನ್ಯೋಯಮು  
 205 ಭೃತಾಯಾಸ್ತಾಸ್ತಜೀವೇವಯಾ ಯಸ್ಮಿನ್ಶ್ರೀಮಲಧಾರಿಣಿಬ್ರ  
 206 ತಿಪತಾಧಮ್ಯೋಸ್ತತಸ್ತೈನಮಃ || ಧವಳಸಂತೀರ್ಥೇಸ್ಯವಸ  
 207 ನ್ಯಾಸಧನ್ಯಾಪರಿಣತಿ ಮನುತಿಷ್ಠಂನನ್ನಿಮಾಂಸಿಷ್ಠಿತಾತ್ಮಾ ವ್ಯ  
 208 ಸೃಜದನಿಜಮಂಗಲಭಂಗಮಂಗೋಭ್ಯ ವಸ್ಯಗ್ರಥಿತಮಿವಸಮೂ  
 209 ಲುಭಾವಯಃಭಾವನಾಭಿಃ || ಚಕ್ಷುರ್ || ತೇನಶ್ರೀಮದಚಿತನೇ  
 210 ನ ಪಣ್ಡಿತದೇವದಿವ್ಯ ಶ್ರೀಪಾದಕಮಳಮಧುಕರೀಭೂತಭಾ  
 211 ವೇನ ಮಹಾನುಭಾವೇನಜೈನಾಗಮಪ್ರಸಿದ್ಧ ಸಲ್ಲೇಖನಾ ವಿ  
 212 ಧಿವಿಸೃಜ್ಯಮಾನದೇಹೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ  
 213 ಕರಣಕೃತೂಹಳಮಿಳಿತಸಕಳಸಂಘಸನ್ತೋಷ ನಿಮಿತ್ತ  
 214 ಮಾತೃಂತಃಕರಣಪರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ  
 215 ಪದ್ಯಮಿದಮಾಶುವಿರಚತಂ | ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ  
 216 ಗವೋಕ್ತಂವಿಧಾಯಸಿಕ್ಕಲ್ಯಮೇಷಜನ್ತೋಃ ಹವಾಂಚಕೃ

- 49 ತ್ವಾಜಿನಪಾದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ ||  
 250 ಶಾಕೇಶೂನ್ಯಶರಾಂಬರಾವನಿಮಿತೇಸಂವತ್ಸರೇ ಕೀಲಕೇಮಸೇ ಘಾ  
 251 ಲ್ಗನಕೇ ತ್ರಿತೀಯದಿವಸೇ ವಾರೇಸಿತೇಭಾಸ್ಕರೇ ಸ್ವಾತೌಶ್ವೇತಸರೋವ  
 252 ರೇಸುರಪುರಂಯಾತೋಯತೀನಾಂಪತಿವೃಕ್ಷಧ್ಯಾಹ್ನೇದಿವಸತ್ರಯಾ  
 253 ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಪೇಣೋಮುನಿಃ ||

(ಈ ಮಧ್ಯೆ ೧|| ಅಡಿ ಸ್ಥಳ ಬಿಟ್ಟಿದೆ.)

- 254 ಶ್ರೀಮನ್ಮಲಧಾರಿದೇವರಗುಡ್ಡಂಬಿರುದಲೇಖಕಮದನಮಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ  
 255 ಧಂಬರಿದಂ ಬಿರುದರೂಪಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಕಂಡರಿಸಿದಂ ||

## 68

ಆದೇ ದೇವಸಾ ನದಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ'ಬಿಟ್ಟದವೊ .
- 2 ನಮಗ್ಲವೈಜಬ್ಬ .
- 3 ಛಪ್ಪುತೀಣದೊಳವೊ
- 4 ನೋನ್ನುಸಂಸ್ಥಾನಂ .

## 69 ( 55 )

ಕತ್ತಲೆಬಿಸ್ತಿಯ ಬಾಗಿಲ ಬಲಗಡೆ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ವಾದಾವೋಘ
- 2 ಲಾಂಛನಂ | ಜೀಯಾತ್ಮೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸ
- 3 ನಂಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಶಾಸ
- 4 ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ |
- 5 ಅನ್ಯನಾದಿವದಹಸ್ತಿಮಸ್ತುಕಸ್ಥಾಟನಾಯ
- 6 ಘಟನೇಪಟೇಯಸೇ || ಶ್ಲೋಕ || ಶ್ರೀಮತೋ
- 7 ವದ್ಧಿವಾನಸ್ಯವದ್ಧಿವಾನಸ್ಯಶಾಸನೇ | ಶ್ರೀ
- 8 ಕೊಂಡಕ್ಕುನ ಸಾವಾಭೂನೂಲಸಂಘಾಗ್ನ
- 9 ಣೀಗಣೀ || ತಸ್ಯಾನ್ವಯೇಜನಿಶ್ಯಾತೇದೇಶಿಕೇ
- 10 ಗಣೇ ಗುಣೇದೇವೇಂದ್ರಸ್ಯದ್ಧಾಂತದೇವೋದೇವೇಂ
- 11 ದ್ರವಂದಿತಃ || ತಚ್ಚಪ್ಯುರು || ಜಯತಿಚತು
- 12 ಮ್ನುಖದೇವೋಯೋಗೀಶ್ವರಃಪದಂಪನಜವ
- 13 ನದಿನನಾಥಃ | ಮದನವದಕುಂಭಿಕುಂಭಸ್ಥಳದ
- 14 ಳನೋಲ್ಪಣಪಟಪ್ಪುನಿಷ್ಕುರಸಿಂಹಃ || ಯೋನೊ
- 15 ನು ದಿಗ್ವಿಭಾಗದೋಳೊಂದೊಂದಪ್ಪೋಪವಾಸದಿಂಕಾ
- 16 ಯೋತ್ಸಗ್ಗಂ ದಲಿನೆನೆಗಳ್ಳುತಿಂಗಳಸಂದಡೆಪಾ
- 17 ರಿಸಿಚತುಮ್ಮುಕಿಾಂಚೈಯನಾಳ್ಳರು || ಅವ
- 18 ಗರ್ಗಳೆಗಿಪ್ಪುರಾದರ್ಪವಿಮಳಗುಣರಮ
- 19 ಳಕೀತ್ತಿಕಾನ್ತಾಪತಿಗಳಕವಿಗವಕಿವಾದಿ
- 20 ವಾಗ್ವಿಪ್ರವರನುತಚ್ಚಕತುರಶೀತಿಸಂಖಿಯನು



- 21 ಫರ || ಅವರೊಳಗೆ ಗೋಪಣಾದಿಪ್ರವರಗುಣರ  
 22 ದಿಷ್ಟಮುದ್ಗರಾಘಾತಯರಕ್ತವಿತಾಪಿತಾ  
 23 ಮಹತ್ವರಕ್ತವರಿಷ್ಟವ್ಯಕ್ತಗಚ್ಛದೊಳಪೆಸವ್ಯ  
 24 ಡೆವರ || ಜಯತಿಭುವಿಗೋಪನನ್ನಿಜಿನಮತ  
 25 ಲಸದಮೃತಜಳಧಿತುಹಿನಕರಃ | ದೇಶಿಯ  
 26 ಗಣಾಗ್ರಗಣೈಃಭವ್ಯಾಂಬುಜಪಂಚಕಂಡಕ  
 27 ರಃ || ವೃತ್ತ || ತುಂಗಯಶೋಭಿರಾಮನಭಿಮಾ  
 28 ಸುವಣ್ಣಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಲ್ಲಭ  
 29 ನಿಳಾತಳವಂದಿತಗೋಪನಂದಿಯಾವಗಮಸಾಧ್ಯ  
 30 ಮೃಪಲಕಾಲದಸಿನ್ದ ಜಿನೇಂದ್ರಧಮ್ಮಮಂಗಂಗನ  
 31 ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ದಮಾ  
 32 ಡಿದಂ || ಜಿನಪಾದಾಂಭೋಜಭೃಂಗಮದನಮದಹ  
 33 ರಂಕಮ್ಮನಿಮ್ಮೂಳನಂ ವಾಗ್ವಿನಿತಾಚಿತ್ತಪ್ರಿಯವಾ  
 34 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ವಜನಪಾ  
 35 ತ್ರಂಭವ್ಯಚಿನ್ತಾಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ  
 36 ಜಾಸನ ನೆನ್ನಾ ನನ್ನದಿಂದಂ ಪೊಗಳನೆಗಳ್ಳಿನಿಗೋಪಣಂದಿ  
 37 ಬ್ರತೀಂದ್ರಂ || ಮಲೆಯಶಾಂಖ್ಯಮುಟ್ಟವಿರುಭೌತಿ  
 38 ಕ ಪೊಂಕಿಡಂಗಿಬಾಗದತ್ತೊಲತ್ತಲ ಬುದ್ಧಬೌದ್ಧ  
 39 ತಲೆದೋಪಿದೆ ವೈಷ್ಣವಡಂಗಡಂಗುವಾಗ್ಬಲದಪೊಡ  
 40 ಪುರ್ವೇಡಗಡ ಚಾವ್ಯಕಚಾವ್ಯಕನಿಮ್ಮದಪ್ಪಮಂಸಲಿ |  
 41 ಪನೆಗೋಪಣಂದಿ ಮುನಿಪುಂಗವನೇಬಮದಾನ ಸಿನ್ದುರಂ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 42 ತಗಯಲೆಜೈಮಿನಿತಿಪ್ಪಿ ಕೋಣ್ಣುಪರಿಯ  
 43 ಲೆವೈರೇಷಿಕಂಪೋಗದಂಡಿಗೇಯತ್ತಲೆಸುಗ  
 44 ತಂಕಡಂಗಿಬಳಗೋಯಲೆಕಪ್ಪಪಾದಂಬಿಡದ  
 45 ಲ್ವುಗೆಲೋಕಾಯತನೆಯ್ದ ಶಾಂಖ್ಯನಡಸಲೆ  
 46 ಕಮ್ಮಮ್ಮಪಟ್ಟಕ್ಕ ವೀಧಿಗಳೊಳ್ಳೊಟ್ಟುತುಗೋಪಣ  
 47 ನ್ನಿ ದಿಗಿಭಪ್ರೋದ್ಭವಗಂಧದ್ವಿಪಂ || ದಿಟನು  
 48 ಡಿವನ್ಯವಾದಿಮುಖಮುದ್ರಿತನುದ್ಧವಾ  
 49 ದಿವಾಗ್ಬೋದ್ಭಟ ಜಯಕಾಳದಂಡನಪಶಬ್ದ  
 50 ಮದಾನ್ದಕುವಾದಿ ದೈತ್ಯಧೂಜ್ವಟಿಕುಟಳ ಪ್ರ  
 51 ಮೇಯಮದವಾದಿಭಯಂಕರನೆನ್ನ ದಂಡುಳಂ  
 52 ಸ್ಫುಟಪಟು ಘೋಪದಿಕ್ಟಮನೆಯ್ದಿ ತುವಾ  
 53 ಕುಪಟುಗೋಪನಂದಿಯ || ಪರಮತಪೋನಿ  
 54 ಧಾನಪಸುಧೈಕಕುಡುಂಬಜೈನಶಾಸನಾಂಬರ  
 55 ಪರಿಪೂರ್ಣಚಂದ್ರಸಕಳಾಗತತ್ವಪದಾರ್ಥ  
 56 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಾಮಗುಣರತ್ನ  
 57 ವಿಭೂಷಣಗೋಪಣಂದಿನನ್ನೊರಗಿನಿಸಪ್ಪಡಂ  
 58 ದೊರೆಗಳಿಲ್ಲೆಣೆ ಗಾಣೆನಿಳಾಗ್ರದೊಳ || ಕನ್ನ ||  
 59 ಏನನೇನನಲೆಪೆಳ್ಳೆನ್ನೊ ಸನ್ನಾನದಾನಿಯ

- 60 ಣವ್ರತಂಗಳಂ ದಾನಶಕ್ತಿಯಭಿಮಾನಶಕ್ತಿವಿಜ್ಞಾ  
 61 ನಶಕ್ತಿಸಲಿಗೋಪಣದಿಯ || ಅವರಸಧಮ್ಮ  
 62 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮಕ್ಕುಟಪೋ  
 ತಾಶ್ಚ ರಶ್ಮಿಚ್ಛಟಾಚ್ಛಾಯಾಕುಂಕುಮಪಂಕಲಿಪ್ತಚ  
 64 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ ನ್ಯಾಯಾಬಾಹರಮಂ  
 65 ಡನೇದಿನಮಣಿಶೃಂಗಾ ಬರೋದೋಮಣಿಸ್ಥಿಯಾ  
 66 ತ್ವಣಿತಪುಂಡರೀಕ ತರಣಿಶ್ರೀಮಾನ್ಸುಭಾ  
 67 ಚಂದ್ರಮಾಃ || ಶ್ರೀಚತುರ್ಮುಖ ದೇವಾನಾಂಶಿ  
 68 ಪೋಧ್ಯಪ್ಪಾಃ ಪ್ರವಾದಿಭಿಃ ಪಂಡಿತಶ್ರೀಪ್ರಭಾ  
 69 ಚಂದ್ರೋರುದ್ರವಾದಿಗಜಾಂಕುಶಃ | ಅವರಸ |  
 70 ಧಮ್ಮರು || ಬೌದ್ಧೋವ್ಯೀಧರಂ ಬನಯ್ಯಾಯಿ  
 71 ಕಕಂಜಕುಂಜವಿಧುಬಿಂಬಃ ಶ್ರೀದಾಮನಂದಿವಿ  
 72 ಬುಧಃಕ್ಷುದ್ರವಾಹಾವಾಬಿಷ್ಣು ಭಟ್ಟಕುರ  
 73 ಟ್ಟ || ತತ್ಸಧಮ್ಮರು || ಮಲಧಾರಮುನೀಂದ್ರೋಸಾ  
 74 ಗುಣಚಂದ್ರಾಭಿಧಾನಕಃ | ಬಲಿಪುರೇಮಲ್ಲಿಕಾ  
 75 ಮೋದಶಾಸ್ತ್ರೀಚರಣಾಚ್ಚಕ್ರಃ || ತತ್ಸಧಮ್ಮರು ||  
 76 ಶ್ರೀಮಾಘನಂದಿಸಿದ್ಧಾಂತದೇವೋದೇವಗಿರಿಸ್ಥಿರಃ ಸ್ಯಾ  
 77 ದ್ವಾದಶುದ್ಧಸಿದ್ಧಾಂತವೇದೀವಾದಿಗಜಾಂಕುಶಃ || ಸಿದ್ಧಾ  
 78 ನ್ತಾಮೃತವಾದ್ಯವಧ್ವನವಿಧುಃ ಸಾಹಿತ್ಯವಿದ್ಯಾ  
 79 ನಿಧಿಃಬೌದ್ಧಾದಿಪುಷ್ಪತಕ್ತಕಕ್ತಕಶಮತಿಶಬ್ದಾ  
 80 ಗಮೇಭಾರತಿಃ ಸತ್ಯಾದ್ಯುತ್ಪನ್ನಧಮ್ಮರು |  
 81 ಮೃಗನಿಳಯಸ್ಸದ್ವೃತ್ತಬೋಧೋದಯಃ ಸ್ಥೇಯಾ  
 82 ದ್ವಿಸ್ತುತಮಾಘನಂದಿಮುನಿಪಶೀವಕ್ರ  
 83 ಗಚ್ಛಾಧಿಪಃ || ಅವರಸಧಮ್ಮರು || ಜೈನೇಂದ್ರಪ್ರಾಜ್ಞ  
 84 ಸಕಳಸಮಯತಕ್ತಕಚಿಟ್ಟಕಳಃ | ಸಾಹಿತ್ಯೇಭಾ  
 85 ರವಿಸ್ಯಾತ್ಮವಿಗಮುಕಮಹವಾದವಾಗ್ನಿತ್ವರಂದ್ರಃ (ಸ್ಥಿ)  
 86 ಗೀತೇವಾದ್ಯೇಚನೃತ್ಯೇದಿಶಿವಿಶಿಷ್ಠಸಂವತ್ಸರಸತ್ಕೀರ್ತಿಮೂ  
 87 ತ್ತಿಃಸ್ಥೇಯಾಶ್ಚೋದೋಗಿಬೃಂದಾಚ್ಚಿಂತಪದಜನಚಂ  
 88 ದೋವಿತಂದ್ರೋಮುನೀಂದ್ರಃ || ಅವರಸಧಮ್ಮರು ||

(ಪಶಿವ ಮುಖ.)

- 89 ವಂಕಾಪುರಮುನೀಂದ್ರೋಭೂದ್ದೇವೇಂದ್ರೋರುದ್ರ ಸದ್ಗು  
 90 ಣಃ ಸಿದ್ಧಾಂತಾದ್ಯಾಗಮಾತ್ಮಜ್ಞೋಸಜ್ಜಾನಾಬಿಗುಣಾನ್ವಿತಃ ||  
 91 ಅವರಸಧಮ್ಮರು || ವಾಸವಚಂದ್ರಮುನೀಂದ್ರೋರುದ್ರ  
 92 ಸ್ಯಾದ್ವಾದತಕ್ತಕಕ್ತಕಶಿಷ್ಣಃ ಚಾಳುಕ್ಯಕಟಕಮಧ್ಯೇ  
 93 ಬಾಳಸರಸ್ವತೀತಿಪ್ರಸಿದ್ಧಿಪ್ರಾಪ್ತಃ || ಇವಗ್ಗೌಸಹೋ  
 94 ದರ ಸಧಮ್ಮರು || ಶ್ರೀಮಾನ್ಯಾಚಾರೀತಿವಿವಾಲಕೀ  
 95 ತ್ತಿಃಸ್ಯಾದ್ವಾದತಕ್ತಕಾಬ್ಜವಿಜೋಧನಾಕ್ತಕಃ ಬೌದ್ಧಾಬಿವಾ  
 96 ದಿದ್ವಿಸಕುಮ್ಭಾಭೀಶ್ರೀಸಿಂಹಲಾಧೀಶಕ್ತತಾಗ್ನೌಪಾದ್ಯ  
 97 ಃ || ಅವರಸಧಮ್ಮರು || ಮುಷ್ಠಿತ್ರಯಪ್ರಮಿತಾಶನತು  
 98 ಪ್ಪಾಶಿಷ್ಠಪ್ರಿಯಸ್ತಿಮುಷ್ಠಿಮುನೀಂದ್ರಃ ದಪ್ಪಪರವಾಬ

- 99 ಮಲ್ಲೇತ್ಯು ಪ್ಪ ಶ್ರೀಗೋಪನಂದಿ ಯತಿಪತಿಃಪ್ಪಃ || ಅವರ  
 100 ಸಧಮ್ನುರ || ಮಲಧಾರಿಹೇವಚಂದ್ರೋಗ್ನಿವಿಮು  
 101 ಕ್ತು ಶ್ವ ಗೌಳಮುನಿನಾಮಾ ಶ್ರೀಗೋಪನಂದಿಯತಿಪತಿ  
 102 ಶಿಷ್ಯೋಭೂತ್ಯು ದ ದರ್ಶನಜ್ಞಾನಾದ್ಯಾಃ || ಕಂದ || ಧಾರಿಣಿ  
 103 ಯೋಳಮನಸಿಜ ಸಂಹಾರಿಗಳಂನೆಯಲುಗ್ರಪಾ  
 104 ಪಂಕಿಡುಗುಂ ಸೂರಿಗಳನಮಳಗುಣಸನ್ಧಾರಿಗಳಂಗೌ  
 105 ಳದೇವಮಲಧಾರಿಗಳಂ || ಅವರಸಧಮ್ನುರ || ಶ್ರೀಮೂ  
 106 ಲಸಂಘೇಗತದೋಷಮೇಘೇದೇಶೀಗಣೇಸಚ್ಚ ರಿತಾದಿಸದುಣೇ  
 107 ಭಾರತ್ಯುತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸುಭಾವಶುಭಕೀರ್ತಿ  
 108 ದೇವಃ || ಅಜೀರಗೇಕೀರ್ತಿನತ್ತ ಕಿಗಾಜಿರಭೂಗೋಳವಾಗೆಶು  
 109 ಭಕೀರ್ತಿ ಫುಬುಧಂ ರಾಜಾವಳಿಪೂಜಿತನೇರಾಜಿಸಿದನೊವಕ್ರಗ  
 110 ಚ್ಛ ದೇಶೀಯಗಣಂ || ಅವರಸಧಮ್ನುರ || ಶ್ರೀಮೂಘನಂದಿ  
 111 ಸಿದ್ಧಾಂತಾ ಮೃತಸಿದ್ಧಿಜಾತಮೇಘಚಂದ್ರಸ್ತು ಶ್ರೀಸೋದರಸ್ತುಭು  
 112 ವನಶ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ  
 113 ಮ್ನುರ || ಕಲ್ಯಾಣಕೀರ್ತಿನಾಮಾಭೂದ್ಭವ್ಯಕಲ್ಯಾಣಕಾ  
 114 ರಕಃ | ಶಾಕಿನ್ಯಾದಿಗ್ರಹಾಣಾಂಚಸಿದ್ಧಾಂತನದುದ್ಧರಃ ||  
 115 ಅವರಸಧಮ್ನುರ || ಸಿದ್ಧಾಂತ ಮೃತವಾದ್ಧಿ ಸೂತಸುವ  
 116 ಚೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಃ | ಶಬ್ದವ್ಯಾಪ್ತಿನಾಯಿ  
 117 ಕಾಂಬುಚಕೋರಾನಂದ ಚಂದ್ರೋದಯಃ ಸಾಹಿತ್ಯಪ್ರ  
 118 ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರಶಿಕ್ಷಾಗುರುಃಸೇ  
 119 ಯಾದ್ವಿಶ್ವತಬಾಳಚಂದ್ರಮುನಿಸಃಶ್ರೀವಕ್ರಗಚ್ಛಾ  
 120 ಧಿಪಃ || ಶ್ರೀಮೂಲಸಂಘಕಮಳಾಕರರಾಜಹಂ  
 121 ಸೋದೇಶೀಯಸದ್ಗುಣಗುಣಪ್ರವರಾವತಂಸಃ ಜೇಯಾಜ್ಞನಾ  
 122 ಗಮಸುಧಾಣ್ಣ ಫವಪುಣ್ಣ ಫಚಂದ್ರಃಶ್ರೀವಕ್ರಗಚ್ಛತಿ  
 123 ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ || ಸಿದ್ಧಾಂತಾ ದೃಢಿಳಾಗ  
 124 ಮಾತ ಫನಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಪದಿಯಿಂಬುದ್ಧಾಧ್ಯಾ  
 125 ತ್ವ ಕತತ್ವನಿನ್ನ ಫಯವಚೋವಿನ್ಯಾಸದಿಂಪ್ರಾಪ್ತಿಸಂಬದ್ಧ  
 126 ವ್ಯಾಕರಣಾತ್ ಫಶಾಸ್ತ್ರ ಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ  
 127 ದಿಂ ರಾಧಾನ್ತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾಫ  
 128 ತರೀಲೋಕದೊಳ್ || ವಿಶ್ವಾಶಾಭರಿತಸ್ವಶೀತಳಕರ  
 129 ಪ್ರಭ್ರಾಜಿತಸ್ನಾಗರಪ್ರೋದ್ಯುತಸ್ಸ ಕಳಾನತಃ |  
 130 ಕುವಳಯಾನಂದ ಸ್ವತಾಮೀಶ್ವರಃ ಕಾಮಧ್ವಂಸನಭೂ  
 131 ಷಿತಃಕ್ಷೇತಿತಳೇಜಾತೋಯಥಾತ್ಥಾ ಫಹ್ವಯಸ್ಸೋಯಾಂ  
 132 ವಿಶ್ವತಬಾಳಚಂದ್ರಮುನಿಸ್ಸಿದ್ಧಾಂತ ಚಕ್ರಾ  
 133 ಧಿಪಃ ||

(ಉತ್ತರ ಮುಖಿ)

- 134 ಶ್ರೀಮೂಲಸಂಘದೇಶೀಯಗಣದವ  
 135 ಕ್ರಗಚ್ಛ ದಕೋಣ್ಣ ಕುಂದಾನ್ವಯದಪರಿಯಳಿ  
 136 ಯವಜ್ಞದೇವರಬಳಿಯ ದೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇ  
 137 ವರು | ಅವರಶಿಷ್ಯರುವೃಷಭನಂದ್ಯಾ



- 138 ಚಾಯ್ಕರಂಬಚತುಮ್ಮುಳಿದೇವರು | ಅವರ  
 139 ಶಿಷ್ಯರು | ಗೋಪನಸ್ಥಿಪಂಡಿತದೇವರು | ಅವರಸ  
 140 ಧಮ್ಮರು ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು ದೇ  
 141 ವೇಂದ್ರಸಿದ್ಧಾಂತದೇವರು | ಶುಭಕೀರ್ತ್ತಿಪಂಡಿತ  
 142 ದೇವರು | ಮಾಘನಸ್ಥಿಪಂಡಿತದೇವರು | ಜಿ  
 143 ನಚಂದ್ರಪಂಡಿತದೇವರು | ಗುಣಚಂದ್ರಮೂ  
 144 ಧಾರಿದೇವರು | ಅವರೊಳಗೆಮಾಘನಸ್ಥಿಪ  
 145 ದ್ಧಾಂತದೇವರಶಿಷ್ಯರು ತ್ರಿರತ್ನನಂದಿಭಟ್ಟರ  
 146 ಕದೇವರು | ಅವರಸಧಮ್ಮರು ಕಲ್ಯಾಣ  
 147 ಕೀರ್ತ್ತಿಭಟ್ಟರಕದೇವರು | ಮೇಘಚಂದ್ರ  
 148 ಪಂಡಿತದೇವರು | ಬಾಳಚಂದ್ರಸಿದ್ಧಾಂತ  
 149 ದೇವರು | ಅಗೋಪನಸ್ಥಿಪಂಡಿತದೇವರಶಿ  
 150 ಷ್ಯರು ಜನಕೀರ್ತ್ತಿಪಂಡಿತದೇವರು | ವಾ  
 151 ಸವಚಂದ್ರಪಂಡಿತದೇವರು | ಚಂದ್ರನಸ್ಥಿಪ  
 152 ಣಿತದೇವರು | ಹೇಮಚಂದ್ರಮೂಧಾರಿಗಂ  
 153 ಡವಿಮುಕ್ತರಂಬಗೌಳದೇವರು | ತ್ರಿಮು  
 154 ಷ್ಠದೇವರು |

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ಅದೇ ಬಸ್ತಿಯ ಆದೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪೀಠದಲ್ಲಿ.

- 1 ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದವೇಶಿಕಗಣದಶ್ರೀಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇ  
 2 ವರಗುಡ್ಡಂದಣ್ಣನಾಯಕಗ . . . ಯ್ಯನು ತಮ್ಮತಾಯಿಪೋಚವೈಗಮಾಡಿಸಿದೀಬಸದಿ ಮಂಗಳಂ ||

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ಚಂದ್ರಗುಪ್ತ ಬಸ್ತಿಯ ಪಾರ್ಶ್ವನಾಥ ಸ್ವಾಮಿಯವರ ಋಂದೆ ಇಟ್ಟಿರುವ ಚಿಕ್ಕ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.  
 (ಮುಂಭಾಗ).

- 1 ಶ್ರೀಮದ್ರಾಜತಿರಟಕೋಟಘಟಿತ . .  
 2 ಪಾದಪದ್ಮದ್ವಯೋದೇವೋಜೈನ . .  
 3 ರವಿಂದದಿನಕೃದ್ವಾಗ್ದೇವತಾವಲ್ಲಭ . .  
 4 ಬಾ . ತಸವನ್ನಿತೋಯತಿಪತಿ .  
 5 . ತ್ರರತ್ನ ಕರಸೋಯಂಸಿರ್ಜಿತ . .  
 6 ತೋವಿಜಯತಾಂಶ್ರೀಭಾನುಕೀರ್ತ್ತಿಭಟ್ಟವಿ .  
 7 ಶ್ರೀಬಾಳಚಂದ್ರಮುನಿಪಾದಪಯೋಜ .  
 8 . ಜೈನಾಗಮಾಂಬುನಿಧಿವರ್ಧನಪು .  
 9 . . ಪ್ರಜದುಗ್ಧಾಂಬುರಾಶಿಹರಹಾ

(ಹಿಂಭಾಗ).

- 10 . . . ಮಳಶ್ರಿತಂಕೈವಲ್ಯಮೆಂಬನ  
 11 . . ಳ್ಮಿನಿತನೇಗ್ರಹಿಯಂವಿಶ್ವಮ  
 12 . ಜಿನಮಹಿಮೆಯಿಂವರ್ಧನವಾ  
 13 . ಜಿನಪತಿಗೆವರ್ಧನಮಾನಮುನೀ

- 14 . . ಸುರನದಿಯತಾರಹಾ  
 15 . . ರಸುರದಂತಿಯರಜತಗಿರಿ  
 16 ಯಚಂದ್ರನಚ್ಚಿಂಪಿರಿದುವರ  
 17 . ದ್ಧವಾನರಪರಮತಪೋಧ  
 18 . ರಶೀತ್ತಿಮೂಜುಂಜಗದೊಳು ||  
 19 . . . ಚಿಕ್ಕರು || ತೀರ್ಥಾಧೀಶ್ವರವ

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ಅದೇ ಬಸ್ತಿಯ ಪಾಶ್ವನಃಫಸ್ವಮಿಯವರ ಇದಿರಿಗೆ ಕ್ಷೇತ್ರಪಾಲರ ಪೀಠದಲ್ಲಿ.

- 1 . . . . ದಶ . . . . .  
 2 . . . . ಗದದೆ . . . . .  
 3 . . . ಜನಿಪ್ಪ . . . . .  
 4 . . ರಿತ್ರ . . ರಬಿಳು . . . . .  
 5 . . ವಾಳಾಶೀಲ . . ವಿರಾಜಿತಪಾ . .  
 6 . . ತಚ್ಚಿಪ್ಪೋಗುಣ . . ತಯತಿಶಾ ರಿತ್ರ  
 7 ಚಕ್ರೇಶ್ವರತಕ್ಕವ್ಯಾ . . . ದಿಶಾಸ್ತ್ರನಿಪು .  
 8 ಸಾಹಿತ್ಯವಿದ್ಯಾನಿ . . ಮಿಥ್ಯಾವಾದಿಮದಾಂಧ  
 9 ಸಿಂಧುರಘಟಾಸಂ . . . ತಪೋಭವ್ಯಾಂಭೋಜ

(ಈ ಶಾಸನದಲ್ಲಿ ಮಧ್ಯೇ ಗೋಮುಖ ಕೆತ್ತಿ ಹಳ್ಳ ಮಾಡಿದೆ.)

(ಅದೇ ಪೀಠದ ಎಡಪಾಶ್ವದಲ್ಲಿದೆ.)

- 10 ಜ್ಞಾನೇಶುಭಕೀರ್ತಿ ದೇವವಿದುಷಾವಿದ್ಯೇ  
 11 ಪಿಭಾಪಾವಿಪಜ್ಞಾಪಿಜಾಂಗುಳಿಕೇನ  
 12 ಜಹ್ನಿ ತಮತಿವ್ಯಾಧೀವರಾಕಾಸ್ಯಯಂ ||  
 13 ಘನದ್ವಪ್ಪೋನದ್ಧ ಬಾಧ್ವಕ್ಷೇತಿಧರಪ  
 14 ವಿಯೇಬಂದನೀಬಂದನೀಬಂದನೇಸನ್ನಿ  
 15 ಯ್ಯಾಯಿಕೋದ್ಯತ್ತಿ ಮಿರತರಣಿ  
 16 ಯಾಬಂದನೀಬಂದನೀಬಂದನೇಸ್ಮೀಮಾಂ  
 17 ಸಕೋದ್ಯತ ರಿಕರರಿಪುಯಾಬಂದನೀ  
 18 ಬಂದನೀಬಂದನೇಪೋಪೋವಾದಿಪೋಗಂ  
 19 ದುಲಿವುದಶುಭಕೀರ್ತಿ ದ್ಧಕೀರ್ತಿಪು  
 20 ಘೋಷಂ || ವಿತಘೋಕ್ತಿಯಲ್ಲಜಂಪರು  
 21 ಪತಿಸಾಬ್ಧಿ ಯೇನಿಪ್ಪ ಮೂವರುಂರು  
 22 ಭಕೀರ್ತಿ ಪ್ರತಿಪಾದಿಧಿಯೊಳುನಾಮೋ  
 23 ಚಿತಚರತರ | ತೊಡದ್ಧಡಿತಿರವಾದಿ  
 24 ಗಳಳವೇ || ಸಿಂಗದಸರಮಂಕೇಳ್ವ ಮತಂ  
 25 ಗಜದಂತಳುಕಲ್ಲದಸಭೆ  
 26 ಯೊಳುಪೋಂಗಿಶುಭಕೀರ್ತಿ ಮುನಿಪನೋ  
 27 ಳೇಂಗಳನುಡಿಯಲ್ವ ವಾದಿಗಳ್ಗೆಂಟೆಳ್ವೆ  
 28 ಯೇ || ಪೋ . ಲ್ವುದುವಾದಿವೃಥಾಯಾ

29 ಸಂಖ್ಯುಧೋಪಹಾಸಮನುವಾನೋ

30 ಪನ್ಯಾಸಂನಿನೀ . . ವಾಸಂಸಂದಪುದೇ

31 ವಾದಿವಜ್ರಾಂಕುಶನೋಳ || ಸತ್ಯಧರ್ಮಿಗಳ ||

(ಬಲಗಡೆ ನೋಡಲು ಅವಕಾಶವಿಲ್ಲ.)

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ಶಾಸನ ಬಸ್ತಿಯ ಅರುಗಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಪೋಘಾಂಭನಂ ಜೇಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿ
- 2 ನಶಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿಧಾನಹೇತವೇಅನ್ಯವಾದಿ
- 3 ಮದಹಸ್ತಿವಸ್ತುಕವ್ಯಾಟನಾಯಘಟನೆಪಟೇಯಸೇ || ನಮೋವೀತರಾಗಾಯನಮಸ್ತಿದ್ಧೇಭ್ಯಃ ||
- 4 ಸ್ಯಸ್ತಿಸವ. ಭಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
- 5 ಳಾಂಬರದ್ವಯಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೋಳ್ಳಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕ್ರೀತರಪ್ರಕ್ರೀ
- 6 ಮನ್ತಹಾವಂಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡಗೊಣ್ಣಿಭುಜಬಳೀರಗಂಗವಿಷ್ಣುವರ್ಧನಹೇಯಸ್ಸ
- 7 ಳ ದೇವರವಿವಯರಾಜ್ಯಮುತ್ತುರೂತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮೂಚಂದ್ರಾಕ್ಷೀತಾರಂ ಸಲುತ್ತಮೀರ |
- 8 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನನ್ಯವಸಿತಾದೂರವಚಸ್ಪಂದಲೇಘನವೃತ್ತಸ್ತು
- 9 ನಹಾರನುಗ್ರಾಣಧೀರವಹಾರನೇನಂದಪೈಜನಕಂತಾನೇಮೂಕಣಬ್ಬ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ
- 10 ಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ರಚರಿತೃತಾಯೇನಲಿದೇನೇಚಂವಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತವ. ಳಂಬುಧಜ
- 11 ನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂಪುಕುಳಕಂದಘನಿತ್ರಂಕೌಂಡಿನೈಗೋತ್ರನಮಳಚರಿ
- 12 ತ್ರಂ || ಮನಚಂತನೇಚಗಾಂಕನಮನೆಯೊಳುಮುನಿಜನಸಮ್ಮಹಮುಂಬುಧಜನಮುಂಜಿನಪೂ
- 13 ಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಸೋಭಿಸುಗುಂ || ಉತ್ತಮಗುಣತವಿನಿತಾವೃತ್ತಿಯ
- 14 ನೊಳಕ್ಕೊಣ್ಣಿದಂದ. ಜಗಮೆಲ್ಲಂಕಯೈತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗಜಗದೊಳಗಪೋಚಿಕಟ್ಟಿಯ
- 15 ನೋನ್ತಳು || ಅನ್ತನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಟ್ಟಿಯಪುತ್ರನಖಿಳತೀರ್ಥಕರಪರಮದೇವ ಪರಮಚರಿತಾ
- 16 ಕ್ಷಾರ್ನಾನೋದೀರ್ಣ್ಯವಿಪುಳಪುಳಕಸುಕಳಿತವಾರಾಣನುಂವಸಮಸಮರಸರಸಿಕನ್ಯಪರಿಪುನ್ಯಪಕ
- 17 ಳಾಪಾವಲೇಪಲೋಪಲೋಲೆಪಕ್ರೀಪಾಣನುಂವಾಹಾರಾಭಯಂಭೈಶಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನುಂಸಕಳಲೋಕ
- 18 ಶೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರವಜ್ರಭೃತೋಹಳಂಹಳಭೃತೃಕ್ರಾಂತಘಾಚಕ್ರೀಣಶಕ್ತಿಶಕ್ತಿಧರಸ್ಯಗಾಂ
- 19 ಡಿವಧನುಗ್ಗಂಢೀವಕ್ಕೋದಂಡಿನಃ ಯಸ್ತದ್ವೈತ್ವತನೋತಿವಿಷ್ಣು ಸೃಪತೇಷ್ಕಾಯ್ಯಂಕಥಂಮಾದೃಶೈಗ್ಗಂಗೋಗಾಂಗ
- 20 ತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವಣ್ಣೋಭವೇತು || ಇನ್ತನಿಸಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂ
- 21 ದ್ರೋಹಘರಟ್ಟಂಗಂಗರಾಜಂಚಾಳುಕ್ಯಚಕ್ರವರ್ತಿತ್ರಿಭುವನಮಲ್ಲಪೆಮ್ಮಾರದೇವನದಳಂಪನ್ನಿವ್ವಸ್ವಸ್ವಂವಂತ
- 22 ವೈರಸುಕಣ್ಣೀಗಾಲಜೀಡಿನಲುಬಿಟ್ಟರೆ || ಕಂದ || ತಗೆವಾರುವಮಂಹಾರುವಬಗೆಯಂತನಗಿರುಳಬ
- 23 ವರಮೆನುತಸವಂಗುಂಬುಗುವಕಟಕಿಗರನಳಿಂಪುಗಿಸಿದುಂಭುಜಾಸಿಗಂಗದಂಡಾಧಿಪನ || ವಚ ||
- 24 ಎಂಬಿನಮವಸ್ಕಂದಕೇಳಿಯಿಂದಮನಿಬರಂಸಾವಂತುರಂಮಂಭಂಗಿಸಿತನೀಯವಸ್ತುವಾಹನ ಸಮೂಹ
- 25 ಮಂಜಿಸ್ವಾಮಿಗೇತದುಂಕೊಟ್ಟುನಿಜಭಂಜಾವಪ್ಪಭಕ್ತಮೆಚ್ಚಿಮೆಚ್ಚಿದೆಂಬಿಡೀಕ್ಕೊಳಿಮನೆ || ಕಂದ || ಪರಮಪ್ರಸಾದ
- 26 ಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮನೇನ. ಮಂಜೀಡದನಸ್ತುರವಾಗೆಬಿಡೀಕ್ಕೊಣ್ಣಂಪರಮ. ನನಿದನರ್ಹದಚ್ಚನಾಂಚಿತ
- 27 ಚಿತ್ತಂ || ಅನ್ತುಬಿಡೀಕ್ಕೊಣ್ಣು || ವೃತ್ತ || ಪಸಂಸಕೀರ್ತನಂಜನಸಿಪೋಚಲದೇವಿಯರರ್ಥಿವಟ್ಟುವೂಡಿದಜಿನಾ
- 28 ಲಯಕ್ತಮೋಸದಾತ್ಮಮನೋರಮಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿಸಿದಜಿನಾಲಯಕ್ತಮಿದುಪೂಜನಯೋಜಿತ
- 29 ಮೆಂದುಕ್ಕೊಟ್ಟುಸನ್ನೊಸಮನಜಸ್ರಮೂಪನೆನೆಗಂಚಮೂಪನಿದೇನ. ದಾತ್ತನೋ || ಅಕ್ಕರ || ಅಬಿಯಾ
- 30 ಗಿಪ್ಪುದಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಕ್ಕೊಂಡಕಂದಾನ್ವಯಂಚಾದುವಡದಂಬಳಿಯುಪದಲ್ಲ
- 31 ಯದೆಸಿಗಗಣದಪ್ರಸ್ತುತಗಚ್ಚದಬೂಧವಿಭವದ ಕುಕ್ಕುಟಾಸನವ. ಲಧಾರದೇವರಶಿಷ್ಯರೆನಿಸ
- 32 ಪೊಂಗಳಾದಮೆಸದಿಪ್ಪುಗುಂಭಿಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಗಂಚಮೂಪತಿ || ಗಂಗವಾಡಿಯಬಸದಿಗ
- 33 ಳನಿತೋಳನಿತಂತಾನೆಯೈಪೂಸಯಿಸಿದಂ ಗಂಗವಾಡಿಯಗೊಮ್ಮಟದೇವಗ್ಗಸುತ್ತಾಲಯಮನೆಯೈ



- 34 ಮಾಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳರಂಚೆಂಕೋಣ್ಣು ವೀರಗಂಗಂಗೆಸಿವಿಜ್ಞೆ ಕೋಟ್ಯಂ | ಗಂಗರಾಜನಾಮುನ್ನಿನ  
 35 ಗಂಗರಾಯಂಗಂನೂಮ್ತು ಒಡಿಧನ್ಯನಲ್ತೆ || ಎತ್ತಿ ದನೆಲ್ಲಿಗಲ್ಲಿನೆಲೆವೀಡನೆಮಾಡಿದನೆಲ್ಲಿಗಲ್ಲಿಕಣ್ಣತ್ತಿದು  
 36 ದೆಲ್ಲಿಗಲ್ಲಿವನಮಾವೆಡೆಯೆದ್ದು ದುದೆಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿ ನಜೈನಗೇವಮನೆಮಾಡಿಸೆದೇರದೊ  
 37 ಳಲ್ಲಿಗಲ್ಲಿಗೆತ್ತೆತ್ತಲುವಾವಗಂಪಳೆಯಮಾಳ್ಳೆ ಮೊಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧಮ್ಮಾಗ್ರ  
 38 ಣಿಯತ್ತಿಮುಬ್ಬರಸಿಯಂಲೋಕಂಗುಣಂಗೆಲ್ಲದೇಕೆನೆಗೋದಾವನಿಂದಕಾರಣದಿನೀಗಳು  
 39 ಗಂಗದಂಡಾಧಿನಾಥನುವಂಕಾಮೆಪೆಚ್ಚೆ ಸುತ್ತಿ ಪಿರಿದುಂಸೀರೂತ್ತಿಯಂವಂಟೈತಿಲ್ಲನೆಸಂವ್ಯಕ್ತವಪೆಪನೇನೆಯೆ  
 ಯೆಬಂ

- 40 ಣಿಪ್ಪಂಣನೆವಂಣಿಸಂ || ಇಂತೆಸಿಪದಣ್ಣನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ರೋಗನೆಯ ಹೇವಂಣಬಿಸಂ  
 41 ವತ್ಸರದ ಘಾಲ್ಗುಣರುದ್ಧ ೫ ಸೋಮವಾರದಂದಂತಂಮಗುರುಗಳೆಂಬುಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾ  
 42 ಲುಕ್ಚರ್ಚೆ ಸರಮನಂಕೋಟೈ | ದಂಡನಾಯಕುಚಿರಾಜನುಂತನಗಭಿಪ್ರಿದ್ಧಿಯಾಗೆಸಲಿಸಿದಂ | ಪರಮ  
 43 ನಸೀಮಾತರಂಮೂಡಲ ಸಲ್ಯದಕಲ್ಲಹಳ್ಳವೇಗಡಿ | ತೇಕಲಕಡಿದಕುಂಮರಿಹೊಬಗಾಗಿ | ಹಡುವಲಬೆ  
 44 ಕ್ಕು ನೋಳಗೆಡೆಯ ಮಾಡಿನಕೆಡೆಯಗದ್ದೆಯೇಳಗಾಗಿ | ಬೆಳಗೋಳಕ್ಕೆ ಹೋದಬಟ್ಟೆಗಡಿ | ಬಡಗಲುಮೇ  
 45 ರೆ | ನೇಖಿಲಕೆಡೆಯ ಮೂಡಣಕೋಡಿಯೇ ತೆಂಕಣಹೊಸಗೆಡೆಯುಂಟು ಗಟ್ಟಿದುದೆಲ್ಲಂ | ಅಹೊಸ  
 46 ಗೆಡೆಯಬಡಗಣಕೋಡಿಯಿಂದ ಮೂಡಹೋದಸೀರುವಕ್ಕೆ ಯಿಂದಂ | ಆಯ್ಕು ನಕಟ್ಟದತಾಂವಳ್ಳದಂ  
 47 ದಂ | ತೆಂಕಲಾದುದೆಲ್ಲ | ವಿಸಿತುಂ ಪರಮಂಗೆಸೀಮೆಯಾಗಬಿಟ್ಟದತ್ತಿ || ಈಧಮ್ಮಾಗ್ರವಂ ಪ್ರತಿಪಾಳಿಸಿ  
 48 ದಗ್ಗಿವಂಹಾಪುಣ್ಯಮಕ್ಕುಂ || ವಿತ್ತಂ || ಪ್ರಿಯದಿಂದಿರಿದನೆಯ್ದಿಕಾವಪುರುಷಗೌರಿಯಂಮಹಾಶ್ರೀ  
 49 ಯುಮಕ್ಕು ಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾತಿಗೆಕುರುಚ್ಚೇತ್ರೋವ್ವಿಯೇಳೆಬಾಣರಾಸಿವೇಳೇಳ್ಕೊಟೆ  
 50 ಮುನೀಂಪ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೋದುದೂಂದಯ ಸಂಸಾಗ್ಗು ಮಿದೆಂದುಸಾಖಿದಪುಪಿಶೈಳಾಕ್ಷರಂಸ  
 51 ನ್ತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಪರೇದ್ವ ಸುಂಧರಂ ಪಪ್ಪಿವ್ವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ  
 52 ಜಾಯತೇಶ್ರೀಮಿ || ಬಹುಭಿವ್ಯಸಂಧಾದತ್ತ ರಾಜಭಿಸ್ಸುಗರಾಒಭಿಃ ಯಾನಿಯನಿಯಥಾಧ  
 53 ಮ್ತುತಾನಿತಾನಿತಥಾಫಲಂ || ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂವದ್ಧಮಾನಾಚಾರಿಖಂಡಿಸಿದಂ ||

## 74 ( 65 )

ಅದೇ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಅಚಾರ್ಯಕೃತಭಚಂದ್ರದೇವಯತಿಪೋರಾದ್ಧಾಂತ ರತ್ನಾ ಕರಸ್ತಾತೋಸಾಬುಧವಿ ತ್ರನಾಮಗದಿಲೋಮತಾಚಪೋಚಾಂ  
 ಬಿಕಾ  
 2 ಯಸ್ಯಾಸಾಜಿನಧರ್ಮ ನಿರ್ಮಲರುಚಿಶ್ರೀಗಂಗಸೇನಾಪತಿಜ್ಞಾನಮುಂದಿ ರವಿಸ್ಥಿರಾಕುಳಗೃಹಸದ್ಭಕ್ತಿ ತೋಜಿಕರತ ||

## 75

ಕತ್ತಲೆಬಸ್ತಿಯ ಮುಂದೂ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಮಮಾಸ್ತುಪಾನ್ಯ . . . ಸಕಲೇ . . . ಗದ್ಗುರುಃ ಶ್ರಾತೋವೃ ಪಭನಸ್ತೀತಿಪ್ರೋಕ್ಷಾಣಾಬ್ಧಿ ಪಾರಗಃ ||  
 2 ಅನ್ತೇವಾಸೀಚತಸ್ಯಾಸೀದುಪವಾಸಪರೋಗುರುಃ ವಿದ್ಯಾಸಲಿಸಿದ್ಧಾಂತಶೀಮುಖೀಕೋಜತೇಸ್ಥಿತ್ರಯಃ ||  
 3 . ಸ . ತತಪೋ . . . ತಪಸ್ಯೋಗೇಗಪ್ರಭಾವೋಸ್ಯತು ವಂದ್ಯೋನಾಹಿತಕಾಮನೋಸಿರಂಪಮಃ ಶ್ರಾತಾಸ .  
 ನಾ . . .  
 4 ದ್ರಷ್ಟಾಜ್ಞಾನವಿಲೋಚನೇನಮಹತಾಸ್ವಾಯುಷ್ಯಮೇವಪುನಃ ಪು . . . . . ಗೃಹಗುರುರಸಾಯೋ . ಸಿತ .  
 ವರಃ ||  
 5 . . . ಕಟವಪ್ಪ ಶೈಲಶಿಖರೇಸನ್ಯಸ್ಯ ಶಾಸ್ತ್ರ ಕ್ರಮಾತ್ ಧ್ಯಾನ . . . ದಾ . . . ವಂಣಿವಂಶೇಪ್ರಪ್ತಕರ್ಮೋನ್ನತಂ ||  
 6 . . . ದಿವ್ಯಸುಖಂಪುಶಸ್ತು ಕಥಿಯಾಸವ್ವಾಸ್ಯ ಸರ್ವೇಶ್ವರಜ್ಞಾನಂ . ನ್ತಮಿದಮ್ಕಿವಂತ್ರತಪಸಾಸವ್ಯಂ ಸುಖಂಪುಪ್ಯತೇ ||

76 ( 35 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 75 ಕ್ಕೆ ಈಶಾನ್ಯ.

\* ಸಿದ್ಧಮ್

- 1 ನೆಹಿರಾದವುತಶೀಲನೊನ್ನಿಗುಣದಿಸ್ವಾಧ್ಯಾಯಸವ್ವತ್ತಿನಿಮ್
- 2 ಕಜಿಇಲ್ಲಲ್ಪಪದ್ಮದಾಸಹವಂತಿಶ್ರೀಗಸ್ತಿಯವ್ವನುದಮೇಲೆ
- 3 ಅಖಿದಾಯುಷ್ಯಮನೇನುನೋಡೆನಗತಾನಿನ್ನೆನ್ನ ಕಟ್ಟಿಪಿನುಳ
- 4 ತೊಪದಾರಾಧನೇನುತೀರ್ಥಗಿರಿಮೇಲ್ವಿಗ್ಗೊಗಲಯಕ್ಕೆ ಜಿಹಿದಾರ ||

77

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 76 ಕ್ಕೆ ಉತ್ತರ.

† ಸಿದ್ಧಮ್

- 1 ಶ್ರೀಗತಿಚೇಷ್ಟಾವಿರಹಾಂಭಾಗದಘನಮಾಹಿಟ್ಟಮಾನ್ವಿಟ್ಟವಲೆ
- 2 ಯತಿಮಂಪೇಟ್ಟಿಧಾನದಿನದೊಪದೇಕಟ್ಟಿನಾಶೈಲದುಳ
- 3 ಪ್ರಥಿತಾತ್ಮಪದನೋನ್ನಿಸ್ಥಿತಯಶಾಸ್ವಾಯುಃ ಪ್ರಮಾ . . ಯಕ
- 4 ಸ್ಥಿತಿದೇಹಾಕಮಲೋಪವಂಶಸುಭಮಮಸ್ವಲೋಕದಂಶಿಸ್ಥಿತಮ್

78

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 77 ರ ಕೆಳಗೆ.

ಸಹದೇವವಾಣಿ

79

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 78 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಸುಂದರಪೆವ್ವದುಗ್ರತಪದೋಗಿದ . . . ವಾರ್ಧದನಿನ್ದ್ರಮೆನ್ನದಿಪನ್
- 2 ಬನ್ನನುರಾಗವಿನ್ನ ಬಲಗೊ . ಣ್ಣಮಹೋತ್ಸವದೇಹಿಶೈಲಮಾನ್
- 3 ಸುಂದರಿಸಾಚದಾರ್ಯದೇಹದ . ದುವಿಮಾನಮೊಪ್ಪಿಚಿತ್ತದಿಮ್
- 4 ಇಂದ್ರಸಮಾನಮುಪ್ಪಸುಖ . . ಣ್ಣದ . ಕ್ಷಣದೆಯ್ವಿಸ್ವರ್ಗವಾ ||

80

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 79 ಕ್ಕೆ ಆಗ್ನೇಯ.

- 1 ಮಹಾದೇವನ್ಮನಿಪುಗವನ್ನ ದರ್ಪಕಳಪದ್ಧಪಾ
- 2 ಮಹಾತವನ್ಮರಣಮಪ್ಪತನಗಾ . ಕಮುಕಣ್ಣಿ
- 3 ಮಹಾಗಿರಿಮ . ಗಳಿಸಲಿಸತ್ಯಾ . ನಸಂತಿ
- 4 ಮಹಾತವದೊನ್ನುಮಲೇವೈಲ್ವಲವದುದಿಪಂಪೊಕ್ಕ

81

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 80 ಕ್ಕೆ ಆಗ್ನೇಯ.

- 1 ಬೋಧ್ಯಾತಿರೇಚ್ಯಕ್ಯವಲ್ಯಬೋಧಪ್ರಾರ್ಥಮಹಾಜನೇ
- 2 ಈಶಾನಾಯನಮೋಯೋಗಿನಿಷ್ಠಾಯಾಪ್ತಿರಮೇಷ್ಮಿನೇ
- 3 . ರೇಕಿತ್ತೂರಸಂಘಸ್ಯಗಗನಸ್ಯಮಹಸ್ವತಿಃ
- 4 ಪರಿಪೂ . ಚಾರಿ . . . ಧ . . . . .
- 5 . . . ವಾಣ . . . ಬ್ಯಯಾ . .

\* ಇದು 3ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

† ಇದು 2ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

38

82

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 81 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಬಲದೇವಾಚಾರ್ಯರಪಾಲುಗಮಾಣ

83

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 82 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪದ್ಮನಂದಿ ಮುನಿಪ . . . . . ಅತುಳ . . . . . ದನಿವಾಕ್ಯತದೇವಾ . . .  
2 . . . ಅಭವ . . . . . ದೇವ . . . . . ಮಾ . . . . . ಲ್ಲವ . . . . .

84 ( 34 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 83 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಅನವದ್ಯನ್ನದಿರಾಪ್ಪರುಳ್ಳಪ್ರಥಿತಯೋ . ನದಕಾನ್ವಸ್ತ . ಲಾಮ  
ವಿನಯಾಚಾರಪ್ರಭಾವಂತಪದ್ವಿದಿಕಸ್ತದ್ರದೇವಾಚಾರ್ಯನಾಮಾನ್  
3 ಉದಿತಶ್ರೀಕಟ್ಟಪ್ಪಿನುಳ್ಳರಿಪ್ಪಿಗಿರಿಲೆಮೇಲೊಡ್ಡತಂದೆಹಮ್ಮಿಕ್ಕ  
ನಿರವದ್ಯನ್ನೇಹಿಸ್ವರ್ಗಂಶಿವನಿಲೆಪಡೆದಾನ್ಸಾಧುಗಳ್ಳಿಜ್ಯಮಾನನ

85

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 84 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀಪುಷ್ಪಾಣ್ಧಿನಿಸಿಧಿಗೆ

86

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ನೈರುತ್ಯ.

1 . . . ಕೃ . . . . . ನತಮ್ಮ . . .

2 . . . . . ಗೆ

87

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 86 ಕ್ಕೆ ನೈರುತ್ಯ.

ಶ್ರೀಬಾಟ

88 ( 26 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 87 ಕ್ಕೆ ಪಶ್ಚಿಮ, ಶಾಸನ ಬಸ್ತಿಯ ಈಶಾನ್ಯ ಮೂಲೆ.

1 ಸುರಚಾಪಂಬೋಲೆವಿದ್ಯುಲ್ಲತೆಗಳತೆಪವೋಲ್ಮಂಜಾವೋಲೊಹಿಬೇಗಂ  
2 ಪಿಂಗುಂಶ್ರೀರೂಪಲೀಲಾಧನವಿಭವಮಹಾರಾಶಿಗಳ್ಳಿವಾಗ್ಗಂ  
3 ರರಮಾತ್ಥಂಮೇಚ್ಚ ನಾನೀಧರಣಿಯುಳಿರವಾನೆಂದು ಸನ್ಯಾಸನಂಗೆ  
4 ಯುರುಸತ್ವನ್ನಂದಿಸೇಪ್ರವರಮುನಿವಂದೇವಲೋಕಕ್ಕನಂದನ

89

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 88 ರ ಕೆಳಗೆ.

1 . ಕನಾದೊ . . . . . ಣವಂಶ . . .

2 ಕಳ್ಳಪ್ಪಿನುಗ್ಗಂ . . . . .



39

90

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ 89 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಶ್ರೀಬಮ್ಮ

91

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 90 ಕ್ಕೆ ಉತ್ತರ.

1 ವಲ್ಲಭಪೇಟೆಯು

2 ಪಾಲ .

92

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿ ಕೋಳತ್ತೂ ಸಂಘ

2 ವಿಶೇಷಕಛಾಟರನಿಸಿಧಿಗೆ

93 ( 33 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92 ಕ್ಕೆ ಪೂರ್ವ.

1 ಎಡೆಪಟಗೀನಡೆಕೆಯು ತಪ್ಪುಮಾನ್ಯತೆಯುಳ್ಳವು

2 ಎಡೆಕೋಟೆಯನ್ನು ವಾಲ್ಮೀಕಿಯು ನಗರವನ್ನಾಳುತ್ತಿದ್ದನು

3 ಎಡೆವಿಡಿಯಲ್ಲಿ ಪಂಚಕವನವು ಮೇಲೆಯೇ ನಿಲ್ಲದನು

4 ಎಡೆಗೋಟು . . . ನಿರ್ದೇಶನವು ಮಹಾವಿಭವವನ್ನನುಸರಿಸು

94

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಮದ್ಗೌಡದೇವರಪಾದ

95

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 94 ಕ್ಕೆ ಈಶಾನ್ಯ, ಎರಡು ಕಟ್ಟಿ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

1 . . . ಬಸಾಧುಗ್ರ . ರಥೇಶ್ವರನು ತಪ್ಪುಮಾನ್ಯತೆಯುಳ್ಳವನು

2 . ಮೆ . . ಮೃಗೇಶ್ವರ . . . ನೂರಾರು ವರ್ಷಗಳಿಂದ . . . ಭಾವ್ಯಮನ್ವರ್ಷ

3 . ಣ್ಣ . . . ದಿವ್ಯೋಪಮೆಯಲ್ಲಿ ವಲ್ಮೀಕಿಯು ನಗರವನ್ನಾಳುತ್ತಿದ್ದನು

ವಿಮು . . . . . ಕೃಷಿ . . . . . ನನ . . . . . ರೇಶ್ವರರಾಜ್ಯವಿಭೂತಿಸಾಸ್ವತಮಯಿದಾನ

96

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 95 ಕ್ಕೆ ದಕ್ಷಿಣ.

1 ಸ್ವಸ್ತಿ ಕೋಳತ್ತೂರ

2 ಸಂಘವಾದೇನ . . . . .

ಖನಿಯನ್ನಿಸು .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 96 ಕ್ಕೆ ದಕ್ಷಿಣ.

- 1 ನಿಮಿಲೂರಾಸಿರಿಸಃಘದಾಜಿಗಣದಾರಾಜ್ಞಿಮತಿಗಿನ್ತಿಯಾರ್
- 2 ಅಮಲಂನಲ್ಲದಕೇಲದಿಂಗುಣದಿನಾಮಿಕೋತ್ತಮಮಿತ್ರಾಳಿದೋರ್
- 3 ನಮಗಿನ್ನೊಟ್ಟಿದುಯೆನ್ನದಿಪಜಿಗಿರಿಯಾನ್ನನ್ಯಾಸನಯೋಗದೋಳ್
- 4 ನಮೊಚಿತ್ತಯ್ದಿರಮೆನ್ನಮಣ್ಣಿಹಿ . ಎಸ್ವಗ್ಗಾಲಯಂಪಜಿದಾರ್

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 97 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀತಪಮಾನ್ದವದರದಾವಿಧಾನಮುಖದಿನ್ನೆಯ್ದಿನ್ನತಾಧಾತ್ರಿಮೇಲ್
- 2 ಚಪಲಿಲ್ಲಾ ನವಿಲೂರಸಃಘದಮಹಾನನ್ತಾಮತಿಗಿನ್ತಿಯಾರ್
- 3 ವಿಪುಲಶ್ರೀಕಟವಪ್ರನಲ್ಲಿರಮಮೇಲ್ನೋನ್ನೊಂದುಸನ್ಮಾಗ್ಗದಿನ್
- 4 ಉಪಮಿಲ್ಯಾಸುರಲೋಕಸಾಖ್ಯದಡೆಯಾನ್ತಾಮೆಯ್ದಿಡ್ಡೊಳ್ಳಮನಮ್

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 98 ಕ್ಕೆ ದಕ್ಷಿಣ, ಮಜ್ಜಿಗಣ್ನನ ಬಸ್ತಿಗೆ ಉತ್ತರ.

- 1 ಶ್ರೀತನಗೆವೃತ್ಯವರವಾನಖಿದೆಪತ್ವಾಣವಂಶದೋನ್
- 2 ಸ್ವಸ್ತಿ ಕಾಲನಿಗೇಕಸುದೆ . ಪ್ಪಿನರಾಜ್ಯವಿವತಿನ
- 3 ಘಾ . ಕ . ಮೊದಸು . ತೊ . . ಮತಾಕಚ್ಚಿನಿ
- 4 ಧಾನಮ . . ಸುರ . ಗಗತಿಯುಳ್ಳಲೆಕೊಣ್ಣಿನ್

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 99 ಕ್ಕೆ ಪೂರ್ವ.

ಪರವತಿಮಲ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 100 ಕ್ಕೆ ಉತ್ತರ.

- 1 . . ಮಲಮೇಲಚ
- 2 . . ಮಹಾ . . ಬೋಲ .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 101 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 . . ಜನ್ನಲ್ಲವಿಲೂರನೇಕಗುಣವಾಶ್ರೀಸಃಘ . . ದು .
- 2 . . . . . ಮೆನಲ್ಲಿಲಕಂ . . ಶ್ರೀ . . ರಾಚಾಯ್ಯಾರ್
- 3 . . . . . ಭಿಮಾನಮೆಯ್ದಿ ತೊಪದಂದೋರಾಗಸಾಖ್ಯಾಗತಿ .
- 4 . . . . . ದದೋದುಪಜ್ಜಾ ಪದದೇದೋಪನಿರಾಸಂ . .

## 103

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 102 ಕ್ಕೆ ಪೂರ್ವ.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮತನವಿಲಾಸಂಘದಪು

<sup>2</sup> ಪ್ವಸೇನಾಚಾರ . . . ಯನಿಸಿಧಿಗೆ

## 104

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 103 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀದೇವಾಚಾರ್ಯ . ನಿಸಿಧಿಗೆ

## 105 ( 30 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 104 ಕ್ಕೆ ಪೂರ್ವ.

<sup>1</sup> ಶ್ರೀ ಅಚ್ಚಂದಿನಾ ನನೇಕಂಗುಣೀತ್ತಿದಂತಾನ

<sup>2</sup> ತುಂಗೋಚ್ಚ ಭಕ್ತಿ ವಂದಿನೊ ಬದಿಲ್ಲಿದೆಹಮ

<sup>3</sup> ಪೂಜೋಚ್ಚಿತ್ತಗಿರಿಕೂಟಮಯಂಕುಚೇಲಮ

## 106 ( 31 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 105 ಕ್ಕೆ ವಾಯವ್ಯ.

\* ಸ್ವಸ್ತಿಶ್ರೀ

<sup>1</sup> ನವಿಲಾರಾಶ್ರೀಸಂಘದುಳ್ಳ ಗುರವಂನಮ್ಮನಿಯಾಚಾರಿಯರ್

<sup>2</sup> ಅವರಾಶಿಷ್ಯರನಿನ್ನಿತಾಗುಣಮಿ . ವೃಷಭನಂದಿಮುನೀ

<sup>3</sup> ಭವವಿಜ್ಞಾನಸುಮಾಗ್ಗದುಳ್ಳ ನಡದೊಂದಾರಾಧನಾಯೋಗದಿನ್

<sup>4</sup> ಅವರುಸಾಧಿಸ್ವಗ್ಗಲೋಕಸುಖಚಿತ್ತಂ . . . ಮಾಧಿಗಳ

## 107

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 106 ಕ್ಕೆ ಪೂರ್ವ.

<sup>1</sup> ಶ್ರೀ ವನ ನುರಾಗದಿನೆಬದುಗ್ಗನ್ನೆಗಳಕ್ಕ ಮದಖಿಶೈಲ .

<sup>2</sup> ವಂದ ನುಮಾಗ್ಗದಿನೇತಿಮಿರಾವಿಧಿಯನವಿಲ ರಸಂ . .

<sup>3</sup> ಚೆಂದ ಬೆಬುಧಿಯಹಾರಮನಿ . ತಿಯುಂ . ಯಮಾವಿಅಬ್ಬಿಗಳ

<sup>4</sup> . . ಷುಪ್ಪಿನೆಲ್ಲುರರಸಾಖ್ಯಮನಿಮೋಡಗೊಣ್ಣರಾಟಮಮ

## 108 ( 29 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 107 ಕ್ಕೆ ಅಗ್ನೇಯ.

<sup>1</sup> ಶ್ರೀ ಅನವರತನ್ನಾಳಮ್ಮಿಭೃತಸಯ್ಯಮಮೆಂದೆಚ್ಚೆಯಂ

<sup>2</sup> ವನದೊಳಯೋಗ್ಯ . . ನಕ್ಕು ಮದಿ . . . ಗಳೊ . .

<sup>3</sup> ಮನವಮಿಕ್ಕುತ . . . ರದಿ . . . ನೋನ್ನುಸಮಾಧಿಕೂಡಿದೊಂ

<sup>4</sup> ಅನುಪಮದಿವ್ಯಪ್ಪದುಸುರಲೋಕದಮಾಗ್ಗದೊಳಿಬ್ಬಿನಿಮ ||

<sup>5</sup> ಮಯೂರಗ್ಗ್ರಾಮಸಂಘಸ್ಯಸಾನ್ದಯ್ಯಾಆಯ್ಯನಾಮಿಕಾ

<sup>6</sup> ಕಟಪಗಿರಿಶೈಲೇಚಸಾಧಿತಸ್ಯಸಮಾಧಿತಃ ||

\* ಇದು 3ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.



## 109

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 108 ಕ್ಕೆ ಆಗ್ನೇಯ.

- 1 ಶ್ರೀಮೇಘನಂದಿಮುನಿತಾನ್ನ ಮಿಲೂರ್ವರಸಂಘದಾ
- 2 . . . . . ತೀರ್ಥದಿಸಿದಿಯಾನ್
- 3 . ದ . . . . .
- 4 . . . . .

## 110

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 109 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀಕಣಯ್ಯ

## 111

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 110 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀಸ . . . . ನಾ . . ನೆಗಟ್ಟಿಯಗುಂಸೆದೇವಡಿಸಿದಲೆ
- 2 ಮುಗಿವ . . . ನೋನ್ನುವೈವೊಲ . ತಪಮಂ . . . . .
- 3 . ನಿ . . . ಪಾತ್ರನಂದಿಮುನಿಪ . . . . .
- 4 . ಮಾಯ್ಯನ . . . ಯು . . ಇತ್ತಲೇತಲಇದಪುಳ್ಳೋನ್ನುಸಿದಿಸ್ಥನಾದಮ್

## 112

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಶ್ರೀನಿಲೂರಸಂಘದಾಗುಣಮತಿ ಅವೈಗಳಾನಿಸಿದಿಗೆ

## 113 ( 32 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 112 ಕ್ಕೆ ಉತ್ತರ.

- 1 ತನಗೆವೃತ್ಯವರವಾನಜಿದೆನ್ನು ಸುಪಣಿತನ
- 2 ಅನೇಕಶೀಲಗುಣಮಾಲೆಗಳನ್ನಗಿದೊಪ್ಪಿದೊನ್
- 3 ವಿನಯದೇವನೇನನಾಮಮಹಾಮುನಿನೋನ್ನುಪಿನ
- 4 ಇನದಪುಣ್ಣಿಪಳಿತಜ್ಞದೇತಾನ್ದಿವವೇಜಿದಾನ್

## 114 ( 27 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113 ಕ್ಕೆ ಪೂರ್ವ.

- 1 ಶ್ರೀ ಶುಭಾನ್ವಿತಶ್ರೀನಿಲೂರಸಂಘದಾಪ್ರಭಾವತೀ . . . . .
- 2 ಪ್ರಭಾಬ್ಯಮಿಪರ್ವತದುಳ್ಳೆನೋನ್ನುತಾಮಸ್ವಭಾವಸಾನ್ದಯ್ಯಕರಾಬ್ಬರಾಧಿಪರ
- 3 ಗ್ರಾಮೇಮಯೂರಸಂಘೇಸ್ಯಾಯ್ಯಕಾದವಿ.ತಾಮತೀ
- 4 ಕಟ್ಟಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಾಸಾಧಿತಾಚಸಮಾಧಿತಾ ||

## 115

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 114 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಅನೇಕಶೀಲಗುಣದೊಪ್ಪಿದೊನ್ನುಲೆಕ್ಕಿಸದುಮ್
- 2 ನೆನೆಗೊನ್ನೊರುಮುನಿಯಿಂದಳ್ಳಪಚಲೆನೋನ್ನುತಾಮ್
- 3 ತಮಗೆವೃತ್ಯವರವಾನಜಿದೆನ್ನೇಪುತ್ರಿಯ . .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 115 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಈಪೂಜ್ಯ . ಲಮಾನ್ಸರೇತಿವಜದೋರೇಣ್ಯವ್ವರಂಲಕ್ಷ್ಯಮಿ
- 2 ಶ್ರೀಪುರಾನ್ವಯಗನವನ್ಮನಮಿತಶ್ರೀನಿಬ್ಬದಾಪುಣ್ಯದೀ
- 3 ಸನ್ಪರಾ . ನಿರ್ದೇ . . ಖಿವಲಘಂ . ರೀಶಿಲಾತಲ .
- 4 . . . . . ಮಾನ್ವಜದುಪ . . ಇ . . . . .

117 ( 43 )

ಚಾಮುಂಡರಾಜಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ ೧ ನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗುಣೀರಸ್ಯಾದ್ಯದಾವೋಘಲಾಂ
- 2 ಭನಂ ಜೇಯತತ್ತ್ಯುಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸ
- 3 ನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ
- 4 ನೀಕಸಾಧೋರುಪಾದ್ಧಿಃ | ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯ
- 5 ಪ್ರಚಯವಿಷಯಕೈವಲ್ಯಜೋಧೋರುಪೇದಿಃ | ಶಸ್ತಸ್ಯಾ
- 6 ತ್ವಾರಮುದ್ರಾಶಬಲತಜನತಾನಂದೋರುಘೋಷಃ |
- 7 ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ ವೀ
- 8 ಯ್ಯೋವೀಚೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋತ್ತಮರ
- 9 ತ್ವವಗ್ಗಾಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ ತ
- 10 ತ್ರಾಂಬುಧೌನಪ್ತಮಹದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ
- 11 ತಾನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀಪದುಮಾಣಂದೀತ್ಯನವ
- 12 ದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯೋಶಬ್ದೋತ್ತರಕೋಂಡಕುಂ
- 13 ದಃ | ದ್ವಿತೀಯಮಾನೀದಭಿಧಾನಮುದ್ಯಚ ರಿ
- 14 ತ್ರಸಂಜಾತಸುಚಾರಣದ್ಧಿಃ || ಅಭೂದುಮಾಸ್ವಾ
- 15 ತಿ ಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯೋ ಶಬ್ದೋತ್ತರ ಗ್ರಿದ್ಧ
- 16 ಪಿಂಚ್ಛಃ | ತದನ್ವಯೇ ತತ್ಸಬ್ರೋಹ್ಮಿನಾನ್ಯಸಾತ್ವಾ
- 17 ಲಿಕಾಶೇಷಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗ್ರಿದ್ಧಪಿಂಚ್ಛಮುನಿ
- 18 ಪಸ್ಯಬಳಾಕಪಿಂಚ್ಛಶಿಷ್ಯೋಜನಿಪ್ಪಘವನ
- 19 ತ್ರಯವರ್ತಿರೀತಿಃ | ಚಾರಿತ್ರಚುಂಚುರಬಿಳಾವನಿ
- 20 ಪಾಳಮೌಳಿಮಾಳಾಶಿಳೇಮುಖರಾಜಿತಪಾದ
- 21 ಪದ್ಮಃ || ತಚ್ಚಪ್ಯೋಗುಣನಂದಿಪಂಡಿತಯತಿಶಾ
- 22 ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ | ತತ್ಕೃತ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರಸಿ
- 23 ಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾ ನಾ
- 24 ದಿಮದಾನ್ದಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟ ಕಣ್ಣೀರವೋ
- 25 ಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ
- 26 ದರ್ಪಪಹಃ || ತಚ್ಚಪ್ಯಾಸ್ತಿಶತಾವಿವೇಕಸಿದ್ಧ
- 27 ಯಃ ಶಾಸ್ತ್ರಾಭ್ಯಾಸಂಗತಾ ಸ್ತೇಷಾತ್ಕೃತ್ಯಪ್ರತಮಾ
- 28 ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕವ್ಯಾ
- 29 ಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಪ್ರಸಿ

- 30 ದ್ವೋಮುನಿಃ | ನಾನಾನೋನನಯಪ್ರಮಾಣ  
 31 ನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮಹಿಪ  
 32 ಚೂಡಾರತ್ನ ರಾರಾಜಿತಾಂಘ್ರಿ ವ್ಯಜಿತಮಕರಕೇತೂದ್ಧಂ  
 33 ಡದೋದ್ಧಂ ಡಗಬ್ಬಃ | ಕುನಯನಿಕರಭೂದ್ಧಾನಿಕದಂ  
 34 ಬೋಳಿದಂಡಃ | ಸಜಯತು ವಿಖುಧೇಂದ್ರೋಭಾರತೀಭಾಳ  
 35 ಪಟ್ಟಃ ||

(ಪಕ್ಷಿಣ ಮುಖ.)

- 36 ತಚ್ಚೈಕೈಕಳಧೌತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ  
 37 ತಚ್ಚೈಕೈಕೈಕಃ | ಪಾರಾವಾರಪರೀತಧಾರಿ  
 38 ಣಿ ಕುಳವ್ಯಾಪ್ತೋರುಕೀತ್ತೀಶ್ವರಃ | ಪಂಚಾ  
 39 ಕ್ಷೋನೃದಕುಂಭಕುಂಭದಳನಪ್ರೋನ್ಮ  
 40 ಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇ  
 41 ಸರೀಖುಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಲ್ಲಭಃ ||  
 42 ಅವಗ್ಗೇರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ವಿದಸ್ಸಪೂ  
 43 ಣ್ಣೀಶ್ವರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರವ  
 44 ರವಗ್ಗೇಶಿಸ್ಪ್ರವರಶ್ರೀದಾಮನಂ  
 45 ದಿಸನ್ಮನಿಪತಿಗಳು || ಬೋಧಿತಭವ್ಯರ  
 46 ಸ್ತಮದನನ್ಮದವಜ್ಜಿತಶುದ್ಧಮಾನಸ  
 47 ಶ್ರೀಧರದೇವರಂಬರವರ್ಗಗ್ರತನೋಭವ  
 48 ರಾದರಾಯಶಕ್ರೀಧರಗಾರದಶಿಸ್ಪ್ರ  
 49 ರವರೋಳ್ಳಿಗಳ್ಳಮ್ಲದಾರಿದೇವರಂ  
 50 ಶ್ರೀಧರದೇವರಂನತನರೇಂದ್ರತಿರೀಟತಟಾ  
 51 ಚೈತಕ್ರಮುರ್ || ಮಳಧಾರದೇವರಂದಂ  
 52 ಬೆಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಮುನ್ನಂ  
 53 ನಿಮ್ಮಗಳವಾಗಮತ್ತಮಿಗಳೆಬೆಳಗಿ  
 54 ದಪ್ರದುಚಂದ್ರ ಕೀತ್ತೀಶಭಟ್ಟಾರಕರಿ || ಅ  
 55 ವರಶಿಸ್ಪ್ರ || ಪರಮಾಪ್ತಾಖಿಳಶಾ  
 56 ಸ್ತತ್ರತ್ವನಿಳಯಸಿದ್ಧಾಂತಚೂಡಾಮ  
 57 ಣಿ ಸ್ಫುರಿತಾಚಾರಪರಂವಿನೇಯಜ  
 58 ನತಾನಂದಂ ಗುಣಾನಿಕಸುಂದರನೇಬುನ  
 59 ತಿಯಿಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯನಾ  
 60 ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ  
 61 ಯಶೋವಿಭ್ರಾಜಿತಾಶಾತಟಂ || ವಿದಿ  
 62 ತವ್ಯಾಕರಣದ ತಕ್ತದ ಸಿದ್ಧಾಂತದ  
 63 ವಿಶೇಷದಿಂತ್ಯವಿದ್ಯಾಸ್ವದರಂದೀಧರೆ  
 64 ಬಣ್ಣಿ ಪ್ರದುದಿವಾಕರಣಂದಿದೇವಸಿ  
 65 ದಾಂತಿಗರಂ || ವರರಾದ್ಧಾಂತಿಕಚಕ್ರವ  
 66 ತ್ತಿ ದುರಿತಪ್ರದ್ವಂಸಿಕಂದಪ್ಪಸಿಂಧುರ  
 67 ಸಿಹಂವರಶೀಳಸದ್ಗುಣಮಹಾಂ  
 68 ಭೋರಾಶಿಸಂಕೇಜಪ್ರಸ್ಕರದೇವೇಭ



- 69 ಕಷಾಂಕಸನ್ನಿ ಭಯಶಕ್ತೀರೂಪನೋ  
70 ಹೋದಿವಾಕರಣದಿಬ್ರತಿಸಿಮ್ನದಂಸಿ  
71 ರೂಪಮಂಭೂಪೇಂದ್ರಬ್ರಿಂಧಾಚ್ಚತಃ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

- 72 ವರಭವ್ಯಾನನಪದ್ಮಮುಳಲರಲಕ್ಷಣಸೀಕನೇತ್ಯೋತ್ಪಲಕೋರ  
73 ಗಲ್ಪಾಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗ್ನಾಫಮಳಾಂ  
74 ಬರಮತ್ಯುಪ್ಪಳಮಾಗಲೇಬೆಳಗಿತಾಭೂಭಾಗಮಂಶ್ರೀದಿ  
75 ವಾಕರಣದಿಬ್ರತಿಸಾಕದಿವಾಕರಕರಾಕಾರಂಜೊ  
76 ಲುಬ್ಧೀನುತಂ || ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾಮೃತಾಂ  
77 ಭೂಪಾನೇನತುಪ್ಪೃತಿವಿನೇಯಚಕ್ರೋರಬ್ರಿಂಧಃ ಜೈನಗಿ  
78 ದ್ರವಾಸನಸರೋವರರಾಜಹಂಸೋಜೇಯಾದಸಾಭುವಿಬಿ  
79 ವಾಕರಣದಿದೇವಃ || ಅವರಶಿಷ್ಯರು || ಗಂಡವಿಮುಕ್ತದೇವ  
80 ಮಂಳಧಾರಿಮುನೀಂದ್ರರಪಾದಪದ್ಮಮಂಕಂಡೋಡಸಾಧ್ಯ  
81 ಮೇಂನೇನಭವ್ಯಜನಕ್ತಮಂಕಂಡಚಂಡವೇದಂಡವಿರೋಧಿದಂ  
82 ಡಸ್ತಪದಂಡಪತತಪ್ಪಥವಪ್ರದಂಡಕೋದಂಡಕರಾಳ  
83 ದಂಡಧರದಂಡಭಯಂಪಪಿಂಗಿಪೋಗವೇ || ಬಳಯು  
84 ತರಂಬಳಲು ವಲತಾಂತರಂಗಿದಿರಾಗಿತಾಗಿಸಂಚಳಿಸ  
85 ಪಳಂಚಿತಾಳದವನೋಡಿಸಮೆಯ್ಯೇಯಾದದೂಸಪಿಂ  
86 ಕಳಯದೆಂದಕಬುಫನದ ಕಗ್ಗಿದಸಿಪ್ಪಿನಮುಕ್ತವತ್ತಕ  
87 ತ್ತಳಮೆನಿಸಿತ್ತುಪುತ್ತಡದ್ಧಮೆಯ್ಯಮಳಂಮಳಧಾ  
88 ರಿದೇವರಂ || ಮುಪುದುಮದೊಮ್ಮೆಲೌಕಿಕದವಾತ್ಮಯನಾ  
89 ಡದಕೆತ್ತಬಾಗಿಲಂತೆಹಿಯದಭಾನುವಸ್ತಮಿತಮಾ  
90 ಗಿರಪೋಗದಮೆಯ್ಯನೊಮ್ಮೆಯುಂತುಹಿಸದ  
91 ಕುಕ್ಕುಟಾಸನಕಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯಮ  
92 ಹಿಯದಘೋರದುಶ್ಚರತಪ್ಪರರಿತಂಮಂಳಧಾರಿದೇ  
93 ವರ || ಆಚಾರಿತ್ರಚಕ್ರವರ್ತಿಗಳಶಿಷ್ಯರು || ಪಂಚೇಂದ್ರಿಯ  
94 ಪ್ರಥಿತಸಾಮಜಕುಂಭಾಡಿನಿಲ್ಗೋಟಲಂಪಟಮಹೋ  
95 ಗ್ರಸಮಗ್ರಸಿಂಹಃ | ಸಿದ್ಧಾಂತವಾರಿಸಿಧಿಪೂನ್ನಾಫನಿಕಾ  
96 ಧಿನಾಥೋಭಾಭಾತಿಭೂರಿಭುವನೇಕುಭಚಂದ್ರದೇವಃ ||  
97 ಕುಭಾಭಾಭಸುರದ್ವಿಪಾಮರಕರಿತ್ತಾಪಾಪಿಸ್ತಸ್ಥ  
98 ಟಜ್ಯೋತಸ್ತು ಕುಂದಶಶೀದ್ಧಕಂಬುಕಮಳಾಭಾಶಾತರಂಗೋತ್ಕ  
99 ರಃಪ್ರಖ್ಯಪ್ರಜ್ವಳಶೀರ್ತಿಫನಸ್ವಹಮಿವಾಂಗಾಯಂ  
100 ತಿದೇವಾಂಗನಾದಿಕ್ತನ್ಯಾಃ ಕುಭಚಂದ್ರದೇವಭವತಶ್ಚಾರಿ  
101 ತ್ರಭೂಂಭಾಮಿಸೀ || ಕುಭಚಂದ್ರಮುನೀಂದ್ರಯಃಸ್ವಭಿ  
102 ಯೋಃ ಸರಿಯಾಗಲಾರದಂತೀಚಂದ್ರಂ | ಪ್ರಭುತೆಗಿದ ಕಂದಿಕುಂ  
103 ದಿದನಭವಶಿರೋಮಣಿಗದೇಕೆಕಂದಂಕುಂದಂ || ಎತ್ತ  
104 ಲುಬ್ಧೀಯಂಗಯ್ಯದಮತ್ತಲೆಧಮ್ನಪ್ರಭಾವ  
105 ಮಂಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಪುದೇನಲಪೋಲ್ವೇಮ  
106 ತ್ತಿನವರುಶ್ರೀಕುಂಭೇಂದ್ರಸೈದ್ಧಾಂತಿಗರಂ || ಕಂತುಮದಾಪಹ  
107 ಸ್ನಕಳಜೀವದಯಾಪರಜೈನಮಾಗ್ನರಾಧ್ಯಾಂತಪಯೋಧಿಗ

- 108 ೯ ವಿಷಯವೈರಿಗಳಂಧ ತಕವ್ಯಭಂಜನಸ್ಪಂತತಭವ್ಯಪದ್ಧ  
109 ದಿನಕ್ರಿತ್ಯಭರಂಶುಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಭೋಗ  
110 ಳ್ವದಂಬುಧಿವೇಷ್ವಿತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರ ಮುಖ.)

- 111 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶಿ  
112 ಮ್ಯೋತ್ತಮೇಸ್ವರ್ಗತೇಹಾಹಾಶ್ರೀಶುಭಚಂದ್ರ  
113 ದೇವಯತಿಪೇಸಿದ್ಧಾಂತಚೂಡಾಮಣಿ ಲೋ  
114 ಕಾನುಗ್ರಹಕಾರಿಣಿಷ್ಠಿತಿನುತೇಕಂದರ್ಪ  
115 ದರ್ಪಾಂತಕೇಚಾರಿತ್ರೋಜ್ವಲದೀಪಿಕಾಪ್ರತಿ  
116 ಹತಾವಾತ್ಸಲ್ಯವಲ್ಲಿಗತಾ || ಶುಭಚಂ  
117 ದ್ರೇಮಹಸ್ಸಂದ್ರೇನ್ವಿಕೀತೇಕಾಲರಾಹು  
118 ಣಾ ಸಾಂಧಕಾರಂಜಗಜಾಲಂಜಾಯತೇತ್ಯೈತಿ .  
119 ನಾದ್ಭುತಂ || ಬಾಣಾಂಭೋಧಿನಭಃಶಮಾಂಕತು .  
120 ೪ತೇಜಾತೇಸಕಾಬ್ಧೀತತೋವರ್ಷೇಶೋಭಕ್ರಿತಾ  
121 ಹ್ವಯೇವ್ಯುಪನತೇಮಾಸೇಪುನಶ್ರಾವ  
122 ಣೇ ಪಕ್ಷೇಕ್ರಿಷ್ಣ ವಿಪಕ್ಷವತ್ತಿನಿಸಿತೇವಾ  
123 ರೇದಶವ್ಯಾಂತಿಥೌಸ್ವಯ್ಯಾರ್ತಃ ಶುಭಚಂ  
124 ದ್ರದೇವಗಣಭ್ರಿತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿ ||  
125 ಶ್ರೀಮದವರಗುಡ್ಡಂ || ಸಮುಧಿಗತಪಂಚ ಮಹಾ  
126 ಶಬ್ದ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ  
127 ದಂಡನಾಯಕಂ ವೈರಿಭಯದಾಯಕ |  
128 ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರ | ಸ್ವಾಮಿದ್ರೋ  
129 ಹಗೋಧೂಮಘರಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತು  
130 ಟ್ಟ | ವಿಷ್ಣು ವರ್ಧನಪೂಯ್ಯಮಹಾರಾ  
131 ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ  
132 ಶ್ರೀಜೈನಧರ್ಮಾಮೃತಾಂಬುಧಿಪ್ರವರ್ಧನ  
133 ಸುಧಾಕರಸಮ್ಯಕ್ತರತ್ನಾಕರ | ದೈನೇಕ  
134 ನಾಮಾವಳೀಸಮಾಳಂಕ್ರಿತರಪ್ಪಶ್ರೀಮ  
135 ನೃಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ  
136 ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದದೇ  
137 ಸಿಯಗಣದ ಪುಸ್ತಕಗಚ್ಛದಶುಭಚಂ  
138 ದ್ರಸಿದ್ಧಾಂತದೇವಗ್ಗಿಪರೋಕ್ಷವಿನಯಕ್ಕೆ  
139 ನಿಶಿಧಿಗೆಯನಿಲಿಸವಹವೂಜೆ  
140 ಯಂಮಾಡಿಮಹಾದಾನಮಂಗೈಯ್ಯರು ||  
141 ಅಮಹಾನುಭಾವನತ್ತಿಗೆ || ಶುಭ  
142 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ || ವರಜಿನಪೂ  
143 ಜಿಯನತ್ಯಾದರದಿಂದಂಜಕ್ಕುಣಬ್ಬೆಮಾಡಿಸು  
144 ವಳಸಚ್ಚರಿತಗುಣಾನ್ವಿತಯಿಂದೀಧರ  
145 ಣೀತಳಮೆಚ್ಚಿ ಪೊಗಳುತ್ತಿಪ್ಪುದುನಿ  
146 ಚಂ || ದೊರೆಯೇಜಕ್ಕುಣಿಕ್ಕು ಬೈಗೀಳುವನ

- 147 ದೊಳಚಾರಿತ್ರದೊಳಕೀಳದೊಳ ಪರಮಂ  
 148 ಶ್ರೀಜಿನಪೂಜೆಯೊಳ ಸಕಳದಾನಾಶ್ವ  
 149 ಯ್ಯುದೊಳ ಸತ್ಯದೊಳ ಗುರುಪಾದಾಂಬು  
 150 ಜಭಕ್ತಿಯೊಳ ವಿನಯದೊಳ ಭವ್ಯಕೃಗಳಂಕಂ  
 151 ದದಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪಪೆಂಪಿನೆಡೆಯೊ  
 152 ಳ ಮತ್ತನೈಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ  
 153 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವಗುಡ್ಡಹೆಗ್ಗೆಡಮ  
 154 ದ್ವಿಮಯ್ಯಿಂ ಬರೆದಂ || ಬಿರುದರೂಪಾರಿ  
 155 ಮುಖತಿಳಕಂವದ್ಧಿಮಾನಾಚರಿಖಂಡರಿಸಿ  
 156 ದಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

118 ( 44 ,

ಅದೇ ಮೆಂಟಪದಲ್ಲಿ ೨ನೆಯ ಕಂಭ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಾಂಭನಂ ಜೇಯಾ  
 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ  
 3 ನಾಯಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾನಹೇತವೇ ಆನೃಪಾದಿವಂದಹ  
 4 ಸ್ತಿ ಮಸ್ತು ಕಸ್ಥಾಟನಾಯಘಟನೇಪಟೇಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ||  
 5 ಜನತಾಧಾರನೈದಾರನನೈವನಿತಾದೂರಂವಚಸ್ಸಂದರ್ಘನವೈ  
 6 ತ್ತಸ್ತನಹಾರನುಗ್ರಾಹೀರಂಮಾರನೇನೆಂದಪೈಜನಕಂತಾನೆ  
 7 ನಮಾಕಣಬ್ಧಿ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಾಯುಕ್ತನಿಕಾ  
 8 ಮಾತ್ತ ಚರಿತ್ರತಾಯಿನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||  
 9 ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳವವಿತ್ರನೇಚಂಜಗದೋ  
 10 ಳುಪಾತ್ರಂರಿಪುಕುಳಕಂದಬಿನಿತ್ರಂಕೌಣ್ಡಿನೈಗೋತ್ರನಮಳಚರಿತ್ರ |  
 11 ವೃ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗೆದೆಯ್ಯವುಳುಕ್ಕೆ ಯಿನೋಳವೈತ್ತ  
 12 ಮುಳ್ಳುರದರಿತಕ್ಷಯಕ್ಕೆ ನಕನಂದಿಮುನೀಶ್ವರಂತ್ವವೋತ್ತ  
 13 ಮಗ್ಗು ರಂಗಳುದಾತ್ತವಿತ್ತನವದಾತ್ತಯಶಂನೃಪಕಾಮಪೋಯ್ಸ  
 14 ಳಂಪೂರದಮಹೀಶನೆಂದೋಡೆಬಿಣ್ಣಿ ಪರಾನ್ನೈಗಳ್ಳಿಚಿಗಾಂಕನ || ಕಂ ||  
 15 ಮನುಚರಿತನೇಚಿಗಾಂಕನವನೆಯೊಳ್ಳುನಿಜನಮೂಹಮುಂಬು  
 16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ  
 17 ನೋಭಿಸುಗುಂ || ಅಮಹಾನುಭಾವನದ್ಧಾಂಗಿಯೆನ್ನಪ್ಪಳೆಂದೋಡೆ ||  
 18 ಉತ್ತಮಗುಣತವನಿತಾವೃತ್ತಿಯನೋಳಕ್ಕೋಡದೆಂದಂಜಗಮೆಲ್ಲಂ |  
 19 ಕಯ್ಯೆತ್ತ ವಿನಮಮುಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೋಳಗಪೋಚಿಕಟ್ಟಿ  
 20 ಯೆನೋನ್ನಳು || ತನುವಜಿನಪತಿಸುತಿಯಿಂಧನಮುಂಮುನಿಜನದತ್ತ  
 21 ಪ್ತಿಯಿಂಸಫಳಮಿದಿನೆನಗೆಂಬಿನಂಬುಗೆಯೊಳ್ಳುನಮಂಜಗದೋಳಗೆ  
 22 ಪೂಚಿಕಟ್ಟಿ ಯೆನಿಪುನಳು || ಜನವಿನುತನೇಚಿಗಾಂಕನವನ  
 23 ಸ್ಸೋಹಂಸಿಗಂಗಳರಾಜಚಮೂನಾಥನಜನನಿಜನನಿಭುವ  
 24 ನಕ್ಕೆನೆನಗೆಳ್ಳೊಳಿಚಿಕಟ್ಟಿ ಗುಣದುನ್ನತಿಯಿಂ | ಎನಿಸಿದಪೋಚಾಂ  
 25 ಬಿಕೆಪರಿಜನಮುಂಬುಧಜನಮುಮೋಮೈಗೋಮೈಮನಂತಣ್ಣನೆ  
 26 ತಣಿದುಪರಸೆಪುಣ್ಯಮನತ್ತ ಮಂನೇಪಿಪರಪಿಜನಮಂಜ  
 27 ಗದೋಳು || ವ || ಇನೆನಿಸಿದಾಪೋಚಾಂಬಿಕೆಚಿಕ್ಕೊಳದತೀರ್ಥಮೋದಲಾ



- 28 ಗನೇಕತೀರ್ಥಗಳೊಳುಪಲವುಂಚೈತ್ಯಾಲಯಂಗಳಮಾಡಿಸಿಮ  
 29 ಹಾದಾನಗೆಯ್ದು || ವೃ || ಅದನಿನ್ನೇನೆಂಬಿನೋದಮುಟ್ಟಿಸುಕ್ಕಿ  
 30 ತಮಂನೋಡರೋವಾಂಚಮಾದಪ್ಪುದುಪೇಳುದ್ಯೋಗದಿಂದಾಸ್ತರಿಯಿ  
 31 ಪದೆನನೋವಿತರಾಗಾಯಗಾರ್ಹಸ್ಥ್ಯದಯೋಶಿವಾಭವದಿಕಾಲ  
 32 ದ ಪರಿಣತಿಯಿಂಗೈಲ್ದ ಸಲ್ಲೇಖನಾಸಂಪದದಿಂದದೇವಿಪೋಚಾಂಬಿ  
 33 ಕೆಸುರಪದಮಂಲೀಲೆಯಿಸೂಜಿಗೋಡಳ್ || ಸಕವರ್ಷಂಚಿನ್ನೆ  
 34 ಯಸಾವ್ಯರಿಸಂವತ್ಸರದಾಪಾಡಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುಸ  
 35 ನೈಸನಮಂಕೈಕೋಡುಬಿಕಪಾರ್ಶ್ವನಿಯವಂಚಿಪದಮನುಚಾ  
 36 ರಿಸುತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳು || ಅಜಗಜ್ಜನನಿಯಪುತ್ರಂ ||  
 37 || ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಕಾಮನಾಧಿಪತಿಮ  
 38 ಹಾಪ್ರಚಾಡದಂಡನಾಯಕಾ ವೈರಿಭಯದಾಯಕಾ ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಜ  
 39 ನಮಿತ್ರ ಶೃಂಗೈನಧವ್ಯಾ ಮೃತಾಬುಧಿಪವದ್ಧನಸುಧಾಕರಂ | ಸಮ್ಯಕ್ತ್ವರತ್ನಾ  
 40 ಕರಂ | ನಾಹಾರಾಭಯಭೈರಜ್ಯಾಶಾಸ್ತ್ರದಾನವಿನೋದ | ಭವ್ಯಜನಹೃ  
 41 ದಯಪ್ರಮೋದ | ವಿಷ್ಣು ವದ್ಧನಭೂಪಾಳಹೋಯ್ಯಳಮಹಾರಾಜರಾಜ್ಯಾ  
 42 ಭಿಷೇಕಪುಣ್ಣಾಕುಂಭ | ಧರ್ಮಾಹವ್ಯೋದ್ಧರಣಮೂಳಸ್ತಂಭ | ನುಡಿದನ್ನೆಗಣ್ಣ  
 43 ಪಗೆವರಂಜಂಕೋಣ್ಣ | ದ್ರೋಹಫುರಟ್ಟಾದ್ಯಾನೇಕನಾಮಾವಳಿಸಮಾಳಂಕೃತನ  
 44 ಪ್ಪಶ್ರೀಮನ್ಮಹಸ್ವಧಾನಂದಣ್ಣನಾಯಕಂಗಳರಾಜಂತನ್ನಾತ್ಮಾಂಚಿಕಪೋಚ  
 45 ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಲುಪರೋಕ್ಷವಿನಯಕ್ಕೆಂದಿನಿಶಿಧಿಯಂನಿ  
 46 ಲಿಸಪ್ರತಿಷ್ಠೆಗೆಯ್ದು ಮಹಾದಾನಪೂಜಾಚ್ಚನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ  
 47 ದಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ |  
 48 ಪೆಗ್ಗಿಡೆಚಾವರಾಜಂಬರೆದಂ || ರೂವಾರಿಹೊಯ್ಯಳಾಚಾರಿಯಮ  
 49 ಗಂವದ್ಧಮಾನಾಚಾರಿಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಕಣಂ ರಿಸಿದ ||

119

ಚಾಮುಂಡರಾಜಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತಲಕ್ಷ್ಮಣದೇ

2 ವರಪಾದ ||

120 ( 66 )

ಅದೇ ಬಸ್ತಿಯ ನೇಮಿಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

1 ಗಂಗನೇನಾಪತೇಸ್ಸನುರೇಚಣೋಭಾರತೀಚಣಃ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮಚೀಕರತ' ||

2 ಬುಧಬಸ್ತುಸ್ತತಾಂಬಸ್ತು ರೇಚಣಃ ಕಮಳಾಚಣಃ ಬೋಪ್ಪಣಾಪರನಾಮಾಜ್ಞಚೈತ್ಯಾಲಯಮಚೀಕರತ' ||

121 ( 67 )

ಅದೇ ಬಸ್ತಿಯ ಮೇಲಣ ಪಾರ್ಶ್ವತೀರ್ಥಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

1 ಜನಗೃಹಮಂಚೆಳ್ಳೊಳದೊಳ್ಳನಮೆಲ್ಲಾಪೊಗಳೆಮಸ್ತಿ

2 ಚಾಮುಣ್ಣನನಂದನನೊಲವಿಂಮಾಡಿಸಿದಂಜಿನ

3 ದೇವಣನಜಿತಸೇನಮುನಿಪರಗುಡ್ಡಂ ||

122

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದ ಪಂಚಾಂಗಜಗತಿಯ ಉಭಯಪಾರ್ಶ್ವದ ಗೋಡೆಯ ಕಳಗಣ ಪಟ್ಟಿಯ ಮೇಲೆ.

ಶ್ರೀ ಚಾಮುಣ್ಣರಾಜಂ ಮಾಡಿಸಿದಂ

3 ವೇನರಪಾಲ

124

2 ದೇವರಪಾದ

125 ( 45 )

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯ ದಾವೋಫಲಾಭಸಂಜೀಯಾತ್ಮ್ಯೋಕ್ತಸಾಧಸ್ಯ  
2 ಶಾಸನ ಜಿನಶಾಸನ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯುಸಂಪದ್ಯತಾ ಪ್ರತಿವಿಧಾ  
3 ನಹೇತವೇ ಅನ್ಯವಾಬಿಮದಹಸ್ತವಸ್ತು ಕಸ್ತಾ ಟನಾಯಫಟನೇಪಟೇಯಸೇ ||  
4 ಸ್ವಸ್ತ ಸಮಭಿಗತವಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಣಿ ಲೇಪ್ಯರದ್ಯಾರವತಿಪುರಸರಾಧೀಶ್ವರಂಯಾದವ  
5 ಕುಳಾಂಬರದ್ಯಮಂಣಿಸಮ್ಯಕ್ತ್ವಿಜೋಡಾಮಣಿ ವಲಸರೂಳಿಣ್ಣಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತ  
6 ರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿ ಲೇಪ್ಯರಂ ತ್ರಿಭುವನಮಲ್ಲಿ ತಳಕಾಡುಗೊಣ್ಣಿಭುಜಬಳವೀರಗಂಗವಿಪ್ಲುಪ  
7 ಧೃಗನಹೋಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಗವಾನಮಚಂದ್ರಾಕ್ಷಿತಾ  
8 ರಂಸಲುತ್ತುಮಿರತತ್ಪದಸದ್ಗೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುಧಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಸಂದರಿ  
9 ಘನವಿತ್ತಸ್ತುನಹಾರನುಗ್ರಾಣಧೀರಂ ಮಾರನೇನಂದಪೈಜನಕಂತಾನೇವಾ ಕಣಜ್ಜಿವಿಬುಧಪ್ರ  
10 ಖ್ಯಾತಧಮ್ಮೈಪ್ರಯುಕ್ತಸಿಕಾಮಾತ್ಮಚರಿತ್ರತಾಯೇನಲಿದೇನೇಚಂವಹಾಧನ್ಯನೋ || ಕಂದ ||  
1 ವಿತ್ತಸ್ತಮಳಂಬುಧಜನಮಿತ್ತಂವ್ಯಜಕಳಂಪವಿತ್ರನೇಚಂಜಗದೋಳಂಪಾತ್ರಂ ಲಿಪುಕುಳಂಕಂದಘನಿತ್ರಂ ಕೌಂ  
2 ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೋಳಂ ಮುನಿಜನಸಮೂಹಮುಂ  
3 ಬುಧಜನಮುಂಜಿನಪೂಜನೇಜಿನವಂದನಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಶೋಭಿಸುಗುಂ || ಉತ್ತಮಂ  
4 ಗುಣತವನಿತಾವೃತ್ತಿಯನೋಳಕ್ಕೋಣ್ಣಿದೆಂದು ಜಗಮೆಲ್ಲಂಕೈಯ್ಯೆತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜ  
5 ಗದೋಳಗಪೋಚಿಕಬ್ಬಿಯೆನೋನ್ತಳು || ಅನ್ತನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬಿಯಪುತ್ರಾನವಿಳತಿತ್ಥೈಕರಪರಮ  
6 ದೇವಪರಮಚರಿತಾಕಾಣ್ಣಿ ನೋದಿಣ್ಣಿ ವಿಪ್ರಳಪ್ರಳಕಪುಕಳತವಾರಬಾಣನುವಸವನಮರರಸ  
7 ರಸಕರಿಪ್ರಸ್ರಪಕಳಾಪಾವಲೇಪಲೋಪಲೋಲಪತ್ರಿಪಾಣನುವಾಹಾರಾಭಯಭೈಶ್ಚ್ಯಾಪಾಸ್ತುರಾನ  
8 ವಿನೋದನುಂಸಕಳಲೋಕಲೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಪ್ರಂವಜ್ರಭೃತೋಹಳಂಹಳಭೃತ್ಚಕ್ರಾತಘಾ  
9 ಕ್ರಿಣ್ಣಕ್ತಿಶ್ಚಕ್ತಿಧರಸ್ಯ ಗಾಂಡಿವಧನುಗ್ಗಾಂಡಿವಕೋಡಣ್ಣಿನಃ ಯಸ್ತದ್ವಿತ್ತಿನೋತಿವಿಪ್ಲುನಿಪತೇಷ್ಠಾಯ್ಯೈ  
10 ಕಥಂಮಾದೃಶೈಗ್ಗೇಗೋಗಾಂಗತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಸವಣ್ಣೋಫವೇತು || ಅನ್ತನಿಸಿಶ್ರೀಮನ್ಮಹಾ  
ಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂದ್ರೋಹಫರಟ್ಟಗಂಗರಾಜಂ ಚಾಳಂಕೃತಕ್ರಮತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಿವಮ್ಯಾಡಿರೇ  
ವನಧಳಂಪನ್ನಿ ವ್ಯೈರಂಸ್ಸಗಮನ್ತವ್ಯೈರಸುಕಣ್ಣು ಗಾಲಬೇಡಿನಲಂಬಿಟ್ಟರ || ಕಂದ || ತೆಗವಾರಂವಮಂಹಾರಂವ  
ಗಿಯಂತನಗಿರಳಬವರವನುತಸವಂಗಂ ಬುಗುವಕಟಿಕಿಗರನೇಚಂಪ್ರಗಿಸಿದುಂಭುಜಾಸಿಗಂ  
ಗದಣ್ಣಾಧಿಪನ || ವಚನ || ಎಂಬಿನಮವಸ್ತಂದಕೇಳಿಯಿಂದಮುನಿಬರಂಸಾಂವನ್ತರಂವಂಭಂಗಿಸಿತದೀದಂ  
ವಸ್ತುವಾಹನಸಮೂಹಮುಂನಿಜಸ್ಯಾಮಿಗಿತಂದುಕೋಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ಕೆಮೆಚ್ಚಿಮೆಚ್ಚಿದೆಂಬೆಡಿಕೋ  
ಳ್ಳಿನೆ || ಕಂದ || ಪರಮಪ್ರಸಾದಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮನೇನುಮಂಜೀಡದನಸ್ವರಮಾಗೆ ಬೇಡಿಕೋ

- 7 ತಂಪುನುನಸಿದನರ್ಹದಚ್ಚನಾಂಚಿತಚಿತ್ತ || ಅನ್ತುಜಿಡಿಕ್ಕೊಣ್ಣ || ವೃತ್ತ || ಪಸುಸಕೀತ್ತ ನಂದನಸಿಪ್ಪೇಚ  
 28 ಲವೇಷಿಯ ರತ್ನಿ ಕವಟ್ಟುಮಾಡಿಸಿದ ಜೆನಾಲಯಕ್ಕೆ ಮೊಸರಾತ್ಮಮನ್ನೋರಮಲಕ್ಷಿದೇವಿಮಾಡಿಸಿದಜೆ  
 29 ನಾಲಯ ಕ್ಕುಮಿದು ಪೂಜನೆಯೋಜಿತಮಂದುಕೊಟ್ಟುಸನ್ನೊಸವನದಸ್ರಮಂಪನನೆಗಂಗಚಮೂಪ  
 30 ಸಿವೇನ ವಾತ್ತನೋ || ಅಕ್ಕರ || ಅದಿಯಾಗಿಪ್ಪುಗದಾರ್ಹಗತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಂಡಕಂದಾ  
 31 ನ್ವಯಂಯಾದವತದಂಬಳಯ ಪುದಲ್ಲೆಯದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಚದಜ್ಯೋಧವಿಭವದಕ್ಕುಕ್ಕುಟಾ  
 32 ಸನವ ಲಧಾರಿದೇವತೆಪ್ಪುರಸಿಪುಪುಂಗಾದಮೆಸುಪ್ಪುಗದಾಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂಗಚ  
 33 ವೂಪತಿ || ಗಂಗವಾಡಿಯಬಸದಿಗಳಿಸಿತ್ತೊಳವನಿತಮಂತಾನೆಯ್ತೆ ಪೊಸಯಿಸಿದಂ | ಗಂಗವಾಡಿ  
 34 ಯಾಗೊಮ್ಮಟದೇವಗ್ಗಸುತ್ತಾಲಯವನೆಯವಾಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳರಂಜಿಂಕೊಂಡವೀರಗಂಗಂ  
 35 ಗೆವಿ. ಚ್ಚಿಕ್ಕೊಟ್ಟು | ಗಂಗರಾಜನಾಮನ್ನಿನ ಗಂಗರಾಯಂಗಂನೂಮ್ತೊಡಧನೈನತ್ತೇ ||

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ಅದೇ ಬಸ್ತಿಯ ಬಲಗಡೆ ಮೆಂಟಪದಲ್ಲಿ ೧ನೆಯ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಭದ್ರವಸ್ತುಜಿನಶಾಸನಸ್ಯ ||  
 2 ಜಯತುದುರಿತದೂರಚ್ಚೇರ  
 3 ಕೂಪಾರಹಾ ಚಪ್ರಥಿತು  
 4 ಧುಳಕೀತ್ತಿ ಕಶ್ರೀಸುಭಿನ್ನ ಬ್ರೂತಿ  
 5 ರಃ ಗುಣಮಣಿಗಣಿಸಿನ್ದು ಚಿಪ್ಪಲೋ  
 6 ಕಯ್ಯಬುಧುಃ ವಿಬುಧಮಧುಪ  
 7 ಪುಚ್ಚಪುಚ್ಚಯಾಣಾದಿಸಲ್ಲೆ || ಶ್ರೀ  
 8 ವಧುಚನ್ನಲೇಖಿಸುರಭೂರುಹದು  
 9 ದ್ವಮೂಪಯೋಧಿನೀಳಾವಧುಪುಪುಪೆ  
 10 ತ್ತಮೊಲನಿಂಧಿತ ನಾಗಲೇಷಾರುರೂಪ  
 11 ಲೇಶಾವತಿವಾಡನಾಯಕಿತಿಲ  
 12 ಕ್ಕುಲೇದೇವತಿಬೂಚರಾದನೇಬೀವಿಭು  
 13 ಪುಚ್ಚಪು ಪುನಡೆದಾಜ್ಜಿಗಸಿದಳುಪಿರಿ  
 14 ದಪ್ಪಕೀತ್ತಿಯ || ವ || ಆಯಬ್ಬಯಮ  
 15 ಗನತಪ್ಪನಂದೆ || ಸ್ಪಸ್ತಿ ಸಮಸ್ತಭು  
 16 ವನಭನನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾರಾಸಿಕಾ  
 17 ಮಕಮನೀಯಮೂಕಮೇ

- 18 ಪರಾಗಪರಭಾಗಸುಭಗೀಕ್ಯತಾ  
 19 ತ್ತೀಯವಕ್ತ್ರನುಂ | ಸ್ವಕೀಯಕಾಯಕಾಂ  
 20 ತಿಪರಿಹಸಿತಕುಸುಮಚಾಪಗಾ  
 21 ತ್ರನುಂ | ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ  
 22 ದಾನವಿನೋದನುಂ | ಸಕಳಲೋಕಲೋಕಾಪ  
 23 ನೋದನು | ಸಿಖಿಳಗುಣಗಣಾಭ[೮]ಣನುಂ |  
 24 ಜಿನಚರಣರಣನುಮೇನಿ[ಸಿ]ದಬೂಚಣಂ ||  
 25 ವಿತ್ರ || ವಿನಯದಸೀಮೆಸತ್ಯದತವಮ್ಮನೇಶ  
 26 ಚದಜನ್ಮಭೂಮಿಯಿಂದನವರತಂಪೊಗಳ್ವ  
 27 ದುಜನವಿಬುಧೋತ್ಕರಕೈರವಪುಜೋಧ  
 28 ನಹಿಮರೋಚಿಯಂನಗದ್ದಬೂಚಿಯನು  
 29 ದ್ವಪರಾತ್ಥಸದ್ಗುಣಾಭಿನವದಧಿಚಿಯಂ  
 30 ಸುಭಟಿಭೀಕರವಿಕ್ರಮಸವ್ಯಸಾಚಿಯಂ ||  
 31 ಆಯಣ್ಣಂಸಕವರ್ಷ ೧೦೩ನೆಯವಿ  
 32 ಜಯಸಂವತ್ಸರದವೈಶಾಖಸುಧ್ಧ ೧೦ ಆ  
 33 ವಿತ್ಯವಾರದಂದುಸರ್ವಸಂಗಪರಿತ್ಯಾ

(ಪಶ್ಚಿಮಮುಖ.)

- 34 ಗಪೂರ್ವಕಾಮುಡಿಪಿದಂ ||  
 35 ಪದ್ಯ || ತ್ಯಾಗಂಸರ್ವಗುಣಾ  
 36 ಧಿಕಂತದನುಜಂಶಯ್ಯುಗಂಚ  
 37 ತದ್ಬಂಧನಂ ಧೈಯ್ಯುಗಂಬು  
 38 ಗುಣಾತಿಹಾರುಣಿಪುಂ  
 39 ಜ್ಞಾನಮನ್ನೋನ್ಮತತಾಂ ಲೇಪಾ  
 40 ಲೇಪಗುಣಂಗುಣೈಕ  
 41 ರರಂಶ್ರೀಬೂಚಣೋ  
 42 ತ್ಯಾಹಿತಸತ್ಯಸತ್ಯಗುಣೋ

- 43 ಕರೋತಿಹುರುತೇ ಕಿಂವಾನ  
 44 ಚಾತುರ್ಯ್ಯುಗಾಂಚ || ಯೋ  
 45 ವೀರ್ಯ್ಯೋಗಜವೈರಿಭೂ  
 46 ಯಮತುಳೇದಾನ  
 47 ಕ್ರಮೇಬೂಚಣೋಯ  
 48 ಸ್ನಾಕ್ಷಾತ್ಸುರಭೂಜ  
 49 ಭೂಯಮವನೌಗಂಭೀ  
 50 ರತಾಯಾವಿಧೌ ಯೋ  
 51 ರತ್ನಾ ಕರಭೂಯಮು



52 ನ್ನ ತಿಗುಣೋಯೋಮೇರಂ  
 53 ಭೂಯಂಗತಃ ಸೋತೇಸಾಂ  
 54 ತಮನಾಮನೀಷಿಲಷಿತಗೀ  
 55 ವ್ಯಾಣಭೂಯಂಗತಃ || ವರ  
 56 ರಾಕಾರಾತಿಪ್ರಸಿದ್ಧ ತರಾ  
 57 ತೃತ್ಯಾಜ್ಞೇತೇಶೀದಿತಿಪ್ರಾಪ್ತ  
 58 ಸ್ವಗ್ಗಪತಿಪ್ರಭುತ್ವಗುಣಾತ್ಯುಚ್ಛ  
 59 ಮ್ನಗ್ನೀಷೀತಿತ ಶ್ರೀಮದ್ಗಂಗಚಮಾಪ  
 60 ತೇಪ್ರಿಯತಮಾಲಕ್ಷ್ಮೀಸದೃಶಾಶಿಶಾ  
 61 ಸ್ತಂಭಂಸಾಪಯತಿ ಸ್ತಬ್ಜಾಚಾರಗು  
 62 ಣಪ್ರಾಪ್ತಿಸ್ತಬ್ಜಪ್ರತಿ || ಧರಲ

63 ಘನಾಯ್ತು ವಿಶ್ವತವಿನೇಯನಿ  
 64 ಕಾಯಮನಾಫಮಾಯ್ತು ವಾಕ್ಯ  
 65 ರುಣಿಯುಮಿಗಲೀಡದೊಳಾಗ್ಗ  
 66 ಮನಾದರಣೀಯೆಯಾದಳೆದಿರದೆವಿ  
 67 ಪಾದಮಾದಮೊದವುತಿ ರಭವ್ಯಜ  
 68 ಸಾಂತದೊಳುಸಿರಮನೆಯ್ವಿ  
 69 ದಾನಗದ್ದೆ ಬೂಚಿಯಾಣಂದಿವಿಜೇಂ  
 70 ದ್ರಲೋಕಮಂ || ಶ್ರೀಮೂಲಸಂ  
 71 ಘದದೇಸಿಗಗಣದಪ್ರಸ್ತಕಗಚ್ಛ  
 72 ದಸುಭಚದ್ರಸಿದಾಂತದೇವರ  
 73 ಗುಡ್ಡಂಬೂಚಣನನಿಶಿಗಿ ||

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ಅವಃ ಮಂಟಪದಲ್ಲಿ ಒನೆಯ ಕಂಭ.

(ದಕ್ಷಿಣಮುಖ.)

1 ಭದ್ರಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂ ಶಾಶನಾಯಾ  
 2 ಘನಾಶಿನೇಕುತೀರ್ಥಧ್ವಾಂತ ಸಂಘಾತಪ್ರಭಿನ್ನ ಘನಭಾನವೇ ||  
 3 ಶ್ರೀಮನ್ನಾಭೀಯನಾಥಾದ್ಯವಂಶಜನವರಾಸೀಕಸಾ  
 4 ಧೋರುವಾದಿಃ | ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಪೇಯಪು  
 5 ಚಂದ್ರವಿಷಯಕೈವಲ್ಯಜೋಧೋರುವೇದಿಃ | ಶಸ್ತ್ರಸ್ಯಾತ್ಮಾ  
 6 ರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ನ ನಾದೋರುಘೋಪಾಸೇಯಾ  
 7 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖವಹಾವೀರ್ಯಗವೀಚೇನಿ  
 8 ಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನವಗ್ಗಾಃ ಶ್ರೀಗೌತ  
 9 ಮಾದ್ಯಾಃ | ಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ ತತ್ರಾಂಬುಧೌಸಪ್ತಮಹ  
 10 ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತನನ್ನಿ ಗಣೇಪಭೂವ || ಶ್ರೀಪದ್ಮನಂ  
 11 ದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯಶರಣೋತ್ತರಕೋಡಕುಂ  
 12 ದಃ | ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚ ಲಿತ್ರಸಂಜಾ  
 13 ತಸುಚಾರಣದಿಃ || ಅಭೂದುವಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾ  
 14 ವಾಚಾರ್ಯಶರಣೋತ್ತರಗೃಧ್ಧಪಿಂಞಃ ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿ  
 15 ನಾನೈಸ್ತಾತ್ಕಾಳಿಕಾಶೇಷದಾತ್ಮವೇದೀ || ಶ್ರೀಗೃಧ್ಧಪಿಂಞಮುನಿಪಸ್ತ  
 16 ಬಳಾಕಪಿಂಞಃ | ಶಿಷ್ಯೋಜನಿಷ್ಯಭಾವನತ್ರಯವರ್ತಿರಕೀ  
 17 ತ್ವಿಃ | ಚಾಲಿತ್ರಾಚಾರುಚಿವನಿಸಿಪಾಳಮೌಳಿಮಾಳಾಶಿ  
 18 ಳೀಮುಖಿವಿರಾಜಿತಪಾದಪದ್ಮಃ || ತಚ್ಛಿಷ್ಯೋಗುಣನನ್ನಿ ಪ  
 19 ಡಿತಯತಿಶ್ಚಾ ಲಿತ್ರಚಕ್ರೇಶ್ವರ ತಕ್ಷಗವ್ಯಾಕರಣಾಬರಾಸ್ತ  
 20 ನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧ  
 21 ರಘಟಾಸಂಘಟ್ಟಕಣ್ಣೀರಪೋಭವ್ಯಾಭೋಜದಿವಾಕರೋಜಿವ  
 22 ಯತಾರಾಕದಪ್ಪದಪ್ಪರಪಪಃ || ತಚ್ಛಿಷ್ಯಾಸ್ತಿ ಶತಾವಿವೇಕಸಿ  
 23 ಧಯಃ | ಶಾಸ್ತ್ರಾಸ್ಥಿಪಾರಂಗತಾಸ್ತೇಷೂತಕೃಷ್ಣತಮಾದ್ಧಿಗ  
 24 ಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕ ವ್ಯಾಖ್ಯಾನೇಪಟವೇದಿಪು  
 25 ಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೋಮುನಿಃ ಸಾಸಾನೂನನಯಪ್ರವಾ

- 26 ಉನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯ ದ್ವಂದ್ವಾತಿಶಯಃ || ಅಜನಿಮಹಿಮಾಚೂ  
 27 ಡಾರತತ್ವ ರಾರಾಜಿತಾಃ ಫಿಷ್ಟೈಃ ಜಿತಮಂಕರಕೇತೂಃ ದ್ವಂದ್ವೋದ್ದಂಡ  
 28 ಗವ್ಯಃ | ಕುನಯನಿಕರ ಭೂಧ್ರಾಸಿಕದಂಭೋಳಿದಣ್ಣಃ ಸಜಯ  
 29 ತುವಿಬ. ಧೇಂದ್ರೋಭುರತೀಭಾಳಪಟ್ಟಃ || ತಚ್ಛಿಷ್ಯಃ ಕಣಧೌತ  
 30 ನಾದಿಮುನಿಪಃ ಸ್ಯದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರಿತಧಾ  
 31 ಲಿಣಿಕುಳವ್ಯಾಪ್ತೋದೇಶೇತ್ತೀಶೇಶ್ವರಃ ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭ  
 32 ದಳನಪೋನ್ಮಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಕುಪ್ರಾಚಿತಕೇಸರಿಬುಧ  
 33 ನುತೋವಾಕ್ಯಾ ಮಿಸೀವಲ್ಲಭಃ || ತತ್ಪುತ್ರಕೋಮಹೇಂದ್ರಾಚೀ  
 34 ತ್ತೀಶ್ವರಾದನಸಂಕರಃ ಯಸ್ಯವಾಗ್ಧೇವತಾರಕ್ತಾಶೌತೀಮಾಳಾ  
 35 ಮಯೂಯುಜತಃ || ತಚ್ಛಿಷ್ಯೋವೀರಣ್ಣಿ ಕವಿಗಮಕಮ  
 36 ಹಾವಾದಿವಾಗ್ಧಿತ್ವಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕನಿನ್ಮತ್ರಿದಕಪತಿ  
 37 ಗಜಾಕಾಶಸಂಕಾರಕೇತ್ತೀಂ ಗಾಯಂತ್ಯುಚ್ಚೈದ್ವಿಗಂತೇತ್ತಿದಕಯ  
 38 ವತಯಃ ಬ್ರೀತಿರಾಗಾನುಬನ್ಧತಃ ಸೋಯಂಜೀಯತಪ್ರ  
 39 ಮಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಂಭೋಳಿದಣ್ಣಃ || ಶ್ರೀಗೋ  
 40 ಲ್ಲಾಚಾಯ್ಯಾನಾಮಾಸಮಜನಿಮುನಿಪಶ್ಚದ್ಧರತ್ನತ್ರ  
 41 ಯಾತ್ರಾಸಿದ್ಧಾತ್ಮಾತ್ಮದೃಶ್ಯಸಾತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತ  
 42 ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿ ಸಂಘಾತಕ್ಷಾಳಿತಾಹಃ ಪ್ರಮದಮದಕಳಾ  
 43 ಲೀಡಬುದ್ಧಿಪ್ರಭಾವಃ ಜೀಯಾದ್ವೈಪಾಳಮೌಳಿದ್ಯಮಣಿವಿದ  
 44 ಳಿತಾಂಘ್ರೈಃ ಬಲಕ್ಷೀವಿಳಾಸಃ || ಪೆಗ್ಗಣಚಾವರಾಜಂಬರದಂ ಮಂಗಳ ||

ಪಶ್ಚಿಮ ಮುಖ.)

- 45 ವೀರಣಂದಿವಿಬುಧೇಂದ್ರಸಂತತಾನೂತ್ನ ಚಂದಿಲನರೇಂ  
 46 ದ್ರವಾಚಕೂ ಡಾಮಣಿಃಪ್ರಥಿತಗೋಲ್ಲದೇಶಭೂ  
 47 ಪಾಳಕಃ ಕಿಮುಹಿಕಾರಣೇನಸಃ || ಶ್ರೀಮತ್ತೈಕ್ಯಕಾಲ್ಯ  
 48 ಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ರ  
 49 ಯಸ್ಯಾಭೂದ್ವೈಷ್ಣವಧಾರಾನಿಶಿತಶರಗಣಾಗೃಷ್ಣಮಾತ್ಮಣ್ಣ  
 50 ಬಿಂಬ ಚಕ್ರಾಸದ್ವೈತ್ತಮಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಘಾತೂ  
 51 ಸ್ವಿಜೀತಂಗೋಲ್ಲಾಚಾಯ್ಯಾಸ್ಯಶಿಷ್ಯಸ್ವಯಂತುಭಾವನೇ  
 52 ಭಸ್ಮಸತ್ಕೈರವೇಂದ್ರಃ || ತಪಸ್ಸಾಮತ್ಯೈಶ್ವರೋಯಸ್ಯಾಘಾ  
 53 ತೋಭೂದ್ವೈಹರಾಕ್ಷಸಃ | ಯಸ್ಯಸ್ತರಣಮಾತ್ರೇಣ  
 54 ಮುಂಚಾತಿಚಮಹಾಗ್ರಹಾಃ || ಪ್ರಾಜ್ಯಾಜ್ಯತಾಂಗತಂ  
 55 ಲೋಕೇಕರಂಜಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸಾಮತ್ಯೈಶ್ವರಃ ತಸ್ಯ  
 56 ತಪಃ ಕಿಂವಣ್ಣೀತುಂಹಮಂ || ತೈಕ್ಯಕಾಲ್ಯಯೋಗಿಯತಿ  
 57 ಪಾಗ್ರವಿನೇಯರತ್ನಸಿದ್ಧಾಂತವಾಬ್ಧಿಪುನರ್ದಧನಪೂರ್ಣ  
 58 ಚಂದ್ರಃ | ದಿಗ್ನಾ ಗಕುಂಭಲಿಖಿತೋದ್ವೈಕೇತ್ತೀಕಾನೋಜೀಯಾ  
 59 ದಸಾವಭಯನಸ್ಥಿಮುನಿಜ್ಞಗತ್ಯಾಂ || ಯೇನಾಶೇಷ  
 60 ಪರಿಷ್ಕಾಹಿಪವಸ್ಸಮ್ಯಗ್ಜಿತಾಚಿಷ್ಟ್ರೀದಧತಾಃ | ಯೇ  
 61 ನಾಪ್ತಾ ದಶಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮಾಶ್ಚೈಕ  
 62 ಳ್ದ್ರವ್ಯಾಃ | ಯೇನಾಶೇಷಭವೋಪತಾಪಹನನ  
 63 ಸ್ಯಾಧ್ಯಾತ್ಮಸಂವೇದನಾಪ್ರಾಪ್ತಸ್ಯಾಧಭಯಾದಿನಸ್ಥಿಮುನಿ  
 64 ಪಸ್ಸೋಯಾಕೃತಾತ್ಮೋಭವಿ || ತಚ್ಛಿಷ್ಯಸ್ಯಕಳಾಗಮಾ

- 65 ತೃಣಿಪುಣೋಲೋಕಜ್ಞ ತಾಸಂಯುತಸ್ಸ ಚ ಲಿಪ್ರವಿಙ್ಗ  
 66 ತ್ರಚಾರುಚರಿತಸ್ವಜನ್ಯಕನ್ದಾಕುರಃ | ವಿಘ್ನಾತ್ಪಾಬವ  
 67 ನಪ್ರತಾಪಹನಸ್ರೀಸೋಮದೇವಪ್ರಭುಜ್ಞೇಯಾತನ  
 68 ಕಳೇನ್ದು ನಾಸುಮುಸಿಪಃ ಕಾಮಾಟವೀಪಾವಕಃ ||  
 69 ಅಮಚ ಸಕಳಚಂದ್ರೋವಿರೈವಿರೈವಂಭರೇಶಪುಣಿತಪದಪ  
 70 ಯೋಜಃ ಕುಂದದಾರೇನ್ದರೋಜಃ | ತ್ರಿದಶಗಜಸುವಜ್ರ  
 71 ಪೋಮುಸಿನ್ಯಪ್ರಕಾರಪ್ರತಿಮವಿಶದಕೀರ್ತಿವ್ಯಾಗ್ರಧೂ  
 72 ಕ್ಷಾಪ್ತಪೂರಃ || ಶಿಷ್ಯಸ್ತಸ್ಯ ದೃಢವ್ರತಶ್ಚಮನಿಧಿಸ್ಸತ್ನಂ  
 73 ಯಮಾಭೋನಿಧಿಃ | ಶೀಲಾನಾಂ ಪುಳಾಲಯಸ್ಸಮಿತಿ  
 74 ಭಿಯ್ಯಕ್ಲಿಷ್ಟಗುಪ್ತಿಶ್ರೀತಃ ನಾನಾಸದ್ಗುಣರತ್ನರೋಹಣ  
 75 ಗಿರಿಯೈರ್ದೃಶ್ಯತಪೋಜನ್ಮಭೂಃ ಪ್ರಖ್ಯಾತೋಭುವಿಮೇಘಚಂ  
 76 ದ್ರಮುನಿಪೋಸ್ತೈರ್ದೃಶ್ಯತಚಕ್ರಾಧಿಪಃ || ತ್ರೈವಿದ್ಯಯೋಗೇ  
 77 ಶ್ವರವೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮುನಿಸು  
 78 ಶಿಷ್ಯಃ | ಕುಂಭದ್ವೈತಾಂಭೋನಿಧಿಪುಣ್ಣೇಚಂದ್ರೋನಿದ್ಧೃತದ  
 79 ಣ್ಣತ್ರಿತಯೋವಿಶಲಃ || ಪುಷ್ಪಾಸ್ತಾನೂನದಾನೋತ್ಕಟ  
 80 ಕಟಕರಟಿಚ್ಛೇದದೃಶ್ಯನ್ಮಗೇಂದ್ರಃ | ನಾನಾಭವ್ಯಾಬ್ರವಣಪ್ರ  
 81 ತತಿವಿಕಸನಶ್ರೀವಿಧಾನೈಕಭಾನುಃ | ಸಂಸಾರಾಂಭೋಧಿವಂಧ್ಯೋ  
 82 ತ್ತರಣಕರಣತಾಯಾನರತ್ನತ್ರಯೇಶಃ | ಸಮ್ಯಗ್ಜ್ಞಾನಾಗ  
 83 ಮಾತೃಗನ್ವಿತವಿಮಳಮತಿಃ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೇ ||

(ಉತ್ತರ ಮಂಜು.)

- 84 ಶ್ರೀಭೂಪಾಲಕಮೌಲಾಲಿತಪದಸ್ಸಂಜ್ಞಾನಲಕ್ಷ್ಮೀವತಿ  
 85 ಶಾ ಲಿಪ್ರೋತ್ತರವಾಹನಶ್ಚಿತಯಶಶ್ಚ ಭ್ರಾತೃಪ್ರಾಚೀತಃ ತ್ರೈ  
 86 ಲೋಕ್ಯೋದ್ಭೂತಮನ್ಮಥಾರಿವಿಜಯಸ್ಸದ್ಧಿವ್ಯಚಕ್ರಾಧಿಪಃ ಪ್ರಧ್ವೀಸಂ  
 87 ಸ್ತವತೂರ್ಯುಃ ಘೋಷನಿವಸ್ತೈರ್ದೃಶ್ಯತಚಕ್ರೇಶ್ವರಃ || ಶಾ  
 88 ಬೌಧಿಸ್ಯಶಿರೋಮುಣಿಃ ಪ್ರವಿಳಸತ್ತಕ್ಕಜ್ಞಚೂಡಾಮಣಿಸೈ  
 89 ದಾನ್ದೇದ್ಧಶಿರೋಮುಣಿಃ ಪ್ರಶಮವದ್ಭ್ರಾತಸ್ಯಚೂಡಾಮಣಿಃ  
 90 ಪೂರೈರ್ದೃಶ್ಯತಯಮಿನಾಂಶಿರೋಮುಣಿರಂದಂಚದ್ಭವ್ಯರಕ್ಷಾ  
 91 ಮುಣಿಃ | ಜೇಯಾತ್ಸನ್ನತಮೇಘಚಂದ್ರಮುನಿಪ  
 92 ಸ್ತೈರ್ದೃಶ್ಯತಚೂಡಾಮುಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘ  
 93 ಚಂದ್ರಯಮಿನಪ್ಪ್ರತ್ಯುಪ್ಪಗಮನಿಪ್ರಿಯಾ  
 94 ವಾಗ್ಧೇವೀವಿಸಹಾಪತಿತ್ವದಯಾತದ್ವಸ್ಯಕ  
 95 ಸ್ತೂರ್ತಿಗನೀ | ಕೀರ್ತಿವ್ಯಾಗ್ರಧಿಪಿಕ್ತುಳಾಚಳಕಳೇಸ್ವಾದಾತ್ಮಾ  
 96 ಪ್ರಪ್ಪುಮಪ್ಯನ್ವೇಷ್ಯಮುಣಿಮುತ್ರತಂತ್ರನಿಚ  
 97 ಯಂಸಾಸಂಭ್ರಮಾಭಾವ್ಯತಿ || ತಕ್ಕಗನ್ಯಾಯ  
 98 ಸುವಜ್ರಪೇದಿರಮಳಾರ್ಪತಸ್ತೈತ್ತನೈಕ್ತಿಕಃ  
 99 ಶಬ್ದಗ್ರಂಥವಿಶದ್ಧಿಶಂಖಕಳಿತಸ್ಯಾದ್ಯಾದಸದ್ವಿ  
 100 ದ್ರುಮಃ ವ್ಯಾಖ್ಯಾನೋಜ್ಞೇತಪೋಷಣಪ್ರಪುಷ  
 101 ಪ್ರಜ್ಞೋದ್ಭವೀಚೇಚಯೋಜೇಯಾದಿವೃತ್ತಮೇಘ  
 102 ಚಂದ್ರಮುನಿಪಸ್ತೈರ್ದೃಶ್ಯತಚಕ್ರೇಶ್ವರಃ || ಶ್ರೀಮು



- 105 ಲಸಂಘಾಕೃತಪುಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದಣಾಧಿ  
 104 ಪಸುತಾಕ್ತಿ ಕಚಕ್ರವತ್ತೀ ಸೈದಾಂತ್ರಿಕೇಶ್ವರಶಿಖಾಮ  
 105 ಣಿಮೇಘಚಂದ್ರಸ್ತೃವಿದ್ಯದೇವತಿಸಬ್ಬಬಿಧಾ  
 106 ಸ್ತುಪನ್ತಿ || ಸಿದ್ಧಾಂತೇಜಿನೀರಸೇನಶರ್ಮಾ ಶಾಸ್ತ್ರಾ  
 107 ಬ್ರಹ್ಮಭಾಷಾಸ್ತುತಃ | ಪಟ್ಟಕ್ಕೆ ಗೀಷ್ವಕಳಂಕದೇವಬಿಧಃ  
 108 ಸಾಕ್ಷಾದಯಂಭೂತಳೇ | ಸರ್ವಸ್ವಾಕರಣೇಷಿಪತಿಃ  
 109 ಭಿಷಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ  
 110 ಮೇಘಚಂದ್ರಮುನಿಪೂವಾಬೀಭವಂಶಾನಃ ||  
 111 ರುದ್ರಾಣೀಶಸ್ಯಕಣ್ಡಧವಳಯತಿಹಿಮಜ್ಯೋತಿ  
 112 ಪೋಜಾತಮಂಕುಷೇತಂಸಂಪನ್ನಾಶೈಲಶಿಖರಿನಪ  
 113 ತನುಂರಾಹುದೇಹಂನಿತಾಂತಂ ಶ್ರೀಕಾಂತಾಪಲ್ಲಭಾಂಗಂಕ  
 114 ಮಳಭವನಪುಮ್ನೋಘಚಂದ್ರವ್ರತೇಂದ್ರತ್ಯೈವಿ  
 115 ದ್ಯುಸ್ಯಾಖಿಲಾಶಾವಳಯನಿಳಯಸತ್ತೀರ್ತಿಚಂದ್ರಾ  
 116 ತಪೋಸಾ || ಮುನಿನಾಥಂದಸಧಮ್ಮಧಾರಿದ್ಯಧಷ  
 117 ಟ್ಟ್ರೂರದ್ಗುಣಂದಿವ್ಯಬಾಣಸಿಧಾನಂ ಸಿನ್ಹಕ್ಷುಚಾಪ  
 118 ಮಳಸೀಜ್ಯಾಸೂತ್ರಮೋರೋನ್ದಪೂವಿನಬಾಣಂ  
 119 ಗಳ್ಳಯ್ದುಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂವಾಪ್ತುರದಾ  
 120 ವನಯಂದಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಳಾಣಸಿ  
 121 ನ್ನದೋದ್ದರ್ಪಮಂ || ವೃದ್ಧರೇಖಾವಿಳಾಸಂಚಾವರಾಜ  
 122 ಬಳಹದಬ್ಬರೆದುದ || ಬಿರುದರಂವಾಬ | ಮುಖತಿಳ  
 123 ಕಂಗಂಗಾಚರಿಕಂಡರಿದ | ಸುಭಚಂದ್ರಸಿದಾಧೇವರಗುಡ್ಡ ||

(ಪೂರ್ವ ಮುಖ.)

- 124 ಶ್ರವಣೇಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಿಸಹಸೀ  
 125 ಯಂಮಹಾತಕ್ತವಿದ್ಯಾಪ್ರವಣತ್ವಂಶಾಘಸೀಯಂ  
 126 ಜಿನಸಿಗುಹಿತಸಂರುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಗಲ್ಭ್ಯ  
 127 ಮೇನೆಂದ್ರಪಾತಿತಪುಳಕಂಕೀರ್ತಿರಸಲ್ಕುತ್ತುವಿದ್ಯಾನಿವಹಂತ್ರೈ  
 128 ವಿದ್ಯನಾಮಪ್ರವಿದಿತನೇಸದಂಮೇಘಚಂದ್ರವ್ರತೇಂದ್ರ ||  
 129 ಹ್ವಮುಗೀಗಳ್ಜವನಂತೀವಿದುದತುಳತಪಶ್ರೀಗಲಾಪಣ್ಯ  
 130 ಮಿಾಗಳ್ಳಸುಸನ್ನಿದ್ಧತತ್ತ್ವನ್ನಿಶ್ರುತವಧುಗಧಿಕಪ್ರಾಧಿಯಾ  
 131 ಯಿತ್ತಾಗಳ್ಳಂದಮಹಾವಿಖ್ಯಾತಿಯಂತಾಳ್ಳಿದನಮಳಚರ  
 132 ತ್ರೋತ್ತಮಂಭವ್ಯಚೇತೋರಮಣಾತ್ರೈವಿದ್ಯವಿದ್ಯೋಬಿತ  
 133 ವಿಶದಯಶಂಮೇಘಚಂದ್ರವ್ರತೇಂದ್ರ ||  
 134 ಇದೆಹಸೀಬೃಂದಮಿಂಟಲಗದಪುದುಚಕೋರೀಚಯಂ  
 135 ಚಂಚುವಿಂದಂಕದುಕಲ್ಪಾದ್ಧಪ್ಪುನೀಶಂಜೆಡೆಯೊಳಿರಿಸಲಂ  
 136 ದಿದ್ಧಪಂಸೆಜ್ಜೆಗೆಚ್ಚುದೆದಪ್ಪಂಕೃಷ್ಣನಂಬಂತೆಸದುಬಿಸಲ  
 137 ಸತ್ಕಂದಳಿಕನ್ನಕಾಂತಂಪುದಿದತ್ತೀಮೇಘಚಂದ್ರವ್ರತೀಳಕ  
 138 ಜಗದ್ವತ್ತೀಕೀರ್ತಿರಪ್ರಕಾಶ || ಪೂಜಿತವಿದಗ್ಧವಿಬ್ಬಸಮಾ  
 139 ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತಿರಾರಾಜಿಸಿದಂವಿನಮಿ  
 140 ತಮುನಿರಾಜಂಪೃಷ್ಠಗಣಭಗಣತಾರಾರಾಜಂ ||  
 141 ಸಕವರ್ಷಂ ೧೦೩೩ನೆಯಮನ್ಮಥಸಂವತ್ಸರದ ಮಾಗ್ಗುಸಿರ ಸು

- 143 ದ್ವಿಂಶಿ ಬೃಹವಾರಂಧನುಲಗ್ನ ವಪೂವ್ಯಾಣ್ಣಿ ವಾಹುಘಟಿಗ  
 144 ಯವ್ಯಾಗಳುಶ್ರೀಮೂಲಸಂಘವದೇಸಿಗಗಣದಪುಸ್ತಕಗ  
 145 ಚೈವಶ್ರೀಮೇಘಚಂದ್ರಶ್ರೀವಿದ್ಯದೇವತಾಸ್ಮವಾಚನಕಾಲವ  
 146 ನಖಿದು ಪಲ್ಯಕಾಶನದೊಳಿದ್ದ | ಆತ್ಮಭಾವನೆಯುಂಭಾವಿಸು  
 147 ತ್ತುದೇವಲೋಕಕ್ಕೆ ಸನ್ನರಾಭಾವನೆಯೆಂತಪ್ಪದೆನ್ನೊಡೆ || ಅನನ್ತ  
 148 ಬೋಧಾತ್ಮಕಮಾತ್ಮತತ್ವಾನ್ವಿಧಾನುಚೇತಸ್ಯಪಹಾಯಹೇಯಂ  
 149 ತ್ರೈವಿದ್ಯನಾಮಾಮುನಿಪೇಘಚಂದ್ರಾದಿವಂಗತೋಬೋಧನಿಧಿವ್ಯಿಂಶಿ  
 149 ಪ್ಪಾಂ || ಅವರಗ್ರಾಹ್ಯರಚಿತಪದದಾತ್ಮಕತತ್ವವಿದವನ  
 150 ಕಳಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗವಂಗಳವಂ ಕುಳಿಸಮುದ್ರರಣಂ  
 151 ಮುಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವತಾಸ್ಮಗುರುಗಳೊಪರೋ  
 152 ಷ್ಠವಿನಿಯಂಕಾರಣಮಾಗಿಸ್ತೀಕಬೃಹ್ವತೀತ್ವದಲ್ಲವ್ಯಗೃಹ್ಣಂ |  
 153 || ಸಮಂಧಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾವನೋಧಿಪ  
 154 ತಿಮಹಾಪ್ರಚಂಡದಂಡರಾಯಕ | ಪೃಥಿವ್ಯದಾಯಕಂ |  
 155 ಗೋತ್ರಪವಿತ್ರಂ | ಬುಧಜನಮಿತ್ರ | ಸ್ವಾವಿದ್ಯೋಹಗೋಧಂ  
 156 ಮುಘರಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತ ಲಟ್ಟ | ವಿಷ್ಣು ವದ್ಧನಭೂಪಾಲಹೇಯ  
 157 ಷಮಹಾರಾಜರಾಜ್ಯಸಮುದ್ರರಣ | ಕಲಿಗಳಾಭಂ || ಶ್ರೀಜೈನಧ  
 158 ಮ್ನಾಸ್ಮತಾಂಬುಧಿ ಪ್ರವದ್ಧನಸುಧಾಕರ | ಸಮ್ಯಕ್ತರತ್ನಾಕರ | ಶ್ರೀ  
 159 ಮನ್ಮಹಾಪ್ರಧಾನಂವಂಡನಾಯಕಗಂಗರಾಜನ್ಯಾತನಮನಸ್ಸರೋ  
 160 ವರರಾಜಹಂಸೆ | ಭವ್ಯಜನಪ್ರಸಂಸೆ ಗೋತ್ರಸಿದ್ಧಾನೆ | ರುಗ್ಮಿಣೀ  
 161 ಸಮಾನೆ | ಲಕ್ಷ್ಮೀಮತಿದಂಡನಾಯಕತಿಯು ಮನ್ಮವಂದಮತಿಶಯಮಹಾವಿಭೂ  
 162 ತಿಯಿಸುಖಲಗ್ನದೊಳು ಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರಾ ಮುನೀಂದ್ರೋತ್ತಮರೇನಿಸಿ  
 163 ಭಗೇಯನವರತಪಃ ಪ್ರಭಾವಮೆಂತಪ್ಪದಂದೊಡೆ || ಸಮದೋದ್ಯ  
 164 ನ್ನಾರಂಗಂಧವಿರದನಬಳಕಣೀರವಂ ಕ್ರೋಧಲೋಭದ್ರಮಮೂಳಚ್ಛೇದ  
 165 ನಂದುದ್ಧರವಿಷಯಶಿಖಾಭೇದವಜ್ರಪ್ರತಾಪಂಕಮನೀಯಂಶ್ರೀ  
 166 ಜಿನೋದ್ರಾಗಮಜಳನಿಧಿಪಾರಂ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಪೋ  
 167 ಹವಿದ್ವ್ಯಂಸನಕರನೇಸದಂ ಧಾತ್ರಿಯೊಳೆಯೋಗಿನಾಥ || ಚಾವರಾಜಂಬರದ ||  
 168 ಮತ್ತಿನವಾತವಂತಿರಲಿಜೇನ್ನೇಜಿನಾಶ್ರಯಕ್ಕೆಟೆಯಂಕ್ರಮಂಜತ್ತಿರಮುನ್ನಿನಂ  
 169 ತಿರನಿತಗ್ಗೊಳೊಳನೆಜಿವಮಾಡಿಸುತ್ತವತ್ಯುತ್ತಮಪಾತ್ರದಾನದೊ  
 170 ದವಂಮುಜಿವತ್ತಿರೆಗಂಗವಾಡಿತೊಂಬತ್ತಪುಸಾಸಿರಂಕೊಪಣಮಾದುದುಗಂ  
 171 ಗಣದಂಡನಾಥನಿಂ || ಸ್ವೋಭಯನೇಂಕೈಕ್ಕೊಂಡುದೋಸಾಭಾಗ್ಯದಕಣಿಯನಿನ್ನ  
 172 ಲಕ್ಷ್ಮೀಮತಿಯಿಂದಿಭುವನತಳದೊಳಾಹಾರಾಭಯಭೈಸಜ್ಯಶಾಸ್ತ್ರ  
 173 ವಾನವಿಧಾನ ||

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ಆದೇ ಮುಂಟಪದಲ್ಲರುವೆ ಅನೆಯ ಕಂಭ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
- 2 ಲಾಂಛನಂ ಜೀಯಾತ್ಮೈಕ್ಯೋಕ್ತನಾಥಸ್ಯಶಾಸನಂ ಜಿನ
- 3 ಶಾಸನಂ || ವಿ || ಜಯತುದುರಿತದೊರಂ ಕ್ಷೇರ
- 4 ಕೂಪಾರಹಾರಃ ಪ್ರಥಿತಬ್ರಹ್ಮಾಳಕೀರ್ತಿಶ್ರೀಸ
- 5 ಭೇದಬ್ರೂತೀಶಃ ಗುಣಮಣಿಗಣಸಿಂಧುಃಶಿ

- 6 ಪ್ಲೋಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮಧುಪಪ್ಪುಃ  
 7 ಪುಲ್ಲಾಹಾಣಾದಿಸಲ್ಲಃ || ಅವರಗುಡ್ಡ || ಪರಮಪದಾ  
 8 ತ್ವನಿನ್ಯುಯಮನಾಂತವಿದಗ್ಧತದನ್ಯುಯಂಗಳ್ಳು  
 9 ಚಮಮುದುಮಿಲ್ಲದತಿಮುಗ್ಧತಸ್ಸುಸಿಯಾಗೇಷ  
 10 ತ್ವದೋವಿರಿದನುರಾಗಮಾಪಡವ ರೂಪುನೇಯಜ  
 11 ನಾಂತರಂಗದೋವಿರಾಪ್ತವಿಭಕ್ತಿಯಂ ಪಡವಪೇಪವು  
 12 ಲಕ್ಷ್ಮೀಲಿಗಂದುಮಸ್ವಿತಂ || ಚತುರತಯೋಳ ಲಾವಣ್ಯ  
 13 ದೋಳತಿಶಯಮೇನೆಗಳ್ಳ ದೇವಭಕ್ತಿಯೋಳಂತೀಕ್ಷಿ  
 14 ತಿಯೋಳಗೆಗಂಗರಾಜನಸತಿಲಕ್ಷ್ಮೀಂಭಿಕೆಯೋಳತರ  
 15 ಸತಿಯದ್ದೊರೆಯೇ || ಸಾಭಾಗ್ಯದೋಳಮದ್ದೊರೆಯೇ  
 16 ಭಾಸ್ವದಮಾದರೂಪಿನೋವಿಂಪ್ರತ್ಯಕ್ಷೇಭೂತಲ  
 17 ಕ್ಷೇತ್ರಯಂದಪುಜೀಭೂತಳಮಿಸಿತುಮೆಯ್ದಲಕ್ಷ್ಮೀಮ  
 18 ತಿಯಂ || ಶೋಭಯನೇಂಕಯ್ಯೊಂಡುದೋಸಾಭಾಗ್ಯದಕಣಿ  
 19 ಯೆನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯೆಂಬಿಭುವನತಳದೋಳಾಹಾರಾ  
 20 ಭಯಭೈರಜ್ಯಶಾಸ್ತ್ರದಾನೇಧಾನಂ || ವಿತರಣಗುಣ  
 21 ಮದವಸಿತಾಕ್ರಿಯಂಕ್ರೋಡುಡುನಿಸಮಹಿಮೆಯಲ  
 22 ಕ್ಷೇತ್ರಮತಿಯಲವೋದೇವತಾಧಿಸ್ಥಿತೆಯಲ್ಲದೇವಳಂಮ  
 23 ನುಪ್ಯಾಂಗನೆಯೇ || ಇಭಗಮಾನಹರಿಲೋಚನಶುಭಲಕ್ಷಣ  
 24 ಗಂಗರಾಜನದಾಂಗನತಾನಭಿನವರುಕ್ಮಿಣಿಯನಲೀಪ್ರಭುವನದೋಳ  
 25 ಪೋಲ್ವರೋಳರಲಕ್ಷ್ಮೀಮತಿಯಂ || ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣ  
 26 ದಪುಸ್ತಕಗಳ್ಳದ ಶ್ರೀಮತಾಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡದ  
 27 ಣ್ಣನಾಯಕಿತಿಲಕ್ಷ್ಮೀ ಸಕವರ್ಣಂ ರಂಜಿನೆಯುಪ್ಪವಸಂವತ್ಸರದ  
 28 ಶುದ್ಧಂ ಶುಕ್ರವಾರದಂದು ಸನ್ಯಸನಂಗೆಯ್ದು ಸಮಾಧಿವರ  
 29 ಸಿಮುಡುಬೇವಲೋಕಕ್ಕೆ ಸಂದಳ || ಪರೋಕ್ಷವಿನಯಕ್ಕೆ ನಿಷಿ  
 30 ಧಿಗಯಾ ಶ್ರೀಮದ್ಗುಣನಾಯಕಗಂಗರಾಜನಿಲಿಸ್ರತಿಷ್ಠಮಾ  
 31 ಷಮಾಹಾದಾನಮಹಾಪೂಜೆಗಳೆಂಮಾಡಿದರು ಮಂಗ  
 32 ಳಮಹಾ ಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ 8ನೆಯ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಭದ್ರಮಸ್ತುಜನೋಸನಸ್ಯ || ವಿ || ಜಯತುದು  
 2 ರಿತದೂರಕ್ಷೀರಕೂಪಾರದಾರಃ ಪ್ರಥಿಪು  
 3 ಘಳಕೀರ್ತಿಶ್ರೀಸುಭೇಂದ್ರಬ್ರತೀಶಃ ಗುಣಮ  
 4 ಣಿಗಣಿಸುಃ ಶಿಷ್ಯಲೋಕಯ್ಯ ಬಂಧುಃ ವಿಬು  
 5 ಧಮಧುಪಪ್ಪುಃ ಪುಲ್ಲಾಹಾಣಾದಿಸಲ್ಲಃ || ಶ್ರೀ  
 6 ವಧುಚಂದ್ರಲೇಖಸುರಭೂರಹದುದ್ಭವ  
 7 ದಿಂಪಯೋಧಿವೇಳಾವಧುಪುಪ್ಪವೇತ್ತವೊಲನಿಂ  
 8 ತನಾಗಲೇಖಾರೂಪಲೀಲಾವತಿದಂಡನಾಯ  
 9 ಕಿತಿಲಕ್ಷ್ಮೀದೇವತಿಬಿಂಬಾಚರಾಜನೇಬೀವಿ

- 10 ಭುಪುಟ್ಟಪೆಂಪುವಡದಾಜ್ಞೆಸಿದಳ ಪಿರದಪ್ಪು  
 11 ಕೀರ್ತಿಯಂ || ವ || ಆಯಬೈಯಮಗಳೆಂ  
 12 ತಪ್ಪಳೆಂದಡೆ | ಸ್ವಸ್ತಿಸಿತ್ತುಪಾತಿಜಿತವಜಿ  
 13 ನಭಾಗಭಗವದರ್ಹದರ್ಹಣಿಯೊಳಾರುಚಿ  
 14 ರಣಾರವಿಂದದ್ವಂದ್ವಾನಂದವಂದನವೇಳಾವಿಳೋಕನೀಯಾ  
 15 ಕ್ಷ್ಮಾಯವಾಣಲಕ್ಷ್ಮೀವಿಳಾಸೆಯಂ ಅಪಹಸನೀ  
 16 ಯಸ್ವೀಯಜೇವಿತೇಜಜೇವಿತಾಂತಜೇವನವಿನೋ  
 17 ದಾನಾರತರತರವಿಳಾಸೆಯಂ | ಕಾಲೇಯಕಾ  
 18 ಲರಾಕ್ಷಸರಕ್ಷಾವಿಕಳಸಕಳವಾಣಿಜತ್ರಾಣಿ



- 19 ಪ್ರಚಂಡಚಾಮುಂಡಾಶ್ರೀಷ್ಠರಾಜಶ್ರೇಷ್ಠಮಾನಸ  
20 ರಾಜಮಾನರಾಜಹಂಸವನಿತಾಕಲ್ಪಯುಂ |  
21 ಪರಮಜಿನಮತಪರಿತ್ಯಾಣಕರಣಕಾ  
22 ರಣೀಭೂತಜಿನಶಾಸನದೇವತಾಕಾರಾಕಲ್ಪ  
23 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವಶೀಕರಣೀ  
24 ಯತಾನುಕರಣೀಯಧರಣೀಸುತೆಯುಂ |  
25 ಶ್ರೀಸಾಹಿತ್ಯಸತ್ಯಾಪಿತಕ್ಷೀರೋದಸು

(ಪಶ್ಚಿಮ ಮುಖ.)

- 33 ನಃಪ್ರಿಯಾಂವಿದಯತಾಂ  
34 ಶ್ರೀದೇವವತ್ಸಂಗನಾ ||  
35 ಆಹಾರಂತ್ಯಜ  
36 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ  
37 ತಾಯವಿವ್ಯಾಪಧಂವ್ಯಾಧಿವ್ಯಾ  
38 ಪದುಪೇತದಿನಮುಖಿನೇಶೋತ್ರೇ  
39 ಚಕಾಸ್ತ್ರಾಗಮಾಂ ಏವದೇವಮತಿಃ  
40 ಸದೈವದತೀಪ್ರಪುಷ್ಪಯೇಸ್ವಾ  
41 ಯುಷಾಮಹದ್ಧೇವಮತಿಂವಿಧಾಯ  
42 ವಿಧಿನಾದಿವ್ಯಾವಧೂ ಪೋದಭೂ ||  
43 ಅಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಾಶೇ  
44 ಪಾವನೀಪಾಲಕೃತಾದರಸ್ಯ ಚಾಮುಂ  
45 ಡನಾಮೋವಣಿಜಃ ಪೃಯಾಸ್ತಿಮುಖ್ಯಾ  
46 ಸತೀಯಾಭಾವಿದೇವತೀತಿ || ಭೂಲೋ  
47 ಕಚ್ಚೈತ್ಯಾಲಯಚೇತ್ಯಪೂಜಾವ್ಯಾಪಾ  
48 ರಕೃತ್ಯಾದರತೋವತೀಣ್ಣಾ ಸ್ವಗ್ಗಾತ್ಮ

- 26 ತೆಯುಂ | ಸದ್ವತ್ಸಾ ನುರಾಗಮತಿಯುಂ  
27 ಮುನಿಸಿದದೇವಿಯುಕ್ತ || ಪದ್ಯ || ಶ್ರೀ  
28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ  
29 ರಣೈಕಕ್ರಿಯಾ | ಶ್ರೀಚಾಮುಂಡಮ  
30 ನಸ್ಸರೋಜರಜಸಾರಾಜದ್ವೀರೇಭಾಂಗನಾ ಶ್ರೀಚಾ  
31 ಮುಂಡಗ ಹಾಂಗಳೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲಿಸ್ವಯಂ  
32 ಶ್ರೀಚಾಮುಂಡಮ

- 49 ರಸ್ತಿಗ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಂಜೈನಲಾವಂ  
50 ಣ್ಯಗುಣೇನಯಾತ್ರ || ಆಹಾರ  
51 ಶಾಸ್ತ್ರಾಭಯಭೇಷಜಾನಾಂದಾಯಿಂನ್ಯ  
52 ಲಂವಣ್ಣಾಚತುಷ್ಪಯಾಯ ಪಶ್ಯತ್ಸ  
53 ವಾಧಿಕ್ರಿಯಯಾರಂತ್ಯೇ  
54 ಸ್ವಸ್ಥಾನವತ್ಸವಃ ಪ್ರವೀಣಯೋಚ್ಚೈಃ ||  
55 ಸದ್ವತ್ಸಾಶತ್ರುಂಕಲಿಕಾಲರಾಜಂ  
56 ಜಿತ್ವಾಪ್ಯವಸ್ಥಾಪಿತಧಮ್ಮಾವೃತ್ತಾ || ತ  
57 ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಶಿಲಾಯಾ  
58 ಸ್ತಂಭಂವ್ಯವಸ್ಥಾಪಯತಿಸ್ತಲಕ್ಷ್ಮೀಃ || ಶ್ರೀ  
59 ಮೂಲಸಂಘದದೇವಿಗಗಣದಪುಸ್ತ  
60 ಕಗಚ್ಚದನುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ  
61 ರಗುಣ್ಣಿಸಕವರ್ಷಗಂಧಿನಯ ವಿ  
62 ಕಾರಿಸಂವತ್ಸರದಘಾಣಬಂ  
63 ಬೃಹವಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ  
64 ಯಿಂದೇಮಿಯುಕ್ತ ಮುಡಿಪಿದಳು ||

### 130 ( 63 )

ಎರಡು ಕಟ್ಟಿ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಶುಭಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಸಿದ್ಧಾಂತೇಸಿದ್ಧನಸ್ತಿನಃ ಪದಪದ್ಮಯುಗೇಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮೀಲಿಂಗವಿರಾಜತೇ || ಯಾಸೀತಾಪತಿದೇ  
ವತಾವ್ರತವಿಧೌಕ್ಷಾನ್ತಾಕ್ಷೇತಿಯ್ಯಾಪುನಯ್ಯಾವಾಚಾ  
2 ವಚನೇಜಿನಾಚ್ಛೇದನವಿಧೌಚ್ಛೇದನೇನೀಕೇವಳಂ ಕಾಯೈಸೀತಿವಧೂರಣೇಜಯವಧೂಯ್ಯಾಗಂಗಸೇನಾಪತೇಃ ಸಾ  
ಲಕ್ಷ್ಮೀವ್ಯಸತಿಂಗುಣೈಕವಸತಿವ್ಯಾತೀತನನ್ನಾತನಾಂ ||  
3 ಶ್ರೀಮೂಲಸಂಘದದೇವಿಗಗಣದಪುಸ್ತಕಾನವ್ಯಯ ||

### 131 ( 62 )

ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪಾದಪೀಠದಲ್ಲಿ.

- 1 ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಪದಪಂಕಜಪಟ್ಟದಾಣಂತಲಾಣಾ  
2 ನಿಜೈನೇಂದ್ರಪ್ರತಿಬಿಂಬಮಕಾರಯತಃ ||  
ಅದೇ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.  
1 ಉಕ್ತಾವಕ್ರಗುಣಂದ್ರೋಸ್ತರಳತಾಸದ್ವಿಭ್ರಮಂಭ್ರಯುಗೇಕಾಠಿಣ್ಯಂಕುಚಯೋನ್ನಿತ್ಯಂಬಫಲಕೇಧತ್ನೇತಿಮಾತ್ರ  
ಕ್ರಮಂದೋಷಾನೇವಗುಣೀಕರೋಷಿಸುಭಗೇಸಾಭಾಗ್ಯಭಾಗ್ಯ  
2 ನೈವವ್ಯಕ್ತಂಶಾಂತಲದೇವಿವಕ್ತುಮವನೌಶಕ್ನೋತಿಕ್ವೇವಾಕವಿಃ || ರಾಜತೇರಾಜಸಿಂಹೇವಪಾಶ್ವೇವಿಷ್ಣುಮಹಿಭೃತಃ  
ವಿಶ್ವಾತಾಶಾಂತಲಾಖ್ಯಾಸಾಜಿನಾಗಾರಮಕಾರಯತಃ ||

ಅದೇ ಬಸ್ತಿಯ ಅರುಗಿನ ವಟ್ಟೆಯಲ್ಲಿ.

- 1 ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃಪೀಯೂಷವಾರಾಶಿಜಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವ್ರಿತ್ತನಿವೃತ್ತಿಗಳತನುಃ ಘಂಷ್ಯದ್ಬುಧಾನಂದನಃ ತ್ರೈಲೋಕ್ಯ
- 2 ಪುಸಂದ್ಯಪಶ್ಯಚಿರುಚರ್ಯೈಶ್ಚ ಸ್ತದೋಪಾಗಮಃ ಸಿದ್ಧಾಂತಾಂಬುಧಿವದ್ಧನೋವಿಜಯತೇಚ್ಛಿವ್ವಃ ಪ್ರಭಾಚಂದ್ರವಾಃ ||
- 3 ಶ್ರೀಶೋದರಾಂಬುಜಭವಾದುದಿತೋತ್ಪ್ರಿರತ್ರಿಜಾತೇಂದುಪುತ್ರಬುಧಪುತ್ರಪುರೂರವಸ್ತಃ ಆಯು
- 4 ಸ್ತತ್ರಜನಹುಷೋನಹುಷಾದ್ಯಯಾತಿಃ ತಸ್ಮಾದ್ಯದಯ್ಯದಂಕುಳೇಬಹವೋಬಭೂವಃ || ಖ್ಯಾತೇಷುತೇಷುನೃಪತೀಕಥಿತಃ
- 5 ಕದಾಚ್ಚಿತ್ತ್ವದ್ವನೇಮುನಿವರೇಶ್ವಚಳಃ ಕರಾಳಂ ಸಾದ್ಯೂಳಕಂಪ್ರತಿಹತೋಮೈಯ್ಯಳಗತ್ಯತೋಭೂತ್ತಸ್ಯಾಭಿಧಾಮು
- 6 ನಿವಚೋಪಿಚಮೂಲಕ್ಷುಃ || ತತೋದ್ವಾರವತೀನಾಥಾಪೂಯ್ಯಳಾದ್ವಿಪಿಲಾಂಭನಾ ಜಾತಾರ್ಯಶಪುರೇತೇಷುವಿನಯಾ
- 7 ದಿತ್ಯಭೂಪತಿಃ || ಶ್ರೀವಿವ್ರಿಧಿಕರಂಜಗಜ್ಜನಹಿತಂಕ್ರೀತ್ಯಾಧರಾಂಪಾಳಯ್ | ಶೈತಚ್ಚತ್ಸಹಶ್ರಪ
- 8 ತ್ರಕಮಳೇಲಕ್ಷ್ಮೀಂಚಿರಂವಾಸಯ್ | ದೋದ್ಧಂಂಡೇರಿಪುಖಂಡನೈಕಚತುರೇವೀರಶ್ಯಯಂನಾಟಯ್ | ಸಿಕ್ಷೇಪಾಬಿಳಿದಿ
- 9 ಕ್ಷುಃಶಿಕ್ಷಿತರಪುಸ್ತೇಜಃ ಪುಶಸ್ತೋದಯಃ || ಶ್ರೀಮದ್ವಾದವಮಂಶಮಂಡನಮಣಿಃ ಕ್ಷೋಣೀಶರಕ್ಷಾಮಣಿ ಲಕ್ಷ್ಮೀ
- 10 ಹಾರಮಣಿಃ ನರೇಶ್ವರಶಿರಃಪೋತ್ರೇತ್ತಂಗಶುಂಭದ್ಧಣಿಃ ಜೀಯಾನ್ನೀತಿಪಥೇಕ್ಷದಪ್ಪಣಮಣಿಃ ಲೋಕಯ್ಯಚೂಡಾಮಣಿ ಶ್ರೀವಿ
- 11 ಪ್ಲವಿಷ್ಣುನೇಯಾಚ್ಚ ತಾಗುಣಮಣಿಃ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಃ || ಕಂದ || ಎರೆದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣಂದ
- 12 ವಂಗೆಕುಳಿಶಾಗಾರಂಪರವನಿತಗನಿಲತನೆಯಂಧುರದೋಗಪೂಣದ್ಧಂಗೆಮಿತ್ಯವಿನಯಾದಿತ್ಯ || ಬಲಿದಡೆಮಲೆದಡೆಮಲಪರ
- 13 ತಲೆಯೊಳ್ ಬಾಳಿದುವನುದಿತಭಯರಸವಸದಿಂಬಲಿಯದಮಲೆಯದಮಲೆಸರತಲೆಯೊಳ್ ಕೈಯಿಡುವನೊಡನೆವಿನೆಯಾದಿ
- 14 ತ್ಯಂ || ಆಪ್ತೆಯುಳಭೂಪಂಗೆಮಹಿಪಾಳಕುಮಾರನಿಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಪತಿನಿಜಭುಜವಿನಯಮಹಿಪತಿಜಿನಿ
- 15 ಯಿಸಿದನದಟನೆಹಿಯಂಗನಿಸ್ರಂ || ವ್ರಿತ್ತ || ಅನುಪಮಕೀರ್ತಿಮೂಱುನೆಯಮಾರುತಿನಾಲ್ಕನೆಯುಗ್ರವಜ್ಜಿಯಯ್ದಿನೆಯ ಸಮು
- 16 ದ್ರವಾಹಿನಿಯಪೂಗಣೆಯೇನೆಯುಬ್ಬರೇಷನೇನೆಯಕುಳಾದ್ರಿಯೋಭತನೆಯುಧ್ವಸಮೇತಹಸ್ತಿಪತ್ತಿನೆಯನಿಧಾ
- 17 ನಮೂತ್ತಿಯೇನೇಪೋಲ್ವವರಾರಣಿಯಂಗದೇವನ || ಅರಿಪುರದೋಳಧಗದ್ಧಗಿಲಧಂದ್ಧಗಿಲೆಂಬುದರಾತಿಭೂಮಿಪಾಳರ ಶಿರದೋಳಗರಿಲೆಗರಿ
- 18 ಗರಿಗರಿಲೆಂಬುದುಪೈರಿಭೂತಳೇಶರಕರುಳೋಳಚಿಮಿಲಚಿಮಿಲಮಿಲಚಿಮಿಲೆಂಬುದುಕೋಪವಜ್ಜುದ್ಧಂಧರತರವೆಂದೊಡಳ್ಳು ಪದಕಾದು
- 19 ವರಾರಣಿಯಂಗದೇವನ || ಕಂ || ಅನೆಗಳೆಹಿಗನಿಸ್ರಾಳನಸೂನುಬ್ರಹ್ಮದೈವಮದ್ಧನಂ ಸಕಳಧರಿತ್ರೀನಾಥನರ್ಥಿಜನತಾಭಾನುಸುತಂ
- 20 ಜಿಷ್ಣು ವಿಷ್ಣು ವದ್ಧನನೇದಂ || ಉದೆಯಂಗಿಯಲೊಡನೊಡನಂತುದಿತೋದಿತಮಾಗೆ ಸಕಳರಾಜ್ಯಾಭ್ಯುದಯಂಮದವದರಾತಿನಿಸ್ರಾಳಕಪ
- 21 ದವಿದಳನನಮವಿಷ್ಣು ವದ್ಧನಭೂಪಂ || ವ್ರಿತ್ತ || ಕೆಲರಂಕಿತ್ತಿಕ್ಕಿ ಬೇರಂಬುದುಧ್ವಕೆಲರನತ್ಯುಗ್ರಸಂಗ್ರಾಮದೋಳು ಬಾಳ್ವಲೆಗೊಂಡಾಕ್ಷೇಪ
- 22 ದಿಂದಂ ಕೆಲರತಲೆಗಳಂಮೆಟ್ಟಿಮಿಂದುಗ್ರಕೋಪಂ ಮಲೆವತ್ಯದ್ರಿವತ್ತರೆಂ ತೋತ್ತಳದುಳಿದುನಿಜಪ್ರಾಜ್ಞಸಾಮ್ನಾ ಜ್ಯಮಂ ತೋಳ್ವಲದಿನಿ
- 23 ಪ್ಲವಟಕಂವಾಡಿದನಧಿಕಬಳಂ ವಿಷ್ಣು ಜಿಷ್ಣು ಪ್ರತಾಪಂ || ದುಬ್ಬಾರಾಧಿರಾಧರಂದ್ರಕುಳಿಕಂ ಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳನಾ ದೈಬು ಲುಪ್ತಲಸೆಡೆದೋಡಿಪೋ
- 24 ಗಿಭಯದಿಂದಾಬಂದನೀಬಂದನೆಂಬುರೇಪಾಳರಕಂಣೆಲೋಕಮನಿತುಂತದ್ರೂಪಮಾಗಿಷ್ಟನಂ ಸಬ್ಬಂವಿಷ್ಣು ಮಯಂ ಜಗತ್ತೆನಿಸಿದೇಂಪ್ರ

- 25 ತೃಷ್ಣವಾಗಿದ್ದುದೋ || ವಚನ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚವಹಾಶಬ್ದವಹಾಪಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀ  
ಶ್ವರಂಯಾದವಕು
- 26 ಛಾಂಬರದ್ವಯಮಣಿಸಮ್ಯಕ್ ಚೂಡಾಮಣಿವಲಪರೋಳ್ಯಂ ಡಾದ್ಯನೇಕನಾಮಾವಳಿಸಮಾಳಂಶ್ರೀತನುಂ | ಮತ್ತಂಚಕ್ರ  
ಗೊಟ್ಟತಳಕಾಡು
- 27 ನೀಲಗಿರಿಕ್ಕೋಗುನಂಗಲಿಕ್ಕೋಳಂಬಂತರಯೂರುಕ್ಕೋಯತೂರುಕ್ಕೋಗಳಿಯುಂಚ್ಚಂಗಿತಲಯೂರುಪೊಂಬುಚ್ಚವನ್ನಾಸು  
ರಶೌಕಬಳಯ
- 28 ಮೃಣ್ಮಯೇಂದಿವುಮಾದಲಾಗನೇಕದ್ವರ್ಗತ್ರಯಂಗಳನಶ್ರಮದಿಂಕ್ಕೋಡುಚಂಡಪ್ರತಾಪದಿಂಗಂಗವಾಡಿತೋಭತ್ತಪುಸಾಸಿರ  
ಮುಮಂನಂಣಿಗೆ
- 29 ಸಾಧ್ಯಮಾಡಿಸುಬದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ಧ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೋಡಭುಜ  
ಬಳವೀರಗಂಗವಿ
- 30 ಪು ವದ್ಧನಪೊಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿ ಪ್ರವದ್ಧನಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲ್ಲ  
ತ್ತಮೀರ || ಕಂ || ಆನೆ
- 31 ಗದ್ಧನವಿಷ್ಣು ನಿರಪನಮನೋನಯನಪ್ರಯ ಚಳಾಳನೀಳಾಳಕಿಚಂದ್ರಾನನೇಕಾಮನಂತಿಯುತಾನಣತೋಣಸರಸಮಾನಶಾಂ  
ತಲದೇವಿ || ವಿ ||
- 32 ಅಗ್ಗದಮಾರಸಿಂಗನಮನೋನಯನಪ್ರಯಮಾಚಿಕಟ್ಟಿಯಂ ತಗ್ಗದಕೀರ್ತ್ತಿವೆತ್ತಸವಗ್ರತನೂಭವವಿಷ್ಣು ವದ್ಧನಂಗಗ್ಗ  
ದಚಿತ್ತವಲ್ಲಭಿಯೆನ
- 33 ಲ್ಲಭಿಸನ್ನೇಕಪಾರೋಲಕ್ಷ್ಮಿಗಂತಗ್ಗಳಮಪ್ಪಮಾತನದ ಶಾಂತಲದೇವಿಯಪುಣ್ಯವ್ರಿದ್ಧಿಯುಂ || ಧರದೊಳುವಿಷ್ಣು ನಿರಾಳ  
ಕಂಗವಿಜಯಶ್ರೀ
- 34 ವಕ್ಷದೊಳ ಸಂತತಂ ಪರಮಾನಂದದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದುದ್ಧಸಿಯಂವರದಿಗ್ಭತ್ತಿಯನೆಯ್ದಿ ಸಲ್ಲೆ ಜೀವಕೀ  
ರ್ತ್ತಿಶ್ರೀಯೆನುತ್ತಿಪ್ಪುರ್
- 35 ಬೇದರೆಯೋಳ ಶಾಂತಲದೇವಿಯನೆಜೆಯೆಬಣ್ಣಿ ಪ್ಪಾತನೇವಣ್ಣಿ ಪಂ || ಕಂ || ಶಾಂತಲದೇವಿಯಗುಣಮಂಶಾಂತಲದೇವಿಯ  
ಸಮಸ್ತದಾನೋನ್ನ
- 36 ತಿಯಂ ಶಾಂತಲದೇವಿಯಶೀಳಮಚ್ಚಂಭುವನಯ್ಯದಾನಚಂತಾಮಣಿಯುಂ || ವ || ಸ್ವಸ್ತಿಸವರತಪರಮಕಲ್ಯಾಣಾ  
ಭ್ಯುದಯಸತಸಹಶ್ರ
- 37 ಫಳಭೋಗಭಾಗಿನಿವ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ | ಸಕಳಕಳಾಗಮಾನಾನೆಯುಂ | ಮಂಜಿನವರಗ್ಗಿಣೀದೇವಿಯುಂ |  
ಪತಿಹಿತಸತ್ಯಭಾ
- 38 ವೆಯುಂ | ವಿವೇಕಯ್ಯಬ್ರಹ್ಮಸ್ತಿಯುಂ | ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ತಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿನೀತಿಯುಂ |  
ಪತಿಬ್ರತಾಪ್ರಭಾ
- 39 ವಪುಸಿದ್ಧಶೀತೆಯುಂ | ಸಕಳವಂದಿಜನಚಂತಾಮಣಿಯುಂ | ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿಯುಂ | ಮುದ್ದಿತ್ತಸವತಿಗಂಧವಾ  
ರಣೆಯುಂ | ಚ
- 40 ತುಸ್ಸಮಯಸಮುದ್ಧರಕರಣಕಾರಣೆಯುಂ | ಮನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕುಳಾಭ್ಯುದಯದೀಪಕೆ  
ಯುಂ | ಗೀತವಾ
- 41 ದ್ಯನಿತ್ಯಸೂತ್ರಧಾರೆಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ | ಮಾಹಾರಾಭಯಭೈಷಜ್ಯಸಾಸ್ತ್ರದಾನವಿನೋದೇ  
ಯುಮಪ್ಪವಿ
- 42 ಪು ವದ್ಧನಪೊಯ್ಯಳದೇವರವಿಜಯಸಿಪಟ್ಟಮಹಾದೇವಿಶಾಂತಲದೇವಿಸಕವರ್ಷಸಾಸಿರ ೪೦ ಯ್ದಿನಯಶೋಭಕೃತುಸಂ  
ವತ್ಸರ
- 43 ದಚೈತ್ರಸುದ್ಧಪಾಡಿವಬ್ರಹ್ಮಸ್ತಿವಾರದಂದು ಶ್ರೀಬೆಳ್ಳೋಳದತಿರ್ಥದೋಳ ಸವತಿಗಂಧವಾರಣಜಿನಾಲಯಮಂಮಾಡಿಸಿದೇವ  
ತಾಪೂ
- 44 ಜೆಗಸಿಪ್ಪಿಸಮುದಾಯಕ್ಕಾ ಹಾರದಾನಕ್ಕ ಕಲ್ಪ ಣಿನಾಡವೊಟ್ಟಿನವಿಲೆಯಂತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದದೇವಿಯಗಣ  
ದಪುಸ್ತಕ



- 45 ಗಳ್ಳದತ್ತೇಮನ್ಮೇಷಾಚಂದ್ರತ್ಯವಿದ್ಯದೇವರಶಿಷ್ಯಃ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗ್ನ್ ಪಾದಪ್ರಹ್ಲಾಳನಮಾಡಿಸಿಬೃಲಾ  
ಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟು
- 46 ದತ್ತಿ || ವಿ || ಪ್ರಿಯದಿಂದನೆಯ್ದ ಕಾವಪುರುಷಗ್ನ್ಯಯುಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯದಂಕಾಯದಕಾಯಪಾಪಿಗಿಕ್ಕು  
ರುಕ್ಷೇತೋ
- 47 ಬ್ರಿಯೋಳ್ ಬಾಣರಾಸಿಯೋಕ್ಕೋಗೇಟಮುಸಿಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದುದೊಂದಯಸಂಸಾಗ್ನ್ಯಮಿದಂ  
ದುಸಾಹಿದಪ್ರವೀಶ್ಯಳಾಕ್ಷರಂಸಂತತಂ ||
- 48 ಕ್ಲೋಕ್ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿಸಂಧರಾಂ | ಪಷ್ಪಿವ್ವಪಸಹಶ್ರಾಣಿವಿಷ್ವಯಾಂಜಾಯತೇಶ್ರೀಮಿ||
- 49 ಎಳಸನಕಟ್ಟನಕೇಜಿಯಾಗಿಕಟ್ಟಿಸವತಿಗಂಧಪ್ಪುಬಸದಿಗಿಸರುಗಿಗೆದೇವಿಯರುಜಿನಾಲೆಯಕ್ಕೆ ಬಿಟ್ಟರು ||
- 50 ಶ್ರೀಮತಃ ಪಿರಿಯರಿಸಿಪಟ್ಟಮಹಾದೇವಿಕಾಂತಲದೇವಿಯರುತಾವುಮಾಡಿಸಿದಸವತಿಗನ್ನ ವಾರಣದಬಸದಿಗಿಶ್ರೀ
- 51 ಮತಃ ವಿಷ್ಣು ವರ್ಧನಪೂಯ್ಯಳದೇವರಬೇಡಿಕೊಂಡುಗಂಗಳಮುದ್ರದಕಳಗಣನಡುಬಯಲಯ್ಯತ್ತು ಕೋಳಗಗದ್ದೆ
- 52 ತೋಟವಂಶ್ರೀಮತಃ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಂಕಜ್ಜಿಧಾರಾಪೂರ್ವ್ಯಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಇದನಳಿದವಂಗೆಯಾ
- 53 ತಡಿಯೊಳೆಹದಿನೆಂಟುಕೋಟಕವಿಲೆಯಂಕೊಂದಮಹಾಪಾತಕ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

(ಬಲಪಾರ್ಶ್ವದಲ್ಲೆ.)

- 54 ಶ್ರೀಮತಃ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರುಮಹೇಂದ್ರಶೀರ್ತಿದೇವರು ಮುನ್ನೂಜಹದಿಮೂಜುಕಂಚಿನಹೊಳವಿ  
ಗೆಯಾನಂತಲದೇವಿಯಬಸದಿಗೆ
- 55 ಮಾಡಿಸಿ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇ ಬಸ್ತಿಯ ಇದಿರು ಕಂಭದಲ್ಲೆ.

(ಉತ್ತರ ಮುಖ.)

- |   |                                      |
|---|--------------------------------------|
| 1 ಸಂಸಾರವನಮಧ್ಯೇಸ್ಥಿನ್ಮಜ್ಜಾಂಸ್ತದ್ಗಾಂಜನದ್ರುಮಾನ | 19 ಪ್ಪುವಾಬ್ಬಣ್ಣಿಸಲೈಜಿವಬ್ಬೀರದಚಾಗದುನ್ನ |
| 2 ಅಳೋಕ್ಯಾಳೋಕ್ಯಸದ್ವೃತ್ತಾನ್ಫಿನತ್ತಿಯಮತಕ್ಷಕಃ    | 20 ತಿಕೆಯಂಶ್ರೀರಾಜಮಾತ್ತಣ್ಣನ    ಕಡದಜ    |
| 3 ಶ್ರೀರಾಜತಃ ಕೃಷ್ಣರಾಜೇಂದ್ರನಮಗನಮಗಂ            | 21 ಸಕ್ಕತಾನೆಗುಖಿಯಾದಚಲಂನೆರೆದತ್ತಿಗತ್ತಮಂ |
| 4 ಸತ್ಯಶೌಚದ್ವಯಾಳಂಕಾರಂಶ್ರೀಗಂಗೆಗಾಂಗೇ           | 22 ಕುಡುವಚಲಂತೊಡಳ್ಳುಡಿಯದಿರ್ಪಚಲಂಪರವೆ    |
| 5 ಯನಮಗಳಮಗಂವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಾಗಾರಂ              | 23 ಣ್ಣೋಳೋತೊಡಂಬಡದಚಲಂಶರಣೆವರಕಾವಚಲಂ      |
| 6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯಳಿಯ                        | 24 ಪರಸೃನ್ಯಮಂಪೆಜಿಂಗೆಡೆಗುಡದಟ್ಟಕೊಲ್ವಚಲ  |
| 7 ಸಿದ್ಧೇಂಪೆಪೊಪೇಣ್ಣೆಂದಲಂಭೂರಿಕ್ಷಾ             | 25 ಮಾಳ್ವಚಲಂಚಲದಂಕಕಾಪನ    ಇರುಪೆಪದೇನ    |
| 8 ಚಕ್ರಮುಂಬಣ್ಣಿಸಸಲೆನೆಗಲ್ಲಂರಟ್ಟಕನ್ನ           | 26 ಸಿಂಪೊಗಲುತಿಲ್ಲ ಪುದೀವನೆಗಣ್ಣಿಕಳ್ಳಭೂ  |
| 9 ಪ್ಪದೇವಂ    ಪರಭೂಮಿಶ್ವರಭೀಕರಂಕರಸಿತಾ          | 27 ಮಿರುಹದಿನಗ್ಗಳಂನುಡಿಸುರಾಚಳದಿಂದಚಳಂ    |
| 10 ತೋಗ್ರಾಸಿಶತ್ರುಕ್ಷಿತೀಶ್ವರವಿಧ್ವಂಸಪ          | 28 ಪರಾಕ್ರಮಂಬರಕರತೇಜದಿಂಬಿಸಿದುಚಾ        |
| 11 ರಂಪರಾಕ್ರಮಗುಣಾಟೋಪಂವಿಪಕ್ಷಾವಸೀ              | 29 ಗಳನನ್ನಿಯಬೀರದನ್ನಮಿದೋರತೆನಬಣ್ಣಿಸ     |
| 12 ಶ್ವರಪಕ್ಷಪ್ರಯಕಾರಣಂರಣಜಯೋ                   | 30 ಲೈಜಿವರಾರಳವಂಚಲದಂಕಕಾಪನ    ಬಗ        |
| 13 ದ್ಯೋಗಂದ್ವಿಪನ್ನೇದಿನೀಶ್ವರಸಂಹಾರಹವಿಭು        | 31 ಸುಗಮಲ್ಲದುಳ್ಳದನೆಪೇಣ್ಣಿಪನೆ          |
| 14 ಜಂಭುಜಬಳಂಶ್ರೀರಾಜಮಾತ್ತಣ್ಣನ                 | 32 ನುಮತಕ್ಕೈವಿಕ್ರಮಂಮೃಗಪತಿಗ            |
| 15 ಇಖಿಯುಳ್ಳಣ್ಣುವರಿಯಲಾಹರರೆಬರೆ                | 33 ಳ್ಲದಿಲ್ಲೆಗಡಸನ್ನಗಭೀರತವಾರ್ಧಿಗ       |
| 16 ಪೂಣ್ಣೀವರಾರಾನುಮಾಸ್ತಿಖಿಯುಳ್ಳಣ್ಣರದಾ         | 34 ಳ್ಲದಿಲ್ಲೆಗಡಜಗತಪ್ರಸಿದ್ಧಿಗಳೆ        |
| 17 ವಗಣ್ಣಗುಣಮಾವೌದಾರ್ಯಮನ್ನಳ್ಳದಾಸ್ತಿ           | 35 . . ಮಹೋನ್ನತಿವೆ . . . . .          |
| 18 ಖಿಸಣ್ಣಂಭರಿದೇವಸಂಪುಮೆಸೆದೊಪ್ಪಿಲ್ಲ           | 36 . . ಮೆಲ್ಲಮೊಳವಾನಖಿನೆ . . . . .     |

(ಪೂರ್ವ ಮುಖ.)

- 37 ದುಸ್ಥಿತಲೋಕಕಲ್ಪತರುಮಂ  
38 ಬುದ್ಧವೈರಿನರೇಂದ್ರಕುಂಭಿ  
39 ಕುಂಭಸಂಘಸಂಘಪಾಟನಪ್ರವಣ  
40 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ  
41 ಜನೋರಸಂಘಹಾರಮೆಂಬುದುಮಂ  
42 ಹಾಕುವಿಚಿತ್ತ ಸರೋರುಹಾಕರಾ  
43 ವಸ್ಥಿತಹಂಸನೆಂಬುದುಸಮಂ  
44 ಸ್ತಮಹೀಜನಮಿನ್ದ್ರರಾಜನಂ ||  
45 ಪುನಿವುದತಕ್ಕು ಕೊಟ್ಟುಪಿಕ್ಕೊಳ್ಳು  
46 ದೆವಸ್ತನಮನ್ಯನಾರಿಗಾಟ  
47 ಸುವುದಚಿತ್ತವಿಯಾದುದೆಬಿ  
48 ನ್ನನಮಾರುಮನೆಯೆ ಕೂತ್ತುಂ  
49 ಚಸುವುದಕಲ್ಪಕಲ್ಪಿಯೆನೆ  
50 ಮತ್ತವರಂಪಸಗೊಣ್ಣದೆಸ್ತುಪೋ  
51 ಲಿಸುವುದೊಪೇಷುಮಿಗಡಿನರಾ  
52 ಜತನೂಜರೊಳಿನ್ದ್ರರಾಜನಂ ||  
53 ನಿಖಿಳವಿನಮನ್ನರೇಶ್ವರಮು  
54 ಖಾಬುನೇತ್ರೋತ್ಪಳಗಳಕೋಳಿ  
55 ಳೀಮುಖನಿಕರದಿನೆಸವುದು

(ದಕ್ಷಿಣ ಮುಖ.)

- 74 ಶ್ರೀಗಿವಿಜಯಕ್ಕೆವಿದ್ಧೆಗೆಚಾಗಕ್ಕು ದಟಂ  
75 ಗೆಜಸಕಪೆಂಪಿಗಿನಿತಕ್ಕು ಗರಮಿದೆನ್ನ ಕನ್ದು  
76 ಕದಾಗಮದೊಳನೆಗಣ್ಣುಮಲ್ಲಿಬೀರರಬೀ  
77 ರ || ಒಳಗಂದಕ್ಷಿಣಸುಕರದುಷ್ಕರಮಂಪೊಕ  
78 ಗಣಸುಕರದುಷ್ಕರಭೇದಮಂಒಳಗೆವಾ  
79 ಮದವಿಷಮಮನಲ್ಲಿಯವಿಷಮದುಷ್ಕ  
80 ರಮನಿನ್ನದಕಪೊಕಗಗ್ಗೊಳೆಯಿಸಿಪ  
81 ತಿವಿಷಮಮನದಕತಿವಿಷಮದು  
82 ಷ್ಕರಮೆಂಬದುಷ್ಕರಮಂಒಳಯೊಳೊ  
83 ವ್ಯನೇಚಾರಿಸಲಿಬಲ್ಲನಾಲ್ಕುಪ್ರಕ  
84 ರಣಮುವನಿನ್ದ್ರರಾಜಂ || ಚಾರಿಸೆ  
85 ನಾಲ್ಕುಪ್ರಕರಣಚಾರಣೆಮೂ  
86 ನೂಪಮೂವತೆಣ್ಣಿನಿಸದವಾ  
87 ಚಾರಣೆಗಳನರವಂದಿಚಾರಿಸುಗಂ  
88 ಕೋಟಿತಪದಿನೆಣಿವಬೆಡೆಗಂ || ಬಳ  
89 ಸುವೇಪುಸವಂಱವಗಲ್ಪಿನ್ದ್ರಪ್ರಚಾರ  
90 ಣದೋಷಮಂಭಿದಪೊಟ್ಟವಟ್ಟಳೆಗಸಮ  
91 ನಾಗೆಗಿರಿಗಯಾಕೋಲ್ಪುಟ್ಟಮಿಗಲುನೆಲ

- 56 ಪದನಖಕಮಳಾಕಂವಿಳಾಸ  
57 ಮಹಿತರಜವನ || ಮನ್ನಿಸಿಪಿ  
58 ರವೀವಂತೊದಳಂನ್ನಡಿಯನ್ನೊಡರ್  
59 ಮಾಣನಳುನಿನ್ನಮಿದೇನುನ್ನತಿ  
60 ವಡೆದುದೊಚಾಗದನ್ನಯಬೀ  
61 ರದನೆಗಟ್ಟಿಚಲದಗ್ಗೊಯಾ ||  
62 ಶರದಮೃತಕಿರಣರುಚಿಯಿಚ  
63 ರಾಚರವ್ಯಾಪ್ತಿಯಿಂಜಗಜ್ಜನನು  
64 ತಿಯಿಂಕರಮೆಸಬಿಟ್ಟುಪುದೇನೀ  
65 ಕ್ವರಮೂರ್ತಿ ಯೆಕೀರ್ತಿ ಕೀರ್ತಿಸಾರಾಯ  
66 ಣನ || ನುಡಿವರ್ಚೀರಮನೊನ್ನಗ  
67 ಣ್ಯಸೆಡೆವರಚಾಗಕ್ಕೆ ಮುಯ್ಯಾಂಪ  
68 ರೀವಡೆಪಲ್ಲಚ್ಚು ವರಾವೆಸೋಚಿ  
69 ಗಳೆಮೆನ್ನಿಪ್ಪರ್ಪುರಸ್ತಿಯೊಳೊ  
70 ಡಣಂನನ್ನಿಗಬೀಗುವರಿನುಡಿತೊ  
71 ದಳ ದೋಸಕ್ಕೆ ಪಕ್ಕಾ ದೆಂಬದಗಂ  
72 ಣ್ಣ ಕಲಿಕಾಲದೊಳ ಕಲಿಗಳೊ  
73 ಳ್ಣಂಬರಂಗಣ್ಣರೇ ||

- 92 ಲುಮಣವಿಯಾದಿನೊನ್ನಳವಿಯೊಳ ಬ  
93 ರಪೊಕಗೊಳಗಡದೊಳಂಬಲದೊಳಕಡುಗ  
94 ಡುಪಿನ್ನ ಬಪ್ಪವಳಯನ್ನಪ್ಪದೇಚಾರಿ  
95 ಸುವೋಜೆಯಂರಟ್ಟಕನ್ದಪ್ಪನಸ್ತವಂಬಲ್ಲಂ  
96 ಮೆಳಸಿನಿಲಿರಿದುಗಿರಿಯನಳದೊಗ್ಗೊ  
97 ಕೊಳ್ಳೊಳ್ಳೊಳಗಪೊಕಗಣೆಮೆಣಿವೊಳ್ಳ  
98 ಳವಡೆಚಾರಿಪಬಲಿಕೆಯಳವಿದುಕೇ  
99 ವಳಮೆಕೀರ್ತಿಸಾರಾಯಣನ || ಗಿರಿಗೆಮ  
100 ಳಿನಿನ್ನಂಕಿಪಿದಕ್ಕು ಕಾಲೊಳ್ಳುನಾಲ್ವರಲಳವಿ  
101 ಗಕಿಪಿದುಮಕ್ಕು ತುರಗಂಚಿಟ್ಟುಬಿಂಬಿದಕ್ಕು ವ  
102 ಳಯಮಂಭೂವಳಯದಿನತ್ತಪಿರಿದುಮ  
103 ಕ್ಕುಗಿರಿಗೋಲ್ಪಳವಳಯಮಿನ್ನಿನಿತುಮಂ  
104 ಬಗೆವೋಗೆಕರಮರಿದಿನ್ನಿವರ್ಚೊಳ ಹರ  
105 ದೆಪತ್ತಣ್ಣವಳಯಂಚಾರಿಸದನ್ನಂಭೋಗ  
106 ಮಿಕ್ಕವನನ್ನಿನದ್ರರಾಜಂ || ಕಡುಪುಗಳೆದ್ದ  
107 ವಣಂಗಡಬೆಡೆಗಂಗಳ ಬೇಣಿಭಂಗಿಗಳ  
108 ಲಳಿಗಳಿದೇಂಕಡುಜಾಣೆನೆಬದಿಕಯ್ಯರ  
109 ಮಡದ್ದಪುಳನೆಬಿದ್ದ ಮೆಣಿರುಮೆಣಿವ

- 110 ಬೆಡಂಗಂ || ನೆಗ್ಗಿ ಮಣ್ಣಿಳಮಾಳಿಮಣ್ಣಿ  
111 ಳಯಾಮಕಮಣ್ಣಿಳಮದ್ಧೆಚ್ಚೆನ್ನಮಾಗ್ಗಂಬ  
112 ಗೆಪೊಡದಪ್ಪ ಸವ್ವೆತೋಳಿದ್ರಮುದ್ದ ವಣಿಂ  
113 ಚಕ್ರವೃಹಂಬಲೆ ಗಳಂಪೊಗುಣಸಲ್ಲ

(ಪಶಿಮ ಮುಖ.)

- 117 ಉದ್ದ ವೂಮುಣಿಯರಂಬುದೆಬಿ  
118 ದ್ವಮುನ್ನಲ್ಲಿಕಡುಪಿನೋಳ್ ಬಹು  
119 ವಿಧದಿದುದ್ದ ವೂಮುಣಿದುಮು  
120 ರಿಗುಂಬಿದ್ದ ಮೆನಲಬಲಳಪೊ  
121 ಹಗನೆಯವಬೆಡಂಗಂ ||  
122 ಎಚ್ಕಮಲ್ಲದೆಪೊಲ್ಲದಾಗೆಚ್ಚಿ  
123 ಗಿದೋರಕ್ಕೋಣ್ ಕೊಳ್ಳತೆಪಿನಲ್ಲ  
124 ದೆನೆಹಿಯೆಬರಲೆತಕ್ಕಡಿ  
125 ಯಲ್ಲಿಬೀಸುವಲ್ಲಿಯೆಬೀಸ  
126 ಲಹಿದೆಯಿಲ್ಲಪಹಿಯನಾ  
127 ದಿಟ್ಟೆಮುರಿವಲ್ಲಿಕಡುಪಿನೋಳ್  
128 ಮುರಿದಯಿಲ್ಲಿಯೆಬಿನ್ನ  
129 ಣವನ್ನೆ ಜಿಯೆಕಲ್ಪದೆಬೀ  
130 ರರಬೀರನಂಗಿಡೆಗಳಾಭರಣ  
131 ನಂನೋಡಿಕಲ್ಲಾ [||] ಆಸುವನುಂ  
132 ಕೂಕುವನುಂಬಿಸುವನುಂಗಡ  
133 ಯೆನೆಗಲ್ಲ ತಕ್ಕಡಿಬೋಳ್  
134 ನುತ್ತಾ ಸದೆಯುಕುಂಕದೆಯುಂ  
135 ಬೀಸದೆಂಬುದ್ದ ಮೆಣಿ  
136 ಗುಮೆಣಿವಬೆಡಂಗಂ || ಎಚ್  
137 ಗಲಹಿಯದೆಜಿಣ್ಣುಕಮ್ಮ ಗುಣ್ಣಿಂ

- 114 ಕ್ಕಪಪಿವುದುಪ್ಪ ರದೆಣಿಸಂಗಳನಪ್ರಮ  
115 ದಿನೆಣಿಯೋಳ್ ಜಗದೋಳಿವಬೆಡಂಗ  
116 ನೋವ್ವನೆಬಲ್ಲ . . . ನ್ತಾರಾಳಂಮಾನ್ತರಮ

- 138 ಬರಲಣವುಹಿಯದೆತಪ್ಪಂ  
139 ನ್ನಂತೆಪನಹಿಯದೆಭಂಗಮ  
140 ಸಿಕ್ಕಿಯುಮೂಜಡೆಗಲ್ಲದೆಕಟ್ಟಡಿ  
141 ಯುಮುಹಿಯಪೊಯಿಸಿದನು  
142 ರೆಯಂಕೂನ್ದ ಧರೆಗೆಡೆತಗರ್ಗಡ  
143 ಯಿವನೆಸಿದನೆಜಿಯೆಕ  
144 ಡುಜಾಣನೆಸಿಸಲ್ಕೆ ಬಕ್ಕುಮೆಗೆ  
145 ಡೆಗಳಾಭರಣನಕಲ್ಲದನ್ನಂ ||  
146 ಕಾಲ್ಗಳಕಯ್ಯಳತುರಗದಕಾಲ್  
147 ಳತಿನೆವುಗಳೊಳಲ್ಲಿಬಂಜಿಸು  
148 ತೆಣಿಗುಂಗೆಲು ಮೆನೆನೆಗಲ್ಲ ಮಾ  
149 ಗ್ಗದೆಗೆಲ್ಲ ಮುಣಿಡೆಲ್ಲಿಕೇತ್ತಿನಾ  
150 ರಾಯಣನಂ || ವನಧಿನಬೋಸಿ  
151 ಧಿಪ್ರಮಿತಸಂಖ್ಯೆಕಕಾವನಿ  
152 ಪಾಳಕಾಳಮಂನೆನೆಯಿಸಚಿತ್ರ  
153 ಭಾನುಪರಿವತ್ತಿಸೆಚ್ಚೆತ್ರಸತೇತ  
154 ರಾಷ್ಟ್ರಮಿದಿನಯುತಭೌಮವಾರದೊ  
155 ಳನಾಕುಳಚಿತ್ತದೆನೋನ್ತುತಾಳ್ಳಿದಂ  
156 ಜನುನುತನಿನ್ನರಾಜನಬಿಳಾವು  
157 ರರಾಜಮಹಾವಿಭೂತಿಯಂ ||

134 ( 58 )

ತೇರಿನ ಬಸ್ತಿಯ ಪಶಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಈ ಕಂಭದ ಉತ್ತರ ದಕ್ಷಿಣ ಪಶಿಮ ಮುಖಗಳ ಮೇಲ್ಭಾಗವು ಸಮುದ್ರ ಹೋಗಿರುವುದಲ್ಲದೆ ಪಶಿಮ ಮುಖ ಹೋರತು ಉಳಿದ ಮುಖಗಳ ಕೆಳಭಾಗವು ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿಹೋಗಿದೆ. ಅದುದರಿಂದ ಸಿಕ್ಕಿರುವ ಭಾಗಕ್ಕೆ ಮಾತ್ರ ಪಶ್ಚಿಮಕ್ಕೆ ಕೊಟ್ಟಿದೆ.)

(ಉತ್ತರ ಮುಖ.)

- 1 . . . . .  
2 . . ಪೊರವೆಳ್ಳಡಿಗು . . . .  
3 ದನ್ನದೆಪೊಗುಣಸೆಂಬನೆ . .  
4 ಗಿಯು . ದಿಸಿವಾ . ಲದೋ . ನು  
5 . ಮೆ . ಗದನ . ಬು . ತೆಸು .  
6 ಪೊದಿಸುವೆಳ್ಳೆಯುರಿ . ಬೀಡಿ . .  
7 ನಗಿಸುಗುವೆಂಬ . ವಪದ . ಕ್ಕೆ

- 8 ಯೆಮಾವನಗನ್ನ ಹಸ್ತಿಯಂ ||  
9 ಅದಿರದಿಚ್ಚೆಗಿನಿದರಿ . . ನೆನೆಪಾ  
10 ಯಿಸಿತನ್ನ ಮಿಣ್ಣುಮುಂ ಕುದುರೆಯಯಂ  
11 ಬಿವುಂಚೆರಸಿಬೀಟ್ಟುದುಮೇಣಿದಿರ  
12 . ದೆದ್ದು ಕಾಣ್ಕು ದಿಗೋಳತಾನೆ . . .  
13 . . . . .



(ಪೂರ್ವ ಮುಖ.)

- 14 ಸಾಧಿಸಿಪೋಗ . . . .  
 15 ಸಿರದೆ . . . . .  
 16 . . . . .  
 17 . . . . .  
 18 ಬಿಚ್ಚಿತ . . . . .  
 19 ನ್ತಳಿಯ . . . . .  
 20 ಅಯ . . . . .  
 21 ಸ್ತ್ರೀ . . . . .  
 22 ಲ . . . . .  
 23 . . . . .  
 24 . . . . .  
 25 ನೆನೆ . . . . .  
 26 . . . . .  
 27 . . . . .  
 28 ಣ್ಣ ಲುಚ್ಚ ಣ್ಣದುನಿಜಾಧಿ

(ದಕ್ಷಿಣ ಮುಖ.)

- 44 . . . . .  
 45 ನಾಗೆದಿಟ್ಟಗರನ .  
 46 ವುಂದೊರೆಗೆವಕ್ಕು ಮೆಮಾವ  
 47 ನಗನ್ನಹಸ್ತಿಯಂ || ಒಡನೆ  
 48 ಯನಾಯಕಕ್ಕು ದಿದುತಾಗುಮೆ  
 49 . ಮಲ್ಪವಕ್ಕು ದೊಡ್ಡ ಪುಣ್ಣ  
 50 ಡುವಿನವಿಟ್ಟು ಸನ್ನ ಸವಕಟ್ಟು  
 51 ಣ್ಣದಲ್ಲಿಗೆನೂಕಿಬೀರಮಚ್ಚ

(ಪಶ್ಚಿಮ ಮುಖ.)

- 59 . . . . .  
 61 ಅಲಾಗೆಕಣಪಾಪುವಲ್ಲಿ  
 62 ಬಿತ್ತರಿಸುವುದರಿಯಂಗತಿ  
 63 ಯನೇ | ಎನೆನೆಗಟ್ಟಿ ಪಿಟ್ಟುಗಂ  
 64 ಬೀಡಿನಸಾಚೆರನೊಪ್ಪಚ್ಚಣ್ಣ  
 65 ಭುಜದಣ್ಣ ಮಾವನಗನ್ನ ಹ  
 66 ಸ್ತುಕವಿಜನವಿನುತಂಮೋನೆ

- 29 ಪಂಜಸಿದೇಬ್ಬ ಸನಂಕು  
 30 ಸಿಮ್ಮೇಕೇಳ್ವ ಬಾಲ್ಯಾಪ  
 31 ನನವ್ವವಸ್ಥಿತನೊಬ್ಬ ಸಕ  
 32 ಳ್ಳು ವಜೋಳಗಲ್ಲರಂಪಾಯಿ  
 33 ಡೆಯಿಲ್ಲದೊಳ್ಳಲೆಯುತಿ  
 34 ಪ್ಪುದುಮಾವನಗನ್ನ ಹಸ್ತ  
 35 ಯಂ || ಪರಬಳವೆಯ್ದಿಕ್ಕ  
 36 ಯ ವಡೆಯಾಡುವತಾಣ  
 37 ದೊಳಲ್ಲಬೀರಮಂಪರ  
 38 ವಧುವಟ್ಟಿಳಾತರೆಡಯಾ  
 39 ಡುವತಾಣದೊಳ್ಳಲ್ಲಿಸಾಚ  
 40 ಮಂಪರಿಕಿಸಿನನ್ನ ರಿಲ್ಲ  
 41 ಪಕರೊಬ್ಬ ರುವನ್ನ ಲಿದ  
 42 ಣ್ಣ ಸಾಚಮಂಬರದಹಿಳ  
 43 . . . . .

- 52 ಣ್ಣವಿನಮಾಮೆತ್ತಳ್ಳಿ ಹಿದುಗೆ  
 53 ಲೆ ವರಾತಿಯನೆನ್ನ ಪೊಚ್ಚ  
 54 ಹಿನುಣ್ಣವಣ್ಣಗಣ್ಣ ರಂನಗು  
 55 ಪುದೊಟ್ಟಜಿಮಾವನಗನ್ನ  
 56 ಹಸ್ತಿಯಂ || ಅಣ್ಣಗಿನೊಳೆರಾ  
 57 ಜಚ್ಚೂಡಾಮಣಿಮಾಗ್ಗಿ ಡೆನುಲ್ಲ  
 58 ಸೀಯೆಗೆಲ್ವಿಹಿಪದಬಿನ್ನ  
 59 . . . . .

- 67 ಮುಟ್ಟಿಗಣ್ಣ ನಾಹವಸಾಣ್ಣ |  
 68 ಬರೆಚಿತ್ರಭಾನುಸಂವತ್ಸ  
 69 ರಮಧಿಕಾಪಾಡಬಹುಳ  
 70 ವಸವೀದಿನದೊಳಗುರಾಚ  
 71 ರಣಮೂಳದೊಳಗುರಾಚ  
 72 ರಣಾಮದೆಟ್ಟಿನಿನ್ನ  
 73 ಲೋಕಕ್ಕೊಗದಮ ||

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ಅದೇ ಬಸ್ತಿಯ ಎಡಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಗನೆಯ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾ  
 2 ದಾಮೋಘಲಾಂಭನಂಜೀಯಾತ್ಮೈ  
 3 ಳೋಕ್ಕನಾಥಸ್ಯ ಶಾಸನಂಜಿನ  
 ಶಾಸನಂ ||

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ನವರಂಗದ ಜಗಲಿಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ಕಲ್ಲು ತುಂಡು.

1 ತ . . . . . ತಿ

2 ಕಟ್ಟುಪ್ಪಿನಲ್ಲಿ ||

3 ಮಲದಕುಮಾ

4 ರಣನಿಭಟಾರರಸಿ

5 ಪಿತ್ತಿಯರಸಾಯಿಬ್ಬ

6 ಕನ್ನಿಯರ . . .

7 . ವಸ್ತುಗಳ

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ.

9 ವಿಳ . . .

10 ಸ . . . .

11 ಸರ್ವ . . .

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದಲ್ಲಿರುವ ತೇರಿನ ಉತ್ತರಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾಶಿನೇಕುತೀರ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನಘನಭಾನವೇ || ಸಕವರ್ಪಂಸಾಯಿರದಿಂ

2 ಪ್ರಕಟಮನಲ್ಮಾತ್ರತೋಂಭತುಂನಡೆಯುತಿರಲುಸುಕರಮನೆಹೇಮಳಂಬಿಯೊಳಕಳಂಕದಜೇಷ್ಠಸುಧಗುರುತೇರಿಸಿಯೊಳು || ವಿ || ಧರ

3 ಣೀಪಾಳಕನಪ್ಪಪೊಯ್ಯನರಾಜಶ್ರೀಷ್ಠಿಗಳುತಮ್ಮತಿಬ್ಬರನಲ್ಲೊಯ್ಯನಸಟ್ಟಿಯುಂಗುಣಗಣಾಂಭೋರಾಸಿಯೆಂಜೊಂದು ಸುಂದರಗಂಭೀರದನೇಮಿ

4 ನೆಯುಮಿವಶ್ರೀಜೈನಧಮ್ಮಕ್ಕತಾಯ್ಗರೆಗಳತಾಮನೆಸನ್ನಪಂಪದಳಂಪವ್ವಿತ್ತುಭೂಭಾಗದೊಳ || ಕ || ಅಮಳಯಕರಮಳಗುಣಗಣರಮ

5 ಇನಜಿನಶಾಸನಪ್ರದೀಪಕರೆನಪಂಪವದ್ದಿರೆಪೊಯ್ಯನಸಟ್ಟಿಯುಮಮೇಯಗುಣೇನೇಮಿಸಟ್ಟಿಯುಂಸುಖದಿನಿರಲು || ಅವರಜನನಿಯ

6 ರನಲ್ಲಿಭುವನತಳಂಪೊಗಳಮಾಚಿಕಟ್ಟಿಯುಮುಧ್ಯದ್ವಿವಿಧಗುಣಶಾಸ್ತ್ರಕಟ್ಟಿಯುಮವಗ್ಗಳುಜಿನಜನನಿಯನ್ನರುಬೀತದೊಳ ||

ಅದೇ ತೇರಿನ ಪಶ್ಚಿಮಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

7 ಜಿನಗ್ರಹಮಂವ್ರನೋಮುದದೆಮಾಡಿಸಿವನ್ನರಮಂವಿನಿಮ್ಮಿಕ್ಕಿಸಿದ್ದನುಪಮಭಾನುಕೀರ್ತಿಮುನಿಶೇ . . ದಿವ್ಯಪದಾಬ್ಜಮೂಳದೊಳ | ಮನಮೊ

8 ಸದಿವ್ಯರೂಪರಮದೀಕ್ಷೆಯನೊಪ್ಪರೆತಾಳಿದಜ್ಜಗಜ್ಜನತತಿಕೀರ್ತಿಗಸಳ್ಳೆಮರುದೇವಿಯು(ಮಿಂ) ಬಿನೆಸಾನ್ತಿ ಕಟ್ಟಿಯು|| ಶ್ರೀಮೂಲ

9 ಸಂಗದೊಳಮತ್ತಾಮಹಿಮೋನ್ನತಮೆನಿಪ್ಪದೇಸಿಗಗಣದೊಳುತಾಮಿವ್ವರಮುಖಿಗುಣೋದ್ಧಾಮೆಯರೆನೆಗೆದ್ದರಿಸ್ತುನೋತರುಮೊ

10 ಳರೇ || ಜಿನಪತಿಗೆಪೂಜೆಯಂಸನ್ನುನಿಪತಿಗಳುಗನ್ನದಾನಮಂಭಕ್ತಿಯೊಳಿಂಬಿನೆಪೊಯ್ಯನಸಟ್ಟಿಯುಮೊಳ್ಳಿನಕಣಿಯೆನೆನೇಮಿಸಟ್ಟ

11 ಯುಂಮಾಡಿಸಿದರೆ ||

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ಬಾಹುಬಲಿ ಬಸ್ತಿಯ ಸಮಾಪದ ೧ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಗಾತ್ರಯವನೇತೇಜಕ್ಕಾ ಗರವನೇನೆಗಟ್ಟಿ .
- 2 ಗಂಗೆವಜ್ರನಲೆಂಕಬೊಟ್ಟೆಗಾಯ್ದು ನೆಂಬರವರೊಳ್ಳೊಗೆಯ
- 3 ಮಾಪ್ಪುಡೆಗೊಪ್ಪಿಂಟನಣ್ಣ ನಂಬಟ || ರಕ್ತ ಸಮಾಪಿಯಕ್ಕೋ
- 4 ಣೆಯಗಂಗೆನಕಾಳೆಗದೊಳ್ಳನ್ನ ಸಾವಂಜಿಪ್ಪಯ್ಯಿಕ್ಕಾಳೆಗ
- 5 ಕಿಡೆರಕ್ತ ಸಮಾಪಿಯಕ್ಕಾಪಿತ್ತನ್ನ ಬಲಮುಂವಾಬ್ಬ ಒಲಮುಂ
- 6 ತನ್ನ ನೆಪೊಗಟೆ | ಬಡನೆಕಾಳೆಗಬಯಿಸಿದಘೋಷಿಯಿ
- 7 ಲಪ್ಪುಪಿಂಗೆವಾಬ್ಬ ಒಲಂಬಿಡೆಕಡೆಕಯ್ದ ನೂಂಕಿ
- 8 ಡೆತನ್ನ ಬಲಂಪಹಬಾಗದಲ್ಲೆಬಂದಡಿಗಡದಂವ
- 9 ಜೆದೊಳೆಪಾಯಿಸಿಮೂಲಮೆಲ್ಲಮಂಪಡಲ್ಪಡಿಸಿಪೊಗ
- 10 ಟ್ತಿಯಂಪಡೆದುಣಾಂತುದುಬೋಯಿಗನಾಂತಾನಿಜ್ಜಟ || ಅದಿರಿ .
- 11 ಷಾಕವದ್ದೆ ಗನಕೋಣೆಯಗಂಗೆನವೊತ್ತಮೆಲ್ಲಮಂಪೆದ
- 12 ಪುವಿನಂತೆರಳ್ ಪಲರುಂತುಷಾಳಾಳ್ಳೆನಿಕ್ಕಿ ತನ್ನ ಬೀರದ .
- 13 ಲದೇಟ್ಟಿಯಂಪರಬಲಂಪೊಗಟ್ಟಿಹಕಂ . ಮಾಗಿಬಿ
- 14 ಟ್ತಿದಟನಳುಕ್ಕೆ ಒಯಂಮೆಪ್ಪಿದುಸಾವುದುಬೋಯಿಗನನ್ನಿ
- 15 ಳಗದೊಳ್ || ನಟ್ಟಸಲಗ್ಗಿಂವಿದಕ . . . ಯಿಂಕಿಡಿಕೆಯ್ದಿ
- 16 ಬೆಡರೊಳ್ಳಿಟ್ಟನಿಸಾಂತಹೇತುಗಳಿನಾದವುಗುಬ್ಬಿಗ
- 17 ಬಟ್ಟುಬೀಣವೊಲ್ತೊಟ್ಟನೆನೊನ್ನ ಬೀಟ್ಟಿಡೆಯ . .
- 18 . ಗೊಂಡುವಿನಾಮ . ಲಂಮುಟ್ಟುಲಮಿತ್ತರಿ
- 19 ಳಗಳಬೋಯಿಗನಂದಿಜೊಂದ್ರಕಾಂತೆಯ . ||

## 139 ( 61 )

ಅದೇ ಸ್ಥಳದ ೨ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಯುವತಿಗೆನಿಜವಿದಯಶ್ರೀಯುವತಿಯೆಸವತಿಯೆ
- 2 ನಿಸರಣಮೂರ್ತಿಪಾನ್ನಾ ಯದೊಳಾಯದಮೆಯ ಲಿಲಾಯಿಕನೆಂ
- 3 ಬನೆಗಟ್ಟಿಯಂಪ್ರಕಟಿಸಿದನ್ | ಶ್ರೀದಯಿತನಬಾಯಿಕನಮ
- 4 ನೋದಯಿತೆಗೆಜಭದೊಳೆಸದಜಾಬಯ್ಯೆಗೆತಾಮಾದರೆತನ
- 5 ಯರೆಪೇಣಲವಾದುವಂದೋಯಿಲಮ್ಪ ನೆಂಬರೆಪಸರಿ ||
- 6 ಅವರೊಡವುಟ್ಟ ದೊಳಪಿವಿನತವರೆನೆಧರ್ಮದದಗುಂಟಿಯೆ
- 7 ನೆನೆಗಿಟ್ಟಿ ಳಭೂಭುವನಕ್ಕೆ ಸಾವಿಯಬ್ಬಿ ಗಮವನಿಜೆಗಂದೊ
- 8 ರೆಯನಲೆ ಪಣ್ಣಿರುಮೊಳರೆ || ಧೋರನತನಯಂವಿಬುಧೋದಾ
- 9 ರಂಧರೆಗೆಸದಲೋಕವಿದ್ಯಾಧರನಂತಾರಮಣಿಗಪತಿಯನೆ
- 10 ಪಹರಾರುಮನಾಸತಿಯಪಂಪನೊಳಪೊಲಿಪುದೇ || ಶ್ರಾವಕಧ
- 11 ಮ್ತುಡೊಳೆದೊರೆಯನಲೆಪಹರಿಲ್ಲೆನೆಸನ್ನ ರೇವತಿಶ್ರಾವಕಿತಾನೆಸ
- 12 ಜ್ಞಾನಿಕೆಯೊಳಜನಕಾತ್ಮ ಜಿತಾನೆರೂಪಿನೊಳದೇವಕಿತಾನೆಪಂಪನೊ
- 13 ಳರುಂಧತಿತಾನೆಜಿನೆನ್ನ ಭಕ್ತಿ ಸದ್ಭಾವದೇಸಾವಿಯಬ್ಬಿ ಜಿನಶಾಸ
- 14 ನದೇವತತಾನೆಕಾಣಿರೇ || ಉದಯವಿದ್ಯಾಧರನಪ್ಪ ಸಾಯಿಬ್ಬಿನೆನ್ನ



## ಮೇಲ್ಕಾಢಗದಲ್ಲಿ.

- 15 . ರಯಿಸಿದದಿ . . . ಮಾಮಾ . . . ದಜನ . . . ನೆಮೂಪ . . . ರದಿ . . . . .  
 16 . ಲಿ . ಪ . . ಮು . . ಯಸಿ . . ನಪ . .  
 17 ನುಡಿಗದಿಗದರಾಗಿಪಸಿಯಾಸಿವಗಾಸಾದನೆದಲ್ಲಿಮು  
 18 ನೊಲ್ಕಾದಿಯಲಿ . . ವಿಳ್ಳ  
 19 ವರನಜನಸಿಸಾಯಿಬೆ ಕಣ್ಣಿ  
 20 . . ಓದರದೆಕೆಯ್ಯರಜಿ .  
 21 ಮೂಲಾಗ್ರದ . ಕಹಿಸ .  
 22 ಅನಿತುಮದೆನುಡಿಯಿಡೆ  
 23 . ದ್ರಾಗಿ . ನುಡಿದುನುವಗವಳಬಿಗಿಯುರಲ್ಲಿಸತ್ತಳ್  
 24 . . ವೆತ್ತ  
 25 . . ಯುಟ್ಟೆ  
 26 ಸಾಯಲಿನು  
 27 ಪೊತ್ತಿಯ  
 28 . . ನೊತ್ತ  
 29 ಣ್ಣಿಕ್ಕೋಗ್ಗೆ  
 30 ಪಲರೂತೊ  
 31 ಲಗಿದರಾಯ  
 32 ದಚಲಮ  
 33 ಸಲಬಳಗಿ  
 34 ಗನ್ನಿಸಿಪ್ಪ  
 35 ಣ್ಣಿತ್ತಿಯಿನ್

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ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಮುಗ್ಗುಲಲ್ಲಿರುವ ಗನೆಯ ಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಭದ್ರಂಧೂಯಾಜಿ ನೇದ್ರಾಣಾಂಶಾಸನಾಯಾಘ  
 2 ನಾಶಿನೇ ಕುಂತೀತ್ಥಧ್ವಾನ್ತಸಂಘಾತಪ್ರಭಿನ್ನ ಘನಭಾನ  
 3 ವೇ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾಧ್ಯಮಳಜಿನವರಾಸೀಕ  
 4 ಸಾಧೋರೂಪಾದಿ ಗಃ | ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚ ||  
 5 ಯವಿಷಯಕ್ಕೆವಲ್ಯಬೋಧೋರೂಪೇದಿ | ಶಸ್ತ್ರ ಸ್ಯಾ  
 6 ತ್ಕ ರಮುದ್ರಾಬಲಿತಜನತಾನನ್ನ ನಾದೋರೂಪೋ  
 7 ಪಃ | ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ  
 8 ವೀರ್ಯೋವೀಚೀಸಿಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನ  
 9 ವಗ್ಗಾ ಗಃ ಶ್ರೀಗೌತಮಾದ್ಯಾಃ | ಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ ತ  
 10 ತ್ರಾಂಬುಧೌಸಪ್ತಮಹದ್ಗುಣಯುಕ್ತಾಸ್ತತ್ಸನ್ನತೌನ  
 11 ನ್ನಿಗಣೇಬಿಭೂವ || ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾ  
 12 ಹ್ಯಾಚಾಯ್ಕರಬ್ಧೋತ್ತರಕೋಂಡಕುಂದಃ ದ್ವಿತೀಯಮಾಸೀದ  
 13 ಭಿಧಾನಮುದ್ಯಚ ಲಿತ್ರಸಂಜಾತಸುಚಾರಣದಿ ಗಃ || ಅ  
 14 ಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾಯ್ಕರಬ್ಧೋ  
 15 ತ್ತರಗ್ಧಧಿಃ | ತದನ್ವಯೇತತ್ಸದ್ಯಶೋಷಿತಾನ್ಯ ಸ್ತಾ  
 16 ತ್ಕ ಳಿಕಾಶೇಷಪದಾತ್ಥವೇದೀ || ಶ್ರೀಗ್ಧಧಿಃಭಮುನಿಪ  
 17 ಸ್ಯಬಳಾಕುಂಭಃ | ಶಿಷ್ಯಾಽನಿಷ್ಕಂಭವನತ್ರಯವತ್ತಿಗಕೇ  
 18 ತ್ತಿ ಗಃ | ಚಾರಿತ್ರಚಂಚುರಬಿಳಾವನಿಸಾಳಮೌಳಿಮಾಳಾಶಿ

- 19 (3)೪ೇಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ತಚ್ಛಿಷ್ಯೋನುಗಾನ್ವದ್ಧಿ  
 20 ಪಂಚಿತಯತಿಶ್ಚಾ ಬ್ರಹ್ಮಚಕ್ರೇಶ್ವರಃ | ತರ್ಕವ್ಯಾಕರಣಾ  
 21 ವಿಶ್ವಾಸ್ತಸಿಪುನಾಸ್ಸಹಿತೃಷ್ಯಾಪತಿಃ ಮಿಥ್ಯಾವಾಬಿ  
 22 ಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟಕಣ್ಣೀರವೋಭವ್ಯಾಂಭೋಜ  
 23 ದಿನಾಕರೋವಿಜಯತಾಂಕನ್ದರ್ಪದರ್ಪಾಪಹಃ || ತಚ್ಛಿಷ್ಯೋ  
 24 ಸ್ತ್ರೀಶತಾವಿವೇಕನಿಧಯಃ ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೇಷ್ಯಾತ್ಮಾ  
 25 ಪ್ಲವತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಃ | ಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾರ್ಥಕವ್ಯಾಖ್ಯಾನೇ  
 26 ಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೀಮುಸಿಃ | ನಾನಾ  
 27 ನೂನನಯಪ್ರವಾಣಸಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದ್ವಾಸ್ಥಿಕಃ ||  
 28 ಅಜಸಿಮಹಿಪಚೂಡಾರತ್ನ ರಾರಾಜಿತಾಂಘ್ರಿವ್ಯೋಜಿತಮು  
 29 ಕರಕೇತೂದ್ಧಂಡದೋದ್ಧಂಡಗವ್ಯಃ | ಕುನಯಸಿಕರಭೂದ್ರಾಸೀ  
 30 ಕದಂಭೋಳಿದಂಡಃ | ಸಜಯತುಮಿಬುದೇಂದ್ರೋಭಾರತಿಭಾಳಪ  
 31 ಟ್ಟಃ || ತಚ್ಛಿಷ್ಯಃ ಕಳಧೌತನಂದಿಮಃ ಸಿಪಃ ಸೈನ್ಧವಚಕ್ರೇಶ್ವ  
 32 ರಃ | ಪಾರಾವಾರಪಲಿತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರಂಕೇತ್ತಿರೇಶ್ವರಃ |  
 33 ಪಂಚಾಕ್ಷೋನೈವಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮುಕ್ತಾಘಃಪ್ರಾರಂಭಪೂ  
 34 ಚಿತಕೇಸರೀಬಂಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪು  
 35 ತ್ರಕೋಮಹೇಂದ್ರಾಬಿಕೇತ್ತಿರ್ಮೃದನಶಂಕರಃ | ಯಸ್ಯವಾ  
 36 ಗ್ಧೇವತಾರಕ್ತಾಶೌತೀಂವ ಸಳಾಮಯೂಯುಜತಃ ||  
 37 ತಚ್ಛಿಷ್ಯೋವೀರಾನ್ವೀಕವಿಗಮಕಮಹಾವಾಬಿವಾಗ್ಧಿತ್ವ  
 38 ಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿಧರಪತಿಗಜಾಕಾ  
 39 ಶಂಕಾರಕೇತ್ತಿರಃ | ಗಾಯತ್ರಾಚ್ಯುಚ್ಚಿದ್ರಿಗಂತೇತ್ರಿಧರಯು  
 40 ವತಯಃ | ಪ್ರೀತಿರಾಗಾನುಬಂಧತಃ | ಸೋಯೇಂದೇಯಾ  
 41 ತಃ ಪ್ರವಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಂಭೋಳಿ  
 42 ದಾಣಿಃ || ಶ್ರೀಗೋಲ್ಲಾಚಾಯ್ಯನಾಮಾಸಮಜಸಿಮು  
 43 ನಿಪಶುಂಧರತ್ನತ್ರಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮಾಧ್ಯತ್ವಸಾ  
 44 ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚೀಸಂಘಾ  
 45 ತಕ್ಷೋಳಿತಾಹಃ ಪ್ರಮದಮದಕಳಾಲೀಢಬುಧಿಃ  
 46 ಪ್ರಭಾವಃ | ಜೇಯಾದ್ಭಿಪಾಳಮೌಳಿದ್ವ್ಯಮಣಿವಿದ  
 47 ಷಿತಾಂಘ್ರ್ಯಾಬ್ಜಲಕ್ಷ್ಮೀಷಿಳಾಸಃ | ವೀರಾಂಬಿವಿಬುಧೇಂ  
 48 ದ್ರಸನ್ತತಾನೂತ್ನಚಂದಿಲನರೇಂದ್ರವಂಶಚೂಡಾಪು |  
 49 ಣಿಃ | ಪ್ರಥಿತಗೊಲ್ಲದೇವಭೂಪಾಳಕಃ ಕಿಮುಪಿಕಾರಣೇ  
 50 ನಸಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಲ್ಪಯೋಗೀಸಮಜಸಿಮಹಿಕಾಕಾಯ  
 51 ಲಗ್ನಾತನುತ್ರಯಸ್ಯಾಭೂದ್ಯಾಬ್ಧಿಧಾರಾಸಿಪತರಗಣಾಗ್ರೀ  
 52 ಪ್ಲವತಾರ್ಥಾಣ್ಣಬಿಂಬಚಕ್ರಾಸಪ್ತಾತ್ಮಚಾಪಾಕಳಿತಯತಿವರದ್ಯಾ  
 53 ಘೃತಾನ್ವಿಜೇತುಂಗೋಲ್ಲಾಚಾಯ್ಯಸೃಶಿಷ್ಯಸ್ವಯತುಂಭು  
 54 ವನೇಭವ್ಯಸತ್ಕೃತವೇಂದ್ರಃ || ಗಂಗಾ ನಲಿಖಿತ ||

(ದಕ್ಷಿಣ ಮುಖ)

- 55 ತಪಸ್ಸಾಮತ್ಯತೋಯಸ್ಯಭಾತೋಭೂದ್ಭ್ರಷ್ಟರಾ  
 56 ಕ್ಷಸಃ | ಯಸ್ಯಸ್ತರಣವಾತ್ರೇಣಮುಂಚಾತಿಚಮಹಾ  
 57 ಗ್ರಹಾಃ || ಪ್ರಾಜ್ಯಾಜ್ಯತಾಂಗತಲೋಕೇಕರಂಜಸ್ಯಹಿತೈ

- 58 ಲಕಂ | ತಪಸ್ಸನುತ್ಥಾಪತಃ ತಸ್ಯ ತಪಃಕಿಂವನ್ನಿತ್ಯುತಂ  
 59 ಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿತಪಾಗ್ರವಿನೇಯಂ  
 60 ರತ್ನ ಸಿದ್ಧಾಂತವಾದ್ಧಿಪರಿವರ್ಧನಪೂರ್ಣಾಚಂದ್ರಃ | ದಿಗ್ನಾ  
 61 ಗಕುಂಭಲಿಖಿತೋಜ್ವಲಕೀರ್ತಿ ಕಾನ್ತೋಜೇಯಾದಸಾವಭ  
 62 ಯನಂದಿಮುನಿಜ್ಞಗತ್ಯಾಂ || ಯೇನಾಕೇಪಪರೇಷಾಃ  
 63 ರಿಪವಸ್ಸವ್ಯಗ್ರಿ ತಾಃ ಪೋದಧಿ ತಾಃ | ಯೇನಾಪ್ತಾ ದಶಲಕ್ಷ  
 64 ಷೋತ್ತಮಮಹಾಧರ್ಮಾಖ್ಯಕಲ್ಪದ್ರುಮಾಃ | ಯೇನಾಕೇ  
 65 ಪಭವೋಪತಾಪಹನನಂ ಸ್ವಧ್ಯಾತ್ಮ ಸಂವೇದನಂ ಪುಪ್ಪಂ ಸ್ಯಾದಭಯಾ  
 66 ದಿನಂದಿಮುನಿಪಸ್ಸೋಯಂ ಕೃತಾತ್ಮೋಭಾವಿ || ತಚ್ಚೈಷ್ಯಸ್ತ  
 67 ಕಳಾಗಮಾತ್ಥನಿಪುಷೋಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾ  
 68 ರಿತ್ರವಿಚಿತ್ರಚಾರಂ ಚರಿತಸ್ಸಜನ್ಯಕಂದಾಕುರಃ | ಮಿಥ್ಯಾ  
 69 ತ್ವಾಬ್ಜ ವನಪುತಾಪಹನನಶ್ರೀಸೋಮದೇವಪುಭುಜ್ಞೇಯಾ  
 70 ತ್ವತ್ಸಕಳೇನ್ದನಾಮಮುನಿಪಃ ಕಾಮಾಟೀಪಾಪಕಃ ||  
 71 ಅಪಿಚಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರೇಶಪುಣಿತಪದಿಪ  
 72 ಯೋಜಃಕುಂದಹಾರೇನ್ದರೋಚಿಸ್ತಿ ದಶಗಜಸುವಜ್ರಪ್ರೋ  
 73 ಮಸಿನ್ದು ಪ್ರಕಾಶಪ್ರತಿಮಾಪಿರಕೀರ್ತಿವ್ಯಾಗ್ವಧೂಕ  
 74 ಣ್ಣಿ ಕಪೂರಃ || ಶಿಷ್ಯಸ್ತ ಸ್ಯದ್ಭವತತ್ವಮನಿಧಿಸ್ತತ್ಸಂಯ  
 75 ಮಾಂಭೋನಿಧಿಃ | ಶೀಲಾನಂದಿಪುಳಾಲಯಸ್ಸಮಿತಿಭಿಯ್ಯುಕ್ತ  
 76 ಕ್ತಿ ಸ್ತಿ ಗುಪ್ತಿ ಶ್ರಿತಃ | ನಾನಾಸದ್ಗುಣತತ್ವರೋಹಣಗಿರಿಃ  
 77 ಪ್ರೋದ್ಯತ ಪ್ರೋಜನ್ಮಭೂಃ | ಪ್ರಖ್ಯಾತೋಭಾವಿಮೇಘಚಂದ್ರ  
 78 ಮುನಿಪೋಸ್ತೈಶ್ಚೈವಿದ್ಯಚಕರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಲಮೌಢಿ  
 79 ಲಾಲಿತಪದಸ್ಸಂಕ್ಷಾನಲಕ್ಷ್ಮೀಪತಿಶ್ಚಾ ರಿತ್ರೋತ್ತರವಾ  
 80 ಹನಶ್ಚಿತಯಶಶ್ಚ ಭ್ರಾತೃಪತ್ರಾಂಚಿತಃ | ತ್ರೈಲೋ  
 81 ಕೋದ್ಯತಮನ್ಮಥಾರಿವಿಜಯಸ್ಸದ್ಧರ್ಮಚಕರಾಧಿಪಃ  
 82 ಪಥೀಸಂಸ್ತವತೂರ್ಯುಘೋಷನಿಸದಸ್ತೈಶ್ಚೈವಿದ್ಯಚಕ್ರೇಶ್ವ  
 83 ರಃ || ಶಾಬ್ದೋಘಸ್ಯಶಿರೋಮುಣಿಃ ಪ್ರವಿಳಸತ್ಕರ್ತೃಜ್ಞಾಚೂ  
 84 ಡಾಮುಣಿಃ ಸೈದ್ಧಾಂತೇಷುಶಿರೋಮುಣಿಃ ಪ್ರಶಮವದ್ಭ್ರಾತ  
 85 ಸ್ಯಚೂಡಾಮುಣಿಃ ಪ್ರೋದ್ಯತ್ಸಂಯಮಿನಾಂ ಶಿರೋಮುಣಿ  
 86 ರಂದಂಚದ್ಭವ್ಯರಕ್ಷಾಮುಣಿಃ | ಜೇಯಾತ್ಸಂನುತಮೇಘಚಂ  
 87 ದ್ರಮುನಿಪಸ್ತೈಶ್ಚೈವಿದ್ಯಚೂಡಾಮುಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ  
 88 ಮಮೇಘಚಂದ್ರಯಮಿನಃ ಪ್ರತ್ಯುಮ್ಮಾಮಾಸಿಪಿ  
 89 ಯಾವಾಗ್ಧೇವೀದಿಸಹಾವಹಿತ ಹೃದಯಾತದ್ಭ  
 90 ಸ್ಯಕಮ್ನಾತ್ಥಿ ಕೀರ್ತಿವ್ಯಾಽರಿದಿಹುಳಾಚಕಳಕುಳಸ್ಯಾ  
 91 ದಾತ್ಮಾಪ್ರಪ್ತುಮಸ್ಯ | ನೈಷ್ಠುಮುಣಿಮಂತ್ರತಂತ್ರ  
 92 ನಿಚಯಂಸಾಸಂಭವಾ ಭ್ರಾವ್ಯತಿ || ತ  
 93 ಕ್ಕುನ್ಯಾಯಸುವಜ್ರವೇದಿರಮಳಾರ್ಹತ್ವಾಕೈ  
 94 ತನ್ಮಾಕೈಃ | ಶಬ್ದಗುಣವಿಶುದ್ಧಶಂಖಕಳಿತಸ್ಯಾ  
 95 ದ್ವಾದಸದ್ವಿದ್ಯಾಃ || ವ್ಯಾಖ್ಯಾನೋಜ್ಜಿತಘೋಷ  
 96 ಣಃ ಪ್ರವಿಪುಳಪ್ರಜ್ಞೋದ್ಭವೀಚೇಚಯೋಜೇಯಾ  
 97 ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಪಸ್ತೈಶ್ಚೈವಿದ್ಯ



- 98 ರತ್ನಾಕರಃ || ಶ್ರೀಮೂಲಸಂಘಾತಪು |  
 99 ಸ್ತುತಗುಹ್ಯದೇಶೀಯೋದ್ಯದ್ಧಾಧಿಸಂತಾಕ್ತಿ ಕಚಕ್ರು  
 100 ವತ್ತೀ ಸೈದ್ಧಾಂತಿಕೇಶ್ವರಶಿಖಾಮಣಿಮೇಘಚಂದ್ರ |  
 101 ಸ್ತೋತ್ರವಿದ್ಯದೇವತಿಸದ್ವಿಬುಧಾಸ್ತವಸ್ತಿ || ಸಿದ್ಧಾ  
 102 ಸ್ತೋಜಿನವೀರಸೇನಶರಣಃ ಶಾಸ್ತ್ರಾಬ್ಜಭಾಭಾ  
 103 ಸ್ತುತಃ ಪಟ್ಟಕ್ಕೇಶ್ವರಕಳಂಕದೇವವಿಬುಧಃ ಸಾಕ್ಷಾದ |  
 104 ಯಂಭೂತಳೇ | ಸರ್ವಸ್ಯಾಕರಣೇವಿಪಶಿ ದಧಿಪಃ ಶ್ರೀ  
 105 ಪೂಜ್ಯಪಾದ ಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ  
 106 ಮುನಿಪೋವಾದೀಭಸಂಚಾನನಃ || ಲಿಖಿತಾಮನೋಹ  
 107 ರಪರನಾರೀಪಹೋದರನಪ್ಪಗಂಗಣ್ಣ ನಲಿಖಿತ ||

(ಪಶಿಮ ಮುಖ.)

- 108 ರುದ್ರಾಣೀಶಸ್ತುಕಣ್ಡಧವಳಯತಿಹಿವಂಜ್ಯೋತಿಜಾತ  
 109 ಮಂಕಂಹೀತಂಸಾವಣ್ಣ ಕಶ್ಯಳಂಶಿಶುಬಿನವತನುಂರಾಹುದೇಹಂ  
 110 ನಿತಾಂತಂ ಶ್ರೀಕಾಂತವಸ್ತಿಭಾಂಗಂಕಮಂಭವವಪುಮ್ನೇಘಚಂದ್ರ |  
 111 ಬ್ರತೀಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾಬಿಳಾವಳಯನಿಳಯಸತ್ತೀತಿ ಕಚಂ  
 112 ದ್ರಾತಪೋಸಾ || ಮೂವತ್ತಾಹುಂಗುಣದಿಂಭಾವಜನಂಕಟ್ಟಪಟ್ಟ  
 113 ವೆಳದವ್ಯಪದಿಂಭಾವಿಸಡಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರದಂತೋಶಾಂತರ  
 114 ಸಮಂತಳದರ್ || ಮುನಿನಾಥಂದಸಧಮ್ಮಧಾರಿದ್ರ್ಯ ಪಟ್ಟಂಶದ್ಗುಣಂ  
 115 ದಿವ್ಯಬಾಣನಿಧಾನನಿನಿಗಿಜ್ಜಂಚಾಪವ. ಇನೀಜ್ಯಾಸೂತ್ರ |  
 116 ಮೋರೋಂದಪೂವಿನಬಾಣಂಗಳ್ಳಯೆ ಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂ  
 117 ಪಾಣ್ವದಾವನಯಂದಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಳಾ  
 118 ಣಿನನ್ನದೋದ್ಧರಪ್ಪಮಂ || ಶ್ರೀವಣೀಯಂಶಬ್ದವಿದ್ಯಾಪರಣತಿ  
 119 ಮಹನೀಯಂಮಹಾತಕ್ತುರ್ದಿವ್ಯಪ್ರವಣತ್ವಂಶಾಘನೀಯಂ  
 120 ಜಿನನಿಗದಿತಸಂಕದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಂಭುಮೆ  
 121 ನೈದ್ಧಪಚಿತಪುಳಕಂಕೇತ್ತೀಕಸಲ್ಯುತ್ತುರ್ದಿವ್ಯನಿವಹಂತ್ರೈವಿ  
 122 ದ್ಯನಾಮಪ್ರವಿದಿತನೇಸದಂ | ಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ||  
 123 ಜ್ಞಮೆಗೀಗಳ್ ಜೌವನಂತೀವಿದ. ದತುಳತಪಶ್ರೀಗೇಲಾವಣ  
 124 ಮೀಗಳ್ ಸಮಸಂದಿದ್ಧರತ್ತಂತಂಸಂಪ್ರತವಧುಗಧಿಕಪ್ರಾಥಿಯಾ  
 125 ಯಿತ್ತಗಳೆಂದಂಮಹಾವಿಶ್ವಾತಿಯಂತಾಳ್ವಿದನಮಂಚಲಂ  
 126 ತ್ರೋತ್ತಮಂಭವ್ಯಚೇತೋರಮಂಶತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತವಿಶ  
 127 ದಯಸಂಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ || ಇದಹಂಸೀಬ್ಬಂದ  
 128 ವಿನಂಟುಬ್ರಗದಪುರಾಣಕೋಲೀಚಯಂಚಂಚುಮಿಂದಂಕದುಕಶ್ಚಾ  
 129 ದ್ಧರಪುನೀಶಂ ಜೆಡೆಯೊಳ್ಳಿರಿಸಲಂದಿದ್ಧರಪಂ ಸೆಜೆಗೇಹಲ್ಪದ  
 130 ದಪ್ಪಂಕ್ಯಪ್ಪಣ್ಣನೆ ಬಸ್ತಿಸೆದುಬಿಸಲಸತ್ಕಂದ | ಇೀ  
 131 ಕನ್ನ ಕಾಂತಂಪ್ರದಿಹತ್ತೀಮೇಘಚಂದ್ರಬ್ರತೀಳಕಜಗದ್ವ  
 132 ತ್ತೀಕೇತ್ತೀಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದ್ಧವಿಬುಧಸಮಾ  
 133 ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರಬ್ರತೀರಾಜಸಿದಂವಿನವಿತ  
 134 ಮುನಿರಾಜಂವ ಪಭಗಣಂಭಗಣತಾರಾರಾಜಂ || ಸ್ತಬ್ಧಾ |  
 135 ತ್ತರನತನುಶರಜ್ಜುಬ್ರರನೇ ವೊಗಳ್ಳಪೊಗಳೆಜಿನಶಸನದು  
 136 ಗಾಬ್ಬಿ ಸುಧಾಂಶುವನವಿಳಕಕ್ಕದ ವಳಿಮಂಕೇತ್ತೀಮೇಘ |

- 137 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಧಮ್ನು || ಶ್ರೀಬಾಳಚಂದ್ರಮು  
 138 ನಿರಾಜಪವಿತ್ರಪುತ್ರಃ ಪೋದ್ಯಪ್ತ ವಾದಿಜನಮಾನಲತಾಲ  
 139 ವಿತ್ರಃ | ಜೀಯಾದಯಂಜಿತವನೋಜಭೂತಪ್ರತಾಪಃ ಸ್ಯಾ  
 140 ದ್ವಾದಸಾಕ್ಷಿಶುಭಗಃ ಶುಭಕೀರ್ತಿರ್ದೇವಃ || ಕಿವಾಪಸ್ಮತ್ಪ್ರವಿ  
 141 ಸ್ಮೃತಃ ಕಿಮುಫಣಿಗ್ರಸ್ತಃ ಕಿಮುಗ್ರಾಹವ್ಯಗೋಸ್ತಿನ  
 142 ಸ್ತವದಶ್ವಗದ್ಗದವಚೋವ್ಲಾನಾನನಂದ್ರಿಶ್ಯತೇ ತಜ್ಜನೇಶು  
 143 ಭಕೀರ್ತಿರ್ದೇವವಿದುಷಾವಿದ್ವೇಷಿಭಾಷಾವಿಪಜ್ವಾಳಾಜಾಂಗು  
 144 ಷಿಕೇನಜಿಹ್ಮಿತಮತಿವ್ಯಾಧೀವಾರಾಕಸ್ವಯಂ || ಘನದ  
 145 ಪೋನದ್ಧಯಾದ್ಧಕ್ಷಿಧರಪವಿಯಿಬಂದ್ಧನೀಬಂದ್ಧನೀಬಂದ್ಧನೇಸ  
 146 ನ್ನಯ್ಯಾಯಿಕೋದ್ಯುತಿವಿರತನಿಯಿಬಂದ್ಧನೀಬಂದ್ಧನೀಬಂದ್ಧ  
 147 ನೇಸಸ್ಮೀಮಾಸಕೋದ್ಯುತಕಿರರಿಪ್ರಯಿಬಂದ್ಧನೀಬಂದ್ಧನೀಬ  
 148 ನ್ನನೇಪೋಪೋವಾದಿಪೋಗನ್ದಲಿವದಶುಭಕೀರ್ತಿರ್ದೇವಕೀರ್ತಿ ||  
 149 ಪ್ರಘೋಷಂ || ವಿತಥೋಕ್ತಿಯಲ್ಪಹಾಸಪತಿಪಾಚ್ಛೀಯೇನ  
 150 ಪ್ಪಮೂವರಂಶುಭಕೀರ್ತಿವ್ರತಿ ಸಸ್ಥಿಧಿಯೇನಾ  
 151 ಮೋಚಿತಚರಿತರತೋಡದ್ಧರಣಿತರವಾದಿಗಳವೇ || ಸಿಂ  
 152 ಗದಸರಮಂಕೇಳ್ದಮತಂಗಜದನ್ತಳುಕಿಬಳುಕುಲ್ಲದಸಭೆಯೊ  
 153 ಳ್ ಪೋಗಿರುಭಕೀರ್ತಿಮಂಸಿಪನ್ನೇಳೇಗಲನುಡಿಯಲ್ತೆವಾದಿಗಳ್ಳಂ  
 154 ಟುಟಿಯೇ || ಪೋಸಾಲ್ಪದವಾದಿವೃಥಾಯಾಸಂಪಿಂಧೇಶಿವ |  
 155 ಹಾಸವನುಮನೋಪನ್ಯಾಸಂಸಿಂಹೀತೇಥೇ | ವಾಸಂಸಂದಪುದೇವಾ  
 156 ದಿವಜ್ರಾಂಕುರನೋಳ್ || ಗಂಗಣ್ಣನಲಿಖಿತ || ಸೆವಣುಬಲ್ಲರ  
 157 ದೇವರೂಪಾರಿರಾಮೋಜನಮಗದಾಸೋಜಕಂಡಸಿದ ||

(ಉತ್ತರ ಮಂಜು)

- 158 ತ್ರೈವಿದ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮು  
 159 ಸಿಸ್ಸುಶಿಷ್ಯಃ ಶುಭದ್ವೈತಾಂಭೋನಿಧಿಪೂನ್ವಾಚಂದ್ರೋನಿದ್ಧೃತದಂಡತ್ರಿ  
 160 ತಯೋವಿಶಲ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃ ಪೀಯೂ  
 161 ಷವಾರಾಶಿಜಃ ಸಪೂನ್ವಾಕ್ಷಯವೃತ್ತಸಿಮ್ತಗಳತನುಃ ಪುಷ್ಯದ್ವೈಧಾ  
 162 ನನ್ದನಃ ತ್ರೈಲೋಕ್ಯಪ್ರಸರದ್ಯಶುಚಿರುಚಿ ಯಶ್ವಿರ್ಥಪೋ  
 163 ಷಾಗಮಃ ಸಿದಾನ್ತಾಂಬುಧಿವದ್ಧನೋವಿಜಯತೇ ಪೂರ್ವಪ್ರಭಾಚಂ  
 164 ದ್ರಮಾ || ಸಂಸಾರಾಂಭೋಧಿವದ್ಧೋತ್ತರಣಕರಣಯಾ  
 165 ನರತ್ನತ್ರಯೇಶಃ | ಸಮ್ಯಗ್ಜ್ಞಾನಾಗಮಾತ್ಮಾಸ್ವಿತವಿಮು  
 166 ಷಮತಿಃ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸಕಳಜನವಿನೂ  
 167 ತಂಚಾರಂಜೋಧತ್ರಿಣೇತ್ರಂಸುಕರಕವಿಸಿವಾಸಂಭಾರತೀ  
 168 ನೃತ್ಯರಂಗಂ ಪ್ರಕಟಿತಸಿಜಕೀರ್ತಿರ್ದಿವ್ಯಕಾನ್ತಾಮನೋಜಾಸ  
 169 ಕಳಗುಣಗಣೇಂದ್ರಾಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವ || ತತ್ಸಧಮ್ನು ||  
 170 ಗಣಧರಂಶುತದೋಳ್ವಾರಣಾಪಯರನಮಳಚರಿತದೋಳ್  
 171 ಯೋಗಿಜನಾಗ್ರಣಿಗೇಣಯೆನ್ನದೆಮಿಕ್ಕರನೇಯೆಂಬುದೇವೀ  
 172 ರಣಂದಿಸೈದ್ಧಾಸ್ತಿಕರೋಳ್ || ಹರಿಹರಹಿರಣ್ಯಗರ್ಭಾರನುರವಣಿ  
 173 ಯೋಗೈಕಾಮನಂದೀಪ್ತತಪೋಭರದಿಂದಂಪಿದರನೆಬಿತ್ತರಿಸದರಾ  
 174 ವ್ಯೀರೇರಣಂದಿಸೈದ್ಧಾಸ್ತಿಕರಂ || ಯನ್ಮೂರ್ತಿರಜ್ಜಗತಾಂಜನಸ್ಯನಯನೇಕಪೂರ್ವ  
 175 ರಪೂರಾಯತಯತ್ಕೀರ್ತಿಃ ಕಕುಭಾಂಶ್ರಿಯಃ ಕಚಭರೇಮಲೀಲತಾಂ

- 176 ತಾಯತೇ ಜೇಜೇಯಾದ್ಭವಿವೀರಣಂದಿಮುಸಿಪೋರಾದಾನ್ತಚಕ್ರಾಧಿ  
 177 ಪಃ || ಪೈದಗ್ಧ ಶ್ರೀವಧೂಟೇಪತಿತ್ವಗುಣಾಳಂಕೃತಿಸ್ತುಫೋಚಂ  
 178 ದ್ರತ್ಯವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೋವಂದನಮಹಿಭೃತೋಭೇದನೇವದ್ರಪಾತಃ  
 179 ಸೈದಾನ್ತವ್ಯೂಹಚೂಡಾಮಣಿರನುಪಳಚಿನ್ತಾಮಣಿಬ್ಬೃಜನಾ  
 180 ಣಯೋಭೂತ ಸಾಜನ್ಯರಂದ್ರಶ್ರಿಯಮವತಿಮಹೋವಿರಣಂಬೀ  
 181 ಮುನೀಂದ್ರಃ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಣವಿಷ್ಣುಪದ್ಧನ  
 182 ಭುಜಬಳವೀರಗಂಗಬಿಟ್ಟದೇವನಹಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿ  
 183 || ಶಾನ್ತಲದೇವಿಯಸದ್ಗುಣವನ್ತೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗವಚಃ  
 184 ಶ್ರೀಕಾಂತಯುಮಚ್ಯುತಕಾನ್ತೆಯುಮೇಣೆಯಲ್ಲಿದುಳಿದಸತಿಯ  
 185 ರಿದೋರೆಯೇ || ಸಾಂತಲದೇವಿಯತಾಯಿದಾನವನನೂನಮಂಕಃ ಕೇನಾತ್ಥೀಯೆಂದ್ ಕೋಟ್ಟುಜಿನನಂಮ  
 186 ನದೋಳ್ ಧ್ಯಾನಿಸುತಮುಡಿವದಳೆನೆಂಬುದೋಮಾಚಿಕಟ್ಟಿಯೊನ್ನೂ  
 187 ನತಿಯಂ || ಸಕವರ್ಷಂ ೧೬೮ನೆಯ ಕ್ರೋಧನಸಂವತ್ಸರದಾಸ್ಯ  
 188 ಯ್ಯ ಸುದ್ಧ ದಶಮಿ ಬೃಹವಾರದಂದು ಧನುಲಗ್ನದಪೂರ್ವಾಷ್ಟಮಿ  
 189 ಋಷಿಗಳಿಗೆಯ್ಪನ್ನಿಗಳ್ ಶ್ರೀಮೂಲಸಂಘದಕೊಂಡಕುಂದಾನ್ಯಯ  
 190 ದದೇಶಿಗ ಗೂದಪ್ರಸ್ತಕಗಚ್ಚಿದ ಶ್ರೀಮೇಘಚಂದ್ರತ್ಯವಿದ್ಯದೇ  
 191 ವರಹಿರಿಯಿಷ್ಟ್ರರಪ್ರಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರು ಸ್ವರ್ಗ  
 192 ಸ್ತರಾದರು ||

## 141 ( 51 )

ಅದೇ ಸಳದ ೧ನೆಯ ಮಂಟಪದಲ್ಲಿ ೧ನೆಯ ಕಂಛ.

- |  |                                       |
|--|---------------------------------------|
| 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ                      | 23 ಪುಣ್ಯದೊಂದೊದವಿಸಿಂಭಾಗ್ಯಕ್ಕಪಕ್ಕಾ ದೊ   |
| 2 ದ್ವಾದಾಪೋಘಲಾಂಘ                            | 24 ಡಾಚಲದಂತೇಜದಿನೊಳ್ಳಿ ನಿಂಗುಣದಿನಾಂ      |
| 3 ನಂ ಜೇಯಾತ್ಯೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸ               | 25 ದಾಯ್ಕುರಿಂ ಧೈಯ್ಯುರಿಂಲಲನಾಚಿತ್ತ ಹರೋ   |
| 4 ನಂಜಿನರಾಸನಂ    ಸಕಳಜನನಿ                    | 26 ಪಚಾರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯುರಿಂ ಸಾಯ್ಕು    |
| 5 ನೂತಂಕಾರುಬೋಧತ್ರಿಸೇತ್ರಂ   ಸುಕರ             | 27 ಬಿಂಬಲದೇವಂಗೆ ಸಮಾನವಪ್ಪರೋಳರೇ          |
| 6 ಕವಿವಿವಾಸಂಭಾರತೀನೃತ್ಯರಂಗಂ   ಪ್ರಕಟ          | 28 ಮತ್ತನ್ನದಂಡಾಧಿಕರು    ಬಲದೇವದಂಡ       |
| 7 ತನಿಜಕೇತ್ತಿಗ್ಧಿ ವ್ಯಕ್ತಾನ್ತ ಮನೋಜಂಸ         | 29 ನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರ              |
| 8 ಕಳಗುಣಗಣೇಂದ್ರಾಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇ            | 30 ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೈಷ್ಣಿತ್ವಧಾ       |
| 9 ವ    ಅವರಗುಡ್ಡನಂತಪ್ಪನೆಂದಡೆ    ಸ್ವಸ್ತಿ ಸಮಂ | 31 ತ್ರೀತಳದೊಳ ಸವ ನಾರೊಮಂತ್ರಿಚೂ          |
| 10 ಸ್ತುಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಕ               | 32 ಡಾವ. ಣಿಯೊಳ್    ಅಮುಹಾನುಭಾ           |
| 11 ತನ್ನರಭಿಗ್ಧಿ ಗನ್ನೋದಕಕಣವ್ಯಕ್ತ ಮುಕ್ತಾ      | 33 ವನದ್ಧಾಂಗಲಕ್ಷ್ಮೀಯಂತ್ರಪ್ಪಳಂದಡ    ಸತಿ |
| 12 ವಳೀಕೃತ್ಯೋತ್ತಂಶಹಂಸ   ಸುಜನಮನಃ ಕ           | 34 ರೂಪಪುಲ್ಕನೋಪ್ಪಳಚ್ಚಿತ್ತಿಯೊಳಸಾ        |
| 13 ಮಳಸೀರಾಜಹಂಸ   ಮಹಾಪ್ರಚಂಡಂಜನಾ              | 35 ಭಾಗ್ಯವತಿಯನುನ್ನತಮತಿಯಂಪತಿಹಿ          |
| 14 ಯಕ   ಶತ್ರುಭಯದಾಯಕ   ಪತಿಹಿತ               | 36 ತೆಯಂಗುಣವತಿಯಂಸತತಂಕೀರ್ತಿಪು           |
| 15 ಪ್ರಕಾರ   ನೇಕಾಂಗವೀರ   ಸಂಗ್ರಾಪರಾಮ   ಸಾಹ   | 37 ದುಬಾಚಿಕಟ್ಟಿಯಂಘವನಜನಂ    ಅವಗ್ಗ       |
| 16 ಸಭೀಮ   ಮುನಿಜನನಿನೇಯಜನಬುಧಜನ               | 38 ಸುಪುತ್ರಪ್ಪಳಿಟ್ಟದರವಸಿತಳಪೋಗಳೆ        |
| 17 ಮನಸ್ಸರೋವರರಾಜಹಂಸ   ನನೂನವಾನಾಭಿ            | 39 ರಾಮಲಕ್ಷ್ಮೀಧರರನ್ನವರಿವ್ವಗ್ಗಣಗ        |
| 18 ನವಶ್ರೀಯಾಂಸ   ಜಿನಮತಾನುಪ್ರೇಕ್ಷಾವಿಚ        | 40 ಣದಿಂರವಿತೇಜನ್ನಾಗದೇವನುಂಸಿಂಗಣ         |
| 19 ಕ್ಷಣ   ಕೃತಧರ್ಮರಕ್ಷಣ   ದಯಾರಸಭ            | 41 ನಂ                                 |
| 20 ರತಭೃಂಗಾರ   ಜಿನವಚನಚಂದ್ರಿಕಾಚಕೋರ           |                                       |
| 21 ನುಮಪ್ಪ ಶ್ರೀಮತುಬಲದೇವದಂಡನಾ                |                                       |
| 22 ಯಕನೇನೆಗ್ಧಿ    ಪಲರಂಮುನ್ನಿ                |                                       |



(ಪಶಿ ಮ ಮುಖ.)

- 42 ಅವರೊಳಗೆ || ದೊರೆ ಯಾರಿ
- 43 ಭುವನಂಗಳೊಳೆದಿಟಕೇಳಿಸ
- 44 ಮೃತ್ಯುವೊಳುಸತ್ಯದೊಳುಪರಮ
- 45 ಶ್ರೀಜನಪೂಜೆಯೊಳುವಿನ
- 46 ಮದೊಳುಸಾಜನ್ಯದೊಳುಪಂಪಿನೊ
- 47 ಉಪರಮೋತ್ಸಾಹದಮಾಪ್ತದಾ
- 48 ನದೆಡೆಯೊಳುಸಾಜಬ್ರತಾಚಾರ
- 49 ದೊಳುನಿರುತನೋರ್ಪಡೆನಾಗದೇವ
- 50 ನೆವಲಂಧನ್ಯಂಪುಕದ್ಧನರೇ || ಅನೈನಿ
- 51 ಪನಾಗದೇವನಕಾನೈಮನೋರನುಣ
- 52 ಸಕಳಗುಣಗಣೆಧನಣಿಕಾನ್ತಗವ
- 53 ಧಿಕಂನೋರ್ಪಡೆಕ್ಕೊನ್ತಿಯದೊರಯೆನಿಸಿ
- 54 ನಾಗಿಯುಕ್ತನೆಗಿಟ್ಟಿ || ಅಂತವರಿವ್ವ
- 55 ರತನಯಂಸಂತಮುಖಿಳೋವ್ವಿಯೊಳ
- 56 ಗೆಜಸವೆಸೆವಿನೆಗಂಚಿನ್ತವಸ್ತುವನೀ
- 57 ಯಲುಚಿನ್ತಾಮಣಿಕಾಮದೇನುವೆನಿ
- 58 ಪುಬಲ್ಲಂ || ಎನೈನ್ತನೋರ್ಪಡೆಗುಣವನ್ತಂ
- 59 ಕುಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿದಂಭಾ
- 60 ನೈನೆನುತಂಬುಧರಣ್ಯಂತಂಕೀರ್ತಿಪುದು
- 61 ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ || ಆತನನು
- 62 ಜಾತೆಭುವನಖ್ಯಾತಿಯನೆಹಿರಿದಾನ
- 63 ಗುಣದುನ್ಮತಿಯೆಸೀತಾದೇವಿಗವಧಿಕಂ

- 64 ಭೂತಳದೊಳಗೇಚಿಯುಕ್ತನೆನೆಯೊಡ
- 65 ರಾರು || ವ || ಆ ಜಗಜ್ಜನನಿಯೊಡ
- 66 ಮೃತ್ಯದಂ || ಭಾವಿಸಿಪಂಚಪದಂಗಳನೋವ
- 67 ದೆಪುರಿಕಿ ಮೋಪಪಾಸದತೊಡರಂದೇ
- 68 ವಗುರುಸನ್ನಿಧಾನದಲಾವಿಘ್ನಬಲದೇವ
- 69 ನಮರಗತಿಯಂಪಡೆದಂ ||
- 70 ಸಕವರ್ಷಂ ೧೦೮೦ | ನೆಯ ಸಿದ್ಧಾ
- 71 ತ್ಥಿಸಂವತ್ಸದ ಮಾಗ್ಗಿರಸು
- 72 ದ್ಧಿಪಾಡಿವಸೋಮವಾರದಂ
- 73 ದುಮೋರಿಂಗೆಹಿಯತೀರ್ಥದ
- 74 ಲುಸನ್ಯಸನಧಿಯಿಂಮು
- 75 ಡಿವಿದ || ಆತನಜನನಿನಾಗಿಯ
- 76 ಕ್ಕನು | ಏಚಿಯುಕ್ತನುಪರೋಕ್ಷ
- 77 ವಿನಯಕ್ಕೆ ಕಬ್ಬುಪುನಾಡೊಳೊ
- 78 ಮ್ಮಾಳಿಗೆಯಹ | ಳುಪಟ್ಟಸಾ
- 79 ಲಿಯಮಾಡಿಸಿತ್ತಮ್ಮಗುರುಗಳ
- 80 ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಂ
- 81 ಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊ
- 82 ಟ್ಪರುಆರೆಯಕೆಹಿಯುಮಂ
- 83 ಆಕೆಹಿಯಮೂಡಣದೇನೆ
- 84 ಯಲುಖಂಡುಗಬೆದಲೆ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಪೋಷ
- 2 ಲಾಂಛನಂ ಜೀಯಾತ್ರೈಕೋಕ್ಯನಾಥ
- 3 ಸ್ವಪಾಸನಂಜಿನಶಾಸನಂ ||
- 4 ಸ್ವಸ್ತ್ಯನವರತಪುಬಳಿಪುಬಳಿವಪಸಮರಾ
- 5 ವನೀವಂಹಾಮಹಾರಸಂಹಾರಕರಣಕಾರ
- 6 ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪಣಕಣ್ಣೀಜಪಕು
- 7 ಭೃತ್ಯುಳಿಜನಧಮ್ಮದಮ್ಯಮಾಣಿಕ್ಯಕಳಶ
- 8 ಮಳಯಜಮಿಳಿತಕಾಸ್ತೀರಕಾಳಾಗರುಧೂಪ
- 9 ಧೂಮಧ್ಯಮಳೇಕ್ಯತಜನಾಚ್ಚನಾಗಾರ | ನಿವ್ವಿ
- 10 ಕಾರಮದನಮನೋಹರಾಕಾರ | ಜಿನಗನ್ನೋ
- 11 ದಕಪವಿತ್ರೀಕ್ಯತೋತ್ತಮಾಂಗ | ವೀರಲಕ್ಷ್ಮೀಭು
- 12 ಜಂಗ | ನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ
- 13 ನೋದ | ಜಿನಧಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನಮು

- 14 ಪ್ವಶ್ರೀಮತುಬಲದೇವದಂಡನಾಯಕನೆನೆಗಿಟ್ಟಂ ||
- 15 ಸ್ಥಿರನೇಬಾಪ್ತಮರಾದ್ರಿಯಿಂದವಧಿಕಂಗಂಭೀರನೇ
- 16 ಬಾಪ್ತಸಾಗರದಿಂದಗ್ಗಳಮೆನ್ನುದಾನಿಯೆಸುರೋವ್ವೀ
- 17 ಜಕ್ಕೆಮಾಹಂಡಳಂಸುರರಾಜಂಗೆಣೆಯೆಂದುಕೀರ್ತಿ
- 18 ಪ್ರದುಕಯೋಣ್ಣಕ್ಕುಜಿರಿಸಂತತಂ | ಧರೆಯಿಲ್ಲಂಬಲದೇ
- 19 ವಮಾತ್ಮ್ಯನನಿಳಾಲೋಕ್ಯಕವಿಖ್ಯಾತನಂ || ಬಲದೇವ
- 20 ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರಮಂಮು
- 21 ನುಚರಿತಂಜಲನಿಧಿವೇಷ್ವಿತಧಾತ್ರೀತಳದೊಳುಸಮ
- 22 ನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು || ಪಲರಂಮು
- 23 ನ್ನಿನಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆಪಕ್ಕಾ ದೊಡಂಚ
- 24 ಲದಿಂತೇಜದಿನೋಪ್ಪಿನಿಂಗುಣದಿನಾದಾಯ್ಯದಿಂ
- 25 ಧೈರ್ಯದಿಂ ಲಲನಾಚಿತ್ತಹರೋಪಪಾರವಿಧಿಯಿಂ
- 26 ಗಾಂಭೀರ್ಯದಿಂಸಾಯ್ವದಿಂಬಲದೇವಂಗಿಸಮಾನಮು

27 ಪ್ರರೋಳರೇವತ್ಯನ್ಯದಂಡಾಧಿಪರು || ಅಬಲದೇವಂ  
28 ಗಂವ್ಯಗಕಾಚೇಕ್ಷಣೆಯೆನಿಸಬಾಚಿಕಜಿಗವಿ  
29 ಳೋವ್ವಿಣಿಬನ್ಧಪುಟ್ಟದಂಗುಣಲೋಬರನದಟಲೆವ  
30 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧಮ್ಮಾಂಬರತಿಗ್ಗರೋಚಿ  
31 ಸುಚರಿತ್ರಾಭವ್ಯವಾಶೋತ್ತಮಂಸಿಪ್ಪಿನಿಧಾನಮಂತ್ರಿ

(ಪಶ್ಚಿಮ ಮುಖ.)

37 ಜಿನಪದಭಕ್ತನಿಷ್ಪಜನವತ್ಸಳನಾಶ್ರಿ  
38 ತಕಳ್ಳಭೂರುಹಂಮುನಿಚರಣಾಂಬು  
39 ಜಾತಯುಗಭೃಂಗನುದಾರನನೂನದಾನಿ  
40 ಮತ್ತಿನಪುರುಷಗ್ಗಿಪೋಲಿಪುದದಾದ್ಧೂರ  
41 ಯೆಂಬಿನೆಗಂನೆಗದ್ದೆ ನಿಮನುಜನಿಧಾನನೆಂದು  
42 ಪೊಗಳ್ಳುಂಧರೆಪೆಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ ||  
43 ಎನೆನೆಗಳ್ಳು ಸಿಂಗಿಮಯ್ಯನವನಿತಮನೋರಥನಲಕ್ಷ್ಮೀಯೆ  
44 ನಿಪಳುರೂಪಿಂಜನವಿನುತೆಸಿರಿಯದೇವಿಯನನುನ  
45 ಯದಿಂಪೊಗಳ್ಳು ದಬಿಳಭೂತಳವೆಲ್ಲಂ || ವ || ಆ ಮು  
46 ಹಾನುಭಾವನವಸಾನಕಾಲದೊಳು || ಪರಮಶ್ರೀಜಿ  
47 ನಪಾದಪಂಕರುಹಮುಸದ್ಭಕ್ತಿಯಿಂತಾಳ್ವಿನಿಭ್ಭರದಿಂ  
48 ಪಂಚಪದಂಗಳನೆನೆಯುತುದುಮೋಕ್ಷಸಂದೋಹ  
49 ಮಂತ್ವರಿತಂಖಂಡಿಸುತಂಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯಾ  
50 ಬಿಜಿನಿಭಾಸ್ಕರಂನಿರುತಂಪೆಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಮರೇಂ  
51 ದ್ರಾವಾಸಪುಂಪೊಪ್ಪಿದಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂ

32 ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶಾಂಬರಾ  
33 ಕ್ಕಂವನಿತಾಚಿತ್ತಪ್ರಿಯನಿವ್ವಳನನುಪಮನ  
34 ತ್ಪುತ್ತುಮಂ ಕೂರಕೂಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ  
35 ದ್ಯಾಸಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳೆಸಿಂಗಿಮ  
36 ಯ್ಯಂ ||

52 ಚ (ಮುಪಂಚ) ಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾ  
53 ಪ್ರಾತಿಹಾರ್ಯಾಚತುಸ್ತಿರದತಿ  
54 ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ  
55 ತ್ವರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ  
56 ಕಮಳವಿನಿಗ್ಗತಸದಸದಾದಿವಸ್ತು  
57 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾ  
58 ದ್ವಾನ್ತಾದಿಸಕಳಶಾಸ್ತ್ರಪಾರಾವಾರಗಪ  
59 ರಮತಪಃ ರಣನಿವತರುಮಸ್ತು  
60 ಶ್ರೀಮನ್ಮಂಡಳಾಚಾರ್ಯ ಪ್ರಭಾಚಂ  
61 ದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿ ಸಾಗಿಯುಕ್ತನುಂಸಿರಿ  
62 ಯವ್ಯಯುಂಸಕವರ್ಷ ೧೦೪೧ | ನೆಯಸಿದ್ಧಾತ್ಮ  
63 ಸಂವತ್ಸರದಕಾತ್ಮಿಕಸುದ್ಧಧ್ಯಾಪನ  
64 ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯಂ  
65 ಮಾಡಿಸಿಧಿಯಂನಿಖಿಸಿದಳ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಲಾಂಛನಂ |  
2 ಜೇಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಸನುಜಿನಶಾಸನಂ ||  
3 ಶ್ರೀಮದ್ಭಾವವಂಶಮಂಡನಮಣಿಃ ಕ್ಷೋಣೀಶರಕ್ಷಾಮಣಿರ್ಲ  
4 ಕ್ಷೇತ್ರಹಾರಮಣಿಃನರೇಶ್ವರಶಿವೋತ್ತಮಗುಂಭದ್ವಣಿಜೇಯಾನ್ವೀತಿಪಥೇಕ್ಷ  
5 ದಪ್ಪಣಮಣಿಃಲೋಕಯ್ಯ ಚೂಡಾಮಣಿಶ್ರೀವಿಷ್ಣು ವ್ಯಾಪ್ತನಯಾಚಿ ತೋಗುಣಮಣಿಃಸಮ್ಯ  
6 ಕ್ತಚೂಡಾಮಣಿಃ || ಎರೆದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣೆಂದವಂಗೆಕುಳಿಶಾಗಾರಂಪರವನಿ  
7 ತೆಗನಿಲತನೆಯಂಧುರದೊಳುಪೊಣ್ಣಿಂಗೆಮೃತ್ತುವಿನೆಯಾದಿತ್ಯಂ || ವೃ || ಎನೆತಾನುಂಕೆಜಿದೇ  
8 ಗುಲಂಗಳನಿತಾನುಂಜೈನಗೇಹಂಗಳಂತನೆತುನಾಕ್ತುಳನೂಗ್ಗಗಳಂಪ್ರಜೆಗಳಂ ಸಂತೋರದಿಂಮಾಡಿದಂವಿ  
9 ನೆಯಾದಿತ್ಯನಿಪಾಳಪೊಯ್ಯಳನೆಸಂದಿದ್ಧಾಂಬಲಿಂದ್ರಂಗೆಮೇಲೆನೆಪೆಪಂಪೊಗಳ್ಳನ್ನ ನಾವನೊಮಹಾಗಂ  
10 ಭೀರನಂಧೀರನಂ || ಇಟ್ಟುಗೆಂದಗಳ್ಳು ಕುಳಿಗಳ್ಳು ಜೇಯಾದವುಕಲ್ಲುಗೆಗೊಣ್ಣುಪವ್ಯರ್ಪಟ್ಟುಧರಾತಳಕ್ಕೆ  
11 ಸರಿಯಾದವುಸಣ್ಣ ದಭಂಡಿಬಂದವೆವ್ಯರ್ಪಟ್ಟುಯೆಸಳ್ಳಮಾದುವೆನೆಮಾಡಿಸಿದಂಜಿನರಾಜಗೇಹಮಂನೆಟ್ಟ  
12 ನೆಪೊಯ್ಯಳನೆನೆಬಣ್ಣ ಸರಾಮ್ತಾಲೆರಾಜರಾಜನಂ || ಕಂ || ಆಪೊಯ್ಯಳಭೂಪಂಗೆಮಹೀಪಾ  
13 ಳಕ್ಕಮಾರನಿಕರಚೂಡಾರತ್ನಂಶ್ರೀಪತಿನಿಜಭುಜವಿಜಯಮಹೀಪತಿಜನಿಯಿಸಿದನದಟನೆ  
14 ಜೇಯಂಗನಿಸಂ || ವಿ || ವಿನೆಯಾದಿತ್ಯನಿಪಾಳನಾತ್ಮಜನಿಳಾಲೋಕೈಕಕಳ್ಳದ್ರಮಂಮನುಮಾಗ್ಗಂ

15 ಜಗದೇಕವೀರನೇಜಿಯಂಗೋವ್ವೀಶ್ವರಂಮಿಕ್ಕ ನಾತನಪುತ್ರಂವಿಪ್ರಭೂಮಿಪಾಲಕಮದಸ್ಸಂಮದ್ಧ  
16 ನಂವಿಷ್ಣು ವದ್ಧ ಫನಭೂಪಂನೇಗಲ್ದಂಧರಾವಳಯದೊಳುಶ್ರೀರಾಜಕಣ್ಣೀರವಂ || ಕಂ || ಆನೆಗಣ್ಣಿ ಜಿಯಂ  
17 ಗನ್ನಿಪಾಳನಸೂನುಬ್ರಹ್ಮದೈವಿಮಾಪ್ತಿ ಫನಂಸಕಳಧರಿಶ್ರೀನಾಥನರ್ಥಿ ಜನತಾಭಾನುಸುತಂವಿಷ್ಣು ಭೂ  
18 ಪನುದಯಂಗಿಯಂ || ಅರಿನರಪಸಿರಾಸ್ಥಳನಕರನುಧ ತವೈರಿಮಂಡಳೀಶ್ವರಮದಸಂಡರಣಂನಿಜಾ  
19 ನ್ವಯೈಕಾಭರಣಂಶ್ರೀಬಿಟ್ಟದೇವನೀವರದೇವ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೀ  
20 ಶ್ವರಂ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಾಂಬರದ್ವೈಮಣಿ | ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿಮಲಸ  
21 ರೋಳಂಡ | ಚಲಕೆಬಲುಗಂಡ | ನಾಳೆಮುನ್ನಿ ಜಿವ | ಸಾಯ್ಕಮಂಮೆಜಿವ | ತಳಕಾಡುಗೊಂಡ |  
ಗಂಡಪ್ರಚಂಡ |

22 ಪಟ್ಟಪೆರುಮಾಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯುಕ್ತಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಳಕಜನಸಿಕ್ಷಕ | ಚ  
23 ಕ್ರಗೋಟ್ಟವನದಾವಾನಳ | ನಹಿತಮಂಡಳಿಕಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪ್ರಚಂಡದೇವ್ವಾನ  
24 ಳ | ಪ್ರಬಳರಿಪುಬಳಸಂಹರಣಕಾರಣ | ವಿದ್ವಿಷ್ಣುಮಂಡಳಿಕಮದನೀವರಣಕರಣ | ನೋಳಂಬವಾಡಿ  
25 ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಲಕ್ಷ್ಮಿಯನಿಕ್ಕು ಫಳಿಗೊಂಡ | ತಪ್ಪಿತಪ್ಪುವ | ಜಯಶ್ರೀಕಾಂತೆಯನಪ್ಪು  
26 ವ | ಕೂರೆಕೂರ್ಪ | ಸಾಯ್ಕಮಂತೋರ್ಪ | ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣದೊಡ್ಡ ರಂಡ | ನುಡಿದಂತೆ  
ಗಂಡ | ಅದಿ

27 ಯಮನಹಿದಯಸೂಲ | ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ | ಉದ್ಧಾರಾತಿಕಂಜವನಕುಂಜರ | ಸರ  
28 ಣಾಗತವಜ್ರಪಂಜರ | ಸಹಜಕೀರ್ತಿಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಚೆಂಗಿರೆಯಮನೋಭಂಗ | ವೀ  
29 ರಪ್ರಸಂಗ | ನರಸಿಂಗವಮ್ಮ ಫನಿಮ್ಮೂಳನಂ | ಕಳಪಾಳಕಾಳಾನಳಂ | ಹಾನಂಗಳುಗೊಂಡಚತುಮ್ಮೂಳ  
30 ಗಂಡ | ಚತುರಚತುಮ್ಮೂಳ | ನಾಹವಶ್ಚೂಳ | ಸರಸ್ವತೀಕಣ್ಣಾ ಫತಂಸ | ನುಂನತವಿಷ್ಣು ವಂಸ | ವಿಪ್ರ  
31 ಹ್ರಿದಯಸೆಲ್ಲ | ಭೀತರಂಕೋಲ್ಲ | ದಾನವಿನೋದ | ಚಂಪಕಾಮೋದ | ಚತ್ಸಮಯಸಮುದ್ಧರಣ | ಗಂಡ  
32 ರಾಭರಣ | ವಿವೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸಾಹಿತ್ಯವಿದ್ಯಾಧರ | ಸಮರಧುರಂಧರ |  
33 ಪೋಯ್ಸಳಾನ್ವಯಭಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ರ್ | ದುಷ್ಪ್ರಗೈಧೂತ್ರ್ | ಸಂಗ್ರಾ  
ಮರಾ

34 ಮು | ಸಾಹಸಭೀಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಗಜಭಗದತ್ತ | ನಭಿನವಚಾ  
35 ರುದತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಭರಣ | ಕೋಂಗರಮೂರಿ | ವಿಪ್ರಕುಳತಳಪ್ರಹಾ  
36 ರಿ | ತೆರೆಯೂರನಲೆವ | ಕೋಯತೂರತುಳಿವ | ಹೆಜೆಜುದಿಸಾಪಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತಲ  
37 ಟ್ಟ | ಪಾಂಡ್ಯನಂಬಂಕೊಂಡ | ಉಚ್ಚಂಗಿಗೊಂಡ | ಏಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಧೀರ | ಪೋಂಬುಚ್ಚನಿ  
ದ್ಧಾಫಟಣ | ಸಾ

38 ವಿಮಲನಿಲ್ಲೋ ಫಟಣ | ವೈರಿಕಾಳಾನಳ | ನಹಿತದಾವಾನಳ | ಶತ್ರುನರಪಾಳದಿಶಾಪಟ್ಟ |  
39 ಮಿತ್ರನರಪಾಳಲರಾಟಪಟ್ಟ | ಘಟ್ಟವನಳವ | ತುಳುವರಸಳವ | ಗೋಯಿಂದವಾಡಿಭಯಂ  
40 ಕರ | ನಹಿತಬಳಸಂಖರ | ರೊದ್ದವತುಳಿವ | ಸಿತಗರಂಟಿವ | ರಾಯರಾಯಪುರಸೂ  
41 ಜಿಕ್ಕಾಪ | ವೈರಿಭಂಗಾಪ | ವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ಶ್ರೀಮತುಕೇಶ  
42 ವದೇವಪಾದಾರಾಧಕ | ರಿಪ್ರಮಂಡಳಿಕಸಾಧಕಾದ್ಯನೇಕನಾಮಾವಳಿಸಮಾಳಂಕ್ರಿತ  
43 ನುಂಗಿರಿದುಗ್ಗವನದುಗ್ಗ | ಜಳದುಗ್ಗಾಫದ್ಯನೇಕದುಗ್ಗಂಗಳನಶ್ರಮದಿಂಕೊಂಡಚಂಡಪ್ರತಾ  
44 ಪದಿಂಗಂಗವಾಡಿತೊಂಭತ್ತ ಹುಸಾಸಿರಮುಮಂಲೋಕ್ತಿ ಗುಂಡಿವರಮುಂಡಿಗಿಸಾಧ್ಯಂವಾಡಿ |  
45 ಮತ್ತಂ || ವಿ || ಎಳೆಯೋಳದ್ರುಷ್ಪರನುಧ ತಾರಿಗಳನಾಟಂದೊತ್ತಿ ಬೆಂಕೊಂಡದೋಬ್ಬಳದಿಂ  
46 ದೇಶಮನಾವಗಂತನಗಿಸಾಧ್ಯಂವಾಡಿರಲುಗಂಗಮಂಡಳಮೆಂದೋಲಿಗೆತತ್ತುಮಿತ್ತು ಬೆಸನಂ  
47 ಪೂಣ್ಣಿಪ್ಪನಂವಿಷ್ಣು ಪೋಯ್ಸಳನಿಹುಂಸುಖದಿಂದರಾಜ್ಯದೊಡವಿಂದಂಸಂತತೋತನ್ನಾಹದಿಂ || ಎ  
48 ತ್ತಿ ದನೆತ್ತಲತ್ತ ಲಿದಿರಾದನಿಪಾಳಕರಳ್ಳ ಬಳ್ಳಿಕಂಡಿತ್ತು ಸಮಸ್ತವಸ್ತುಗಳನಾಳುತನ  
49 ಮಂಸಲಿಪೂಣ್ಣು ಸಂತತಂಸುತ್ತಲಮೋಲಗಿಪ್ಪರೆನೆಮುನ್ನಿ ನವರ್ಗಮನೇಕರಾದವರ್ಗ  
50 ತ್ತಳಗಂ ಪೋಗತ್ತೆಫಗೆನೆಬಣ್ಣ ಪನಾವನೋವಿಷ್ಣು ಭೂಪನಂ || ಅನುತ್ರಿಭುವನಮಲ್ಲತಳಕಾ



- 51 ಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗೆವಿಷ್ಣು ವರ್ಧನಪ್ರಯೋಗದೇವರವಿಜಯರಾಜ್ಯಮು  
52 ತ್ತರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧನವಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತುಮಿರತ  
53 ತ್ವಾದಪಶ್ಯೋಪಜೀವಿಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಸಾಂತಲದೇವಿ

(ದಕ್ಷಿಣ ಮುಖ.)

- 54 ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದ  
55 ಯಸಪ್ರಭೋಗಭೋಗಿನಿಬ್ಬತೀಯ  
56 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೆಯುಂ | ಸಕಳಗುಣಗ  
57 ಣಾನೂನೆಯುಂ | ಮುಖನವರುಗುಮಿಣಿದೇವಿಯುಂ | ಪತಿ  
58 ಹಿತಸತ್ಯಭಾವೆಯುಂ | ವಿವೇಕೈಕ ಬ್ರಹ್ಮಸ್ತಿಯುಂ | ಪ್ರ  
59 ತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ಪತಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿ  
60 ನೀತೆಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ದರಣೆಯುಂ | ಬ್ರತ  
61 ಗುಣಶೀಲಚಾರತ್ರಾಂತಕರಣೆಯುಂ | ಲೋಕೈಕವಿ  
62 ಖ್ಯಾತೆಯುಂ | ಪತಿಬ್ರತಾಪ್ರಭಾವಪ್ರಸಿದ್ಧ ಸೀತೆ  
63 ಯುಂ | ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ | ಸಮ್ಯಕ್  
64 ಚೂಡಾಮಣಿಯುಂ | ಮುದ್ದಿತ್ತಸವತಿಗಂಧವಾರ  
65 ಣೆಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞನಕರಣಕಾರಣೆಯುಂ | ಮ  
66 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯ  
67 ದಯದೀಪಿಕೆಯುಂ | ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆ  
68 ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಕಾರೆಯುಂ |  
69 ಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರಮೋದೆಯುಂ | ಮಾ  
70 ಹಾರಾಭಯಭೈರವ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆ  
71 ಯುಂ | ಜಿನಧರ್ಮನಿರ್ಮಲೆಯುಂ | ಭವ್ಯಜನವಚ್ಛ  
72 ಳೆಯುಂ | ಜಿನಗನ್ನೋದಕಪವಿತ್ರೀಕ್ರಿತೋತ್ತಮಾಂ  
73 ಗೆಯುಮಪ್ಪ || ಕ || ಆನೆಗದ್ದವಿಷ್ಣುನಿಪನಮ  
74 ನೋನಯನಪ್ರಯಚಳಾಳನೀಳಾಳಕಿಚಂದ್ರಾ  
75 ನನೇಕಾಮನರತಿಯಲುತಾನೇತೋಣಸರಿ  
76 ಸಮಾನೇಶಾಂತಲದೇವಿ || ವಿ || ಧುರದೊಳವಿಷ್ಣು ನಿ  
77 ಪಾಳಕಂಗೆವಿಜಯಶ್ರೀವಕ್ಷ್ಯದೊಳುಸಂತತಂಪ  
78 ರಮಾನಂದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದಾ  
79 ದ್ವಾನಿಯಂವರದಿಗ್ಭಿತ್ತಿಯನಯ್ದಿ ಸಲ್ಲೆ ಷಿವಕೀರ್ತಿ  
80 ಶ್ರೀಯನುತಿಪ್ಪದೀಧರಯೋಳಾಶಾಂತಲದೇವಿ  
81 ಯುನೇಷಿಯೆಬಣ್ಣ ಪ್ಪಣ್ಣ ನೇವಣ್ಣ ಪಂ || ಕಲಿಕಾಲ  
82 ವಿಷ್ಣು ವಕ್ಷಸ್ಥಳದೊಳುಕಲಿಕಾಲಚ್ಚೈನೆಲಸಿ  
83 ದಳನೇಶಾಂತಲದೇವಿಯಸಾಭಾಗ್ಯಮನೋಗಳಬ  
84 ಣ್ಣಿ ಸುಪೇನೇಬನೇವಣ್ಣಿ ಸುವ || ಶಾಂತಲದೇವಿಗಸದ್ಗುಣ  
85 ಮಂತೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚ್ಚೀಕಾಂತೆ  
86 ಯುಮಗಣೆಯುಮಚ್ಚೈತಕಾಂತೆಯುಮೇಣೆಯ  
87 ಳ್ದುದಳಿದಸತಿಯದೊರ್ಧೆಯೇ || ಅಕ್ಷರ || ಗುರುಗ  
88 ಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಪೆತ್ತತಾಯಿಗು  
89 ಣನಿಧಿವಾಚಿಕಬೈ ಪಿರಿಯಪಗ್ಗೆ ಣ್ಡಮಾರಸಿಂಗಯ್ಯಂ

- 90 ತಂದೆವಾವನುಂಪೆಗೆ ಒಡೆಸಿಂಗಿಯ್ಯಂ | ಅರಸಂವಿಷ್ಣು  
91 ವದ್ಧನನ್ನಿಪಂವಲ್ಲಭಂ | ಜಿನನಾಥಂತನಗೆಂದುಮಿಷ್ಣು  
92 ಯ್ಯಂ | ಅರಸಿಶಾನ್ತಲದೇವಿಯಮಹಿಮೆಯಂಬಣ್ಣಿಸಲು  
93 ಬಕ್ಕು ಮೆಭೂತಳದೊಳು || ಸಕವರ್ಷಂ ೧೦೫೦ ಮೂಟೆ  
94 ನೆಯವಿರೋಧಿಕ್ರಿಸ್ತವತ್ಸರದ ಜೈತ್ರಸುದ್ಧಪಂಚ  
95 ಮೀಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತಿರ್ಥದಲು ಮುಡಿಪಿ  
96 ಸ್ವರ್ಗೌತರಾದಳು || ವಿ || ಈಕಲಿಕಾಲದೊಳುಮನು  
97 ಬ್ರಹ್ಮಸ್ತಿವಂದಿಜನಾಶ್ರಯಂಜಗವ್ಯಾಪಿತಕಾಮ  
98 ಧೇನುವಭಿನಾನಿಮಹಾಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಲೋ  
99 ಕಜನಸ್ತುತಂಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾಸಿ  
100 ಯವ್ಯಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಳಂಧರೆಪೆಗೆ ಒಡೆವಾ  
101 ರಸಿಗನ || ದೊರೆಯೇಪೆಗೆ ಒಡೆವಾರಸಿಂಗವಿಭುಸಿಂಗೀಕಾಲ  
102 ದೊಳುಪುರುಷಾರ್ಥಂಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧವ್ಯಾಸು  
103 ರಾಗಂಗಳೊಳುಹರಪಾದಾಂಬ ಭಕ್ತಿಯೊಳುನಿಯಮದೊ  
104 ಳುಶೀಲಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಂಚಿ  
105 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿಸಲು || ಕ || ಅನುಪಮಸಾನ್ತಲ  
106 ದೇವಿಯುಮನುನಯದಿಂತಂದೆವಾರಸಿಂಗಯ್ಯನುಮಿಂಬನೆ  
107 ನನಿಮಾಚಿಕಟ್ಟಿ ಯುಮಿನಿಬರಮೊಡನೊಡನೆಮುಡಿಪಿ  
108 ಸ್ವರ್ಗೌತರಾದರು || ಲೇಖಕಬೋಕಿಮಯ್ಯ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

- 109 ಅರಸಿಸುರಗತಿಯನೆಯ್ದಿದಳರಲಾಗೆನಗೆಂದುಬಂ  
110 ದುಬಿಳುಗೊಳದಲುದುಧ್ಧರಸನ್ಯಾಸನದಿಂಪರಿ  
111 ಣತತಾಯಿಮಾಚಿಕಟ್ಟಿ ತಾನುಂತೊಡೆದಳು || ವಿ || ಅ  
112 ರಮಗುಳ್ಳಿ ಪ್ಪಿ ಕಣ್ಣಲಗ್ಗ ಒಳೋದುವಪಂಚಪದಂಜಿನೇಂದ್ರನಂಸ್ತು ರಿಯಿಸುವೋಚಿಬ  
113 ನು ಜನಮುಂಬಿಡಿಪುನ್ನತಿಪನ್ನಸಕ್ಕೆ ವಂದಿರಲೊಸದೊಂದುತಿಂಗಳುಪವಸದೊಳಿಂಬಿ  
114 ನೆಮಾಚಿಕಟ್ಟಿ ತಾಂಸುರಗತಿಯಿದ್ದಿದಳುಸಕಳಭವ್ಯರಸನ್ನಿಧಿಯೊಳುಸಮಾ  
115 ಧಿಯಿಂ || ಕ || ಅವಾರಸಿಂಗಮಯ್ಯನಕಾಮಿನಿಜಿನಚರಣಭಕ್ತಿ ಗುಣಸಂ  
116 ಯುತೆಲುದ್ದಿ ಮಪ್ರತಿಬ್ರತೆವನ್ನಿ ಭೂಮಿಜನಂಪೊಗಳೆವಾಚಿಕಟ್ಟಿಯೆ  
117 ನೆಗಲ್ಲುಳು || ಜಿನಪದಭಕ್ತಿ ಬನ್ನ ಜನಪೂಜಿತಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ  
118 ಮನಸತಿಗಂಮಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದಸಂತತಮು  
119 ನಿಜನಪಾದಪಂಕರುಪಭಕ್ತಿ ಜನಸ್ತುತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ  
120 ಮಾಚಿಕಟ್ಟಿ ಯೆನೆಕೀರ್ತ್ತಿಸುಗುಂಧರೆಮೆಚ್ಚಿ ನಿಜ್ಜಲಂ || ಜಿನನಾಥಂತನ  
121 ಗಾಸ್ತನಾಗೆಬಲದೇವಂತಂದೆಪತ್ತೆಪ್ಪಿ ಸದ್ವಿನಿತಾಗ್ರೀಶರಬಾಚಿಕಟ್ಟಿ  
122 ಯೆನೆತಮ್ಮಂಸಿಂಗಣಂಸಂದಮಾಂತನದಿಂದಗ್ಗ ದಮಾಚಿ ಕಟ್ಟಿ ಸುರಲೋಕ  
123 ಕೊಡೆಳಂದೆಂದುಮೇದಿನಿಯೆಲ್ಲಂಪೊಗಳುತ್ತ ಮಿಪ್ಪುರದನೆಬಣ್ಣಿಸ್ಪನ್ನ  
124 ನೇವಣ್ಣಿಪಂ || ಕ || ಪಂಡಿಸ್ವರ್ಗನ್ಯಾಸನಂಗೊಂಡವರೊಳಗಿನಿತಂಬಲ್ಲರಾ  
125 ರೆಂಬಿನಂಕೈಕೊಂಡಾಗಳುಘೋರವೀರಬ್ರತವರಣತಯಂವೆಚ್ಚಿ  
126 ಸುತೋರದಿಂದಂಪಾಂಡಿತ್ವಂಚಿತ್ತ ದೊಳುತಳ್ಳಿ ರಜಿನಚರಣಾಂಭೋ  
127 ಜಮಂಭಾವಿಸುತ್ತಂಕೊಂಡಾಡಲುಧಾತ್ರಿತನ್ನಂಸುರಗತಿವ  
128 ಡೆದಳುಲೀಲೆಯಿಂಮಾಚಿಕಟ್ಟಿ || ದಾನಮನನೂನಮಂ

- 129 ಕುಕೇನಾತಿ ಫೀಯೆಂದು ಕೊಟ್ಟ ಜನನಂವನದೊಳುಧ್ಯಾನಿಸು  
 130 ತಂಮುಡಿಬಿದಳನ್ನೇನೆಂಬುದೊಮಾಚಿಕಟ್ಟಿ ಯೊಂದುನ್ನ  
 131 ತಿಯಂ || ಇಂತುತಮ್ಮ ಗುರುಗಳಪ್ರಭಾಕರದ್ರವಿಧಾ  
 132 ನ್ತದೇವರಂ | ವರ್ಧಮಾನದೇವರಂ | ರವಿಚಂದ್ರದೇವರಂ | ಸ  
 133 ಮಸ್ತಭವ್ಯಜನಂಗಳನ್ನಿಧಿಯೊಳುಸನ್ಮನಮಂಕೈ  
 134 ಕೊಂಡವರವೇಳ್ವನಮಾಧಿಯಂಕೇಳುತ್ತ ಮುಡಿಪಿದಳು ||  
 135 ಪಂಡಿತಮರಣದಿನಿಭೂಮಂಪಲದೊಳುಮಾಚಿಕಟ್ಟಿ ಯಂತೆ  
 136 ಪೈಲಾಕ್ಕೈ ಕೊಂಡಿತುನೆಗೆಟ್ಟುಳರಿಗಳಬಂಡಿತಮಂಘೋರವೀ  
 137 ರಸನ್ಮಾನನಮ || ಅವರವಂಶವತಾರವೆಂತೆಂದಡೆ || ಕ || ಜಿ  
 138 ನಧಮ್ಮನಿವೃತ್ತಿಗಳಂಭವ್ಯನಿಧಾನಂಗೆಣಗಣಾಶ್ರಯಂ ಮನುಚರಿತಂ  
 139 ಮುನಿಚರಣಕಮಳಭ್ರಂಗಂಜಪವಿಸುತಂನಾಗವಮ್ಮದಂಡಾಧೀಶಂ || ವಿ ||  
 140 ಅನುಪಮನಾಗವಮ್ಮನಕುಲಾಂಗನಪೆಂಪಿನಚಂದಿಕಟ್ಟಿ ಸಜ್ಜನನುತೆ  
 141 ಮಾನಿದಾನಿಗುಣಮಿಕ್ಕ ಪತಿಬ್ರತೆಸೀಲವಿದೇವೀದಿನಿಸುತೆ  
 142 ಗಂಮಿಗಿಲುಪೊಗಳಲಾನಖಿಯೆಂಗುಣದಂಕಕಾರ್ತಿಯಂಜನ  
 143 ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತುತೆಯಂಜಗದೇಕದಾನಿಯಂ || ಅವಗೈ  
 144 ಸುಪುತ್ರಂಬುಧಜನಸಿವಹಕ್ಕಾ ತೀವಕಾಮಧೇನುವನುತ್ತಂಭುವನ  
 145 ಜನಂಪೊಗಳಲು ಮಿಕ್ಕವನುದಯಂಗೈಯ್ದು ಸುತ್ತಮುಬಲದೇವಂ || ವಿ ||  
 146 ಸಕಳಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಸು  
 147 ಕವಿಜನಸ್ತುತಂಜಿನಪದಾಬುಧ್ಯಂಗನನೂನದಾಸಿಲೌಕಿಕಪರಮಾ  
 148 ತ್ಥಮೆಂಬಿರಡುಂಮಂನೇಬಿಬಿಲ್ಲನೆನುತ್ತೆದಂಡನಾಯಕಬಲದೇವನಂಪೊ  
 149 ಗಳ್ಯದಂಬುಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ || ಮುನಿಸಿವಹಕ್ಕಾ  
 150 ವೃನಿಕರಕ್ಕೆ ಜಿನೇಶ್ವರಪೂಜೆಗಳ್ಳ ಮಿಕ್ಕನುಪಮದಾನಧಮ್ಮ  
 151 ದೊದವಿಂಗೈಸಿರಂತರವೊಂದೆಮಾಗ್ಗದಿಂವನೆಯೊಳನಾಕುಳಂ  
 152 ಮದುವೆಯೆಂದದಪಂಗಳಿನೊಳುಣ್ಣದೆಂದೊಂವನುಜನಿಧಾನಸು  
 153 ಪೊಗಳ್ಳನೇಪೊಗಳ್ಳಬಲದೇವಮಾತ್ಮನ || ಸ್ಥಿರನೇಮೀರುಗೀರಿದ್ರದಿಂದೆ  
 154 ಮಿಗಿಲೇಗಂಭೀರನೇಲಾಪ್ತುಸಾಗರದಿಂದಗ್ಗಲವಂತುದಾನಿಯೆಸು  
 155 ರೋವ್ವೀಜಕ್ಕೆ ವೀಲುಭೋಗಿಯೇಸುರರಾಜಂಗೆಣೆಯೆದುಕೀರ್ತ್ತಿಪುದು  
 156 ಕವ್ಯೊಡಳ್ಳಪ್ರಿಯಂಸಂತತಂಧರೆಯೊಳಶ್ರೀಬಲದೇವಮಾತ್ಮನನಿ  
 157 ಳಾಲೋಕ್ಕೈಕವಿಶ್ಯೂತನ || ಕ || ಬಲದೇವದಂಡನಾಯಕನಂಘೈ  
 158 ಭೂಜಬಲಪರಾಕ್ರಮಂಮನುಚರಿತಂಜಲಸಿಧಿವೇಷ್ಟಿತಧಾ  
 159 ತ್ರೀತಳದೊಳುಸಮನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ||  
 160 ಶ್ರೀಮತಚಾರುಕೀರ್ತ್ತಿದೇವರಗಂಧಲೇಖಕಚೋಕಿಮಯ್ಯಬರದಬಿ  
 161 ರುದರೂವಾರಿಮುಖತಿಳಕಗಂಗಳಾರಿಯತಮ್ಮ ಕಾಂವಾರಿಕಂಡರಿಸಿದ

(ಉತ್ತರಮುಖ)

- 162 ಸ್ವಸ್ತನವರತಪ್ರಬಳಿಪುಬಳವಿ  
 163 ಪಮಸಮರಾವನಿಪಹಾಮಹಾರಿ  
 164 ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ  
 165 ಯಕಮುಖದರ್ಪಣ | ಕಥಕಮಾಗಧಪುಣ್ಯ  
 166 ಪಾತಕ | ಕವಿಗಮಕಿವಾದಿವಾಗ್ಗಿಜನತಾದಾ  
 167 ರಿದ್ರಸನ್ಮರ್ಪಣ | ಜಿನಸಮಯ ಮಹಾಗ



- 168 ಗನಶೋಭಾಕರ | ದಿವಾಕರ | ಸಕಳಮು  
 169 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ | ಶ್ರೀ  
 170 ಯಾಂಸ | ಸರಸ್ವತೀಕರ್ಣಾರ್ಪಣತಂತ್ರ | ಗೋತ್ರ  
 171 ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಒನ್ನು ಜನಮನೋ  
 172 ರಂಜನ | ದೂತಪ್ರಭಂಜನ | ಕ್ರೋಧಲೋಭಾನ್  
 173 ತಥಯಮಾನ | ಮದವಿದೂರಗುತ್ತ | ಚಾ  
 174 ರುದತ್ತ | ಜೀಮೂತವಾಹನ | ಸಮಾನಪರೋ  
 175 ಪಕರೋದಾರ | ಪಾಪವಿದೂರ | ಜಿನಧರ್ಮ  
 176 ನಿರ್ಮೂಳ | ಭವ್ಯಜನವತ್ಸಳ | ಜಿನಗನ್ನೋದಕ  
 177 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ನನುಪಮಗುಣ  
 178 ಗಣೋತ್ತಮ | ಮುನಿಚರಣಸಂಸಾರಹ  
 179 ಭೃಂಗ | ಪಂಡಿತಮಂಡಳೀಪುಂಡರೀಕವನಪ್ರಸಾ  
 180 ಗ | ಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರಮೋದನು |  
 181 ಮಾಹಾರಾಭಯಭೈರವ್ಯ ಶಾಸ್ತ್ರದಾನವಿ  
 182 ನೋದನುಮಪ್ಪಶ್ರೀಮತಃ ಬಲದೇವದಂಡನಾ  
 183 ಯಕನೇನೆಗಟ್ಟ || ಆಬಲದೇವಗಂಧಿಗಸಾ  
 184 ಟೇಕ್ಷಣಿಯನಿಪ ಬಾಚಿಕಟ್ಟ ಗವಲಿಳೋವ್ವೀ  
 185 ಬನ್ನು ಪ್ರಟ್ಟದಂಗುಣಿಲೋಬರನದಟಲೆವ ಸಿಂಗಿ  
 186 ಮಯ್ಯನುದಾರ || ವಿ || ಜಿನಪತಿಭಕ್ತನಿ  
 187 ಪ್ಪಜನವತ್ಸಳನಾಶ್ರಿತಕಳ್ಳಭೂರುಹಂಮು  
 188 ನಿಚರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ  
 189 ದಾನಿಮತ್ತಿ ನಪುರುಷಗ್ಗೋಲಿಸುವಡಾದೊರೆಯಂ  
 190 ಬಿನೆಗಂನೆಗಟ್ಟ ನೀಮನುಜನಿಧಾನನೊದುವೊಳ್ಳಂಧರ  
 191 ಪೆಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ || ಜಿನಧರ್ಮಾಂಬರತಿಗ್ಗೋಲಿ  
 192 ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂ ಸಿಪ್ಪನಿಧಾನಂಮಂತ್ರಿಚಿ  
 193 ನ್ತಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶಾಂಬರಾಕ್ಷಂವನಿತಾ  
 194 ಚಿತ್ತಪ್ರಿಯಾನಿರ್ಮೂಳನನುಪಮನತ್ಯುತ್ತಮಂಕೂ  
 195 ರೆಕೂಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿದ್ಧಾನಿಧಿಗಂಣಿಸಿಳ  
 196 ಯಂಧಾತ್ರಿಯೊಳಿಸಿಂಗಿಮಯ್ಯಂ || ಕ || ಶ್ರೀಯಾದೇವಿ  
 197 ಗುಣಾಗ್ರಣಿಯೊಯುಗದೊಳುದಾನಧರ್ಮ  
 198 ಚಿನ್ತಾಮಣಿ ಭೂದೇವಿಯುಕೊನ್ನೀದೇವಿಯದೊರೆಯನ್ನ  
 199 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತೃನವರತಪರಮಕ  
 200 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಕ್ರಮಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ  
 201 ಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ | ಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ | ವಿವೇಕಯ್ಯ  
 202 ಬ್ರಹ್ಮಪ್ರಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂ | ಪತಿಬ್ರತಾಪ್ರಭಾ  
 203 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂ | ಸಮ್ಯಕ್ ಚೂಡಾವಣಿಯುಮುದ್ಯುತನವ  
 204 ತಿಗನ್ನ ವಾರಣಿಯುಮಾಹಾರಾಭಯಭೈರವ್ಯಶಾಸ್ತ್ರದಾನವಿ  
 205 ನೋದೆಯುಮಪ್ಪಶ್ರೀಮದ್ವಿಷ್ಣು ವರ್ಧನಪೊಯ್ಯಳದೇವರ ಪಿರಿಯರಸಿಪಟ್ಟಮ  
 206 ಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರ್ ಶ್ರೀಬೆಳ್ಳೊಳತೀರ್ಥದೊಳ್ಳವತಿಗಂಧವಾರಣ  
 207 ಜಿನಾಲಯಮಂಮಾಡಿಸಿಯಿದಕ್ಕದೇವತಾಪೂಜೆಗಂವಿಸಮುದಾ

- 208 ಯಕ್ಕಾಹಾರದಾನಕ್ಕಂಜೇಣ್ಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಪಣಿಸಾಡಮೊಟ್ಟೆನ  
 209 ವಿಲೆಯುಮಂಗಂಗಸಮುದ್ರದನಡುಬಯಲಯ್ಯತ್ತು ಕೊಳಗಗದ್ದೆ  
 210 ಯತೋಂಟಮುಮು ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೊನ್ನ ಸಿಕ್ಕಿ ಕಟ್ಟಿಸಿಕರುಗಿಂಗೆ  
 211 ವಿಳಸನಕ್ಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣು ವರ್ಧನ ಪೊಯ್ಯಳದೇವರಂ  
 212 ಬೀಡಿಕೊಂಡು ಸಕವರ್ಷಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದೆ ನೆಯ ಕೋಳಕ್ಕಿ  
 213 ತ್ಸಂನತ್ಸರದ ಚೈತ್ರಸುದ ಪಾಡಿವಬ್ಬ ಕಸ್ತಿನಾರದಂದು  
 214 ತಮ್ಮ ಗುರುಗಳುಶ್ರೀಮೂಲಸಂಘದ ವೇಸಿಯಗಣದಪೊಸ್ತ  
 215 ಕಗಚ್ಚದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ಯವಿದ್ಯದೇವರಕಿಷ್ಕರಸ್ವಪ್ನ  
 216 ಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ ಪಾದಪ್ರಹಾಳನಮಾಡಿ  
 217 ಸಬ್ಬ ಬಾಧಾಸಂಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ವಿತ್ತ || ಪ್ರಿಯ  
 218 ಬಿಂಬಿತ್ತಿದನೆಯ್ದೆ ಕಾವಪುರುಗ್ಗಯ್ಯಂಮಹಾಶ್ರೀಯ್ಯುಮಕ್ಕೆ  
 219 ಯಿದುಕಾಯದೇಕಾಯ್ವಪಾಹಿಗುಕ್ಕುತೋಬ್ಬಿಯೊಳು  
 220 ಬಾಣಾಸಿಯೊಳೆಕ್ಕೊಟಮುನೀಂದ್ರರಂಕವಿಲೆಯುವೇದಾಧ್ಯರಂ  
 221 ಕೊಂದುದೊಂದಯಕಂಸಾಗ್ಗಮಿದೆಂದುಸಾಖಿದಪ್ರವೀಶ್ಯ  
 222 ಲಾಕ್ಷರಂಸಂತತಂ || ಶೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹ  
 223 ರೇತಿಸುಂಧರಾ ಪಟ್ಟವ್ವರ್ಷಸಹಶ್ರಣಿ ವಿಷ್ಣುಯಾಂಜಾಯ  
 224 ತೇಶ್ರೀಮಿಃ ||

## 144

ಅದೇ ಮಂಟಪದ ಸಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ನಮಃಸಿದ್ಧೇಶ್ವಃ || ಸಾಸನಂಜಿನಸಸಾನ

(ಇದರ ಸಕ್ಕದಲ್ಲಿ)

. . . ಭಚಂದ್ರ

## 145 ( 36 )

ಕೋಟೆಯ ಹೊರಗೆ ಇರುವೆಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಶ್ರೀ ಎಜಿಯಗವೆಕವಟ್ಟದಲೊ . .

## 146

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 145 ಕ್ಕೆ ಕೆಳಗೆ.

<sup>1</sup> ನೇಮಣಪಾದ ||

<sup>2</sup> ನ

## 147

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 146 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಸಿವಗ್ಗಯ್ಯ

## 148

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 147 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಕಳಯ್ಯ

149 ( 37 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಗರುಡಕೇಸಿರಾಜಸಿ ರಂಜೇ

2 ಯಾತು

150

ಅದೇ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಬಲಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

(ಮೇಲ್ಭಾಗ ಬಡೆದುಹೋಗಿದೆ)

1 ನೆನೆವಳಕುನ್ನ ಗುಬು .

2 ಟ್ಟಿಸಿಪಟ್ಟಮಂಗುಳಿಯ .

3 ಸಿಗಿಯಿಳಸಲಿಗಂಗರಾಜ್ಯ .

4 . ನೇಮದೆಮ್ಮನ್ನಿನರಸಿಬ್ಬ

5 . ತಂಗಳಿಯಂವಿಶೇಷದಿಂ ||

6 ಎಣಿಗೆಬ್ಬವುಹಾಮಾತ್ಯಂ .

7 ಷರಿದಂತಗಂಗಮಹಿಸ

8 ಫಳಮತೆಯಿಂಗುಣಿಪಾಳ

9 ನಾತನಳಿಯನೆಣಿನಗಟ್ಟಿ .

10 ನಾಗವಮ್ಮನವನಿತಳದೊಳ ||

11 ಅತನಪುತ್ರನಬ್ಬಿವೃತಧಾ

12 ತ್ರಿಯೊಳಿತನರಾಮದೇವ .

13 ನೀತನೆವತ್ಸರಾಜನಿಳಗೀತ

14 ನೆತಾಂಭಗದತ್ತನಾಗಿವಿಖ್ಯಾ

15 ತಯಸಂತಗುಳ್ಳಕು . ಮಂ

16 ತೋಟಿದುನ್ನೇಣಿನೋನ್ನುಮೆನ್ನು

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

151

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

1 . . . . .

2 . . . ಪ್ಪಿಡಿದು .

3 ಮಾರದೊ . ಧೃದಿ . .

4 ಟ್ಟಿಗಚೋ . ಅ

5 ಕೆ ಜೆಗದಿ .

6 . . . . .

7 . . ವಿಮಾ .

8 ಮಾಡಿಸಿದ .

152

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಚಗಭಕ್ಷಣಚಕ್ರವರ್ತಿ

2 ಗೊಗ್ಗಿಯಸಾವನತ್ಯ . ರ

153

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಚಂದ್ರಕೀರ್ತಿ

154

ಅದೇ ಶಾಸನದ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುರಾಚಮಲ್ಲದೇವರಜಂಗಿನ

2 ಸೇನಬೋವಸುಭಕರಯ್ಯಬನ್ನಿದ



## 155 ( 70 )

ಅದೇ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 . . . . ದಾ . ನ್ವಯದಹನ
- 2 . . ಯಬಳಿಯಶ್ರೀಗುಣ
- 3 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ
- 4 ಶಿಷ್ಯರುಶ್ರೀನಯಕೀರ್ತಿಗ
- 5 ದ್ವಾಂತಚಕ್ರವರ್ತಿಗಳಶಿಷ್ಯ
- 6 ರುಶ್ರೀದಾವಣಂದಿತ್ರೈವಿದ್ಯದೇ
- 7 ವರುಂಭಾನುಕೀರ್ತಿಸಿದಾಂತದೇ

- 8 ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
- 9 ದೇವರು || ಪರಮಾಗಮವಾರಧಿ
- 10 . . . . ಣಾರಾದ್ಧಾಂತಚಕ್ರನ
- 11 ಯಕೀರ್ತಿಯಮೀಸ್ವರಪಿಶ್ಯನ .
- 12 ಚಿತ್ಪರಣತನಧ್ಯಾತ್ಮಿಬಾ . .
- 13 ದ್ರಮುನೀಂದ್ರಂ || ಬಾಳಚಂ . .

## 156

ಕಂಚಿನ ದೊಣೆಯ ಹೊರಗೆ ನೈರುತ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

- 1 . . . . .
- 2 . . . . .
- 3 . ಮುಡಿಪಿದರ್

- 4 ಅವರಗುಡ್ಡಿಸಾ
- 5 ಯಿಬ್ಬೆನಿಸಿದ
- 6 ಚಪ್ಪೊಲ್ಲಬ್ಬೆ

- 7 ಕನ್ನಿಯಗ್ಗ . .
- 8 ಗೆ ||

## 157

ಅದೇ ದೊಣೆಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಗಂಡವಿಸಿದ್ಧಾಂತದೇವಗುಡ್ಡಂ

- 2 ಶ್ರೀಧರಪೋಜ

## 158 ( 69 )

ಅದೇ ದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರಿದ ಕಲ್ಲು. \*

(೧ನೆಯ ಮುಖ.)

- 1 . . . ವ್ಯಾವೃತ್ತವಿಚ್ಛಿತ್ತಯೇ . ಕ್ರ
- 2 . ಕಲಿಕಲ್ಮಷತ್ಯನುದಿನಂ | ಶ್ರೀಬಾ
- 3 ಚಚಂದ್ರಮುನಿಪಞ್ಚಮಕೃತರ
- 4 ತ್ವರೋಹಣಧರಂಧನ್ಯಾಸ್ತುನಾಸ್ಯೇ
- 5 ವಯಂ || ಪ್ರಚುರಕಳಾನ್ವಿತರಕುಟ

- 6 ಚರಚಂಚಳಸುಧ್ವಪಕ್ಷವೃತ್ತದ್ವೋಷಾ
- 7 ಪಚಯಪ್ರಕಾಶರನೇಬಾಳಚಂದ್ರದೇ
- 8 ವಪುಭಾವಮೇನಚ್ಚರಿಯೇ || ಶ್ರೀ
- 9 ಬಾಳಚಂದ್ರ . . . . .

(೨ನೆಯ ಮುಖ.)

- 1 . . . . ಭದ್ರಮಪ್ಪತ್ರಿಳೋ . .
- 2 ವರವಿಹಿತಪೂರ್ಣನಿತ್ಯಕೀರ್ತಿ . ಚಿತ್ಪಸಮು
- 3 ಚಿತಚರಿತೋಯ . . . . . ರಧೃತ .
- 4 ಧುವಿನೂ . . . . . ಯಿತ್ವಾಹಂ
- 5 ಭುಜಬಿಂಬಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ

- 6 ದಿಮು . . . . .
- 7 ಸಮಾ . . . . .
- 8 ಗತಿಭಿಸ್ಸ . . . ಕ್ಷತ್ರಿಯರುಧ್ವಶ್ರೀಕವಿ
- 9 . . . . ನಧ . . ಶ್ರೀವಹಂ . . . .

(೩ನೆಯ ಮುಖ.)

- 1 . . . . ರಾನೋಬಿಭಾ . . . .
- 2 ಚಿತ್ರತನೂಭೃತಾಮ . . . . .
- 3 ಯತೇತರಾ . || ಸಕಳ . . . . .
- 4 ವಂದ್ಯಪಾದಾರವಿಂದಂ . . . . .
- 5 ಮಮೂರ್ತಿಸರ್ವಸತ್ವಾ . . . . .

- 6 ಬಕದುರತರಾಶಿಭವ್ಯದ . . . . .
- 7 ಸುವಿಜಿತಮಕರಕೇತು . . . . .
- 8 ತ್ವಿವ್ರತೀಂದ್ರಂ || ಭಾನೋ . . . .
- 9 ಸುವಿಕ . . . . ಚಕ್ರಾ . . . .
- 10 ರೋತತ್ಪದ್ಭವ . . . . .

## 159 ( 68 )

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಪೂರ್ವ ಕಡೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರ
- 2 ಮಗಂಭೀರಸ್ಯಾ
- 3 ದ್ವಾದಾಮೋಘಲಾಂ
- 4 ಭನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾ
- 5 ಧಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ |
- 6 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣ
- 7 ಸಂಪನ್ನರಪ್ರಶ್ರೀಮ
- 8 ತ್ರಿಭುವನಮಲ್ಲಿಚಲದಂಕ

- 9 ರಾವಹೋಯ್ಯಳಸೆಟ್ಟ
- 10 ಯರುಅಯ್ಯಾವೊಳೆಯ
- 11 ಯುಂಡಿಯದಮ್ಮಿಸೆಟ್ಟ
- 12 ಯಮಗಂಮ್ಮಲಿಸೆಟ್ಟಗೆ
- 13 ಚಲದಂಕರಾವಹೋಯ್ಯ
- 14 ಳಸೆಟ್ಟಯಂದಂಪನರು
- 15 ಕೊಟ್ಟರಿಂತ್ಸಕವರ್ಶ
- 16 ಗಂಭೀ ಸಾಮ್ಯಸಂವತ್ಸರ

- 17 ದಮಾಘಮಾಸದಶು
- 18 ಕ್ಲಪಕ್ಷದಸಂಕ್ರಮ
- 19 ಣದಂದುತನ್ನ ವಸಾನ
- 20 ಮನಬುದುತನ್ನ ಬನ್ನಗಳಂ
- 21 ಬಿಡಿಸಿನಮಚಿತ್ತದೊಳು
- 22 ಮುಡಿಪಿಸ್ವಗ್ಗಸ್ಥನಾದಂ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

- 1 ಆತನಸತಿಮಂತ
- 2 ಪ್ಪಳಂದಡೆ || ತುರವಮ್ಮ
- 3 ರಸಗಸುಗ್ಗ ವೆಗಸುಪು
- 4 ತ್ರಿಸ್ವಸ್ತಿಶ್ರೀಜಿನಗಂ
- 5 ಧೋದಕಪವಿತ್ರೀಕ್ರಿ

- 6 ತೋತ್ತ ಮಾಂಗಿಯುರುಂಚಾ
- 7 ರಾಭಯಭೇಸಜ್ಯಸಾ
- 8 ತ್ಯುದಾನವಿನೋದೆಯರ
- 9 ಪಚಟ್ಟಕಟ್ಟತನ್ನಪುರು
- 10 ಪಚಲದಂಕರಾವಹೋಯ್ಯ

- 11 ಳಸೆಟ್ಟಗಂವನಗಂತನ್ನಮ
- 12 ಗಬೂಚಣಂಗಪರೋಕ್ಷವಿ
- 13 ನೆಯಮಾಗಮಾಡಿಸಿ
- 14 ದನಿಸಿಧಿಗೆ ||

## 160

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ಭಾಗದ ಪಾಳೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿರುವ ಬಡೆದುಹೋದ ಕಂಭದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
- 2 ಲಾಂಭನಂ | ಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಧಸ್ಯಶಾ
- 3 ಸನಂಜಿನಶಾಸನಂ || ಜಗತ್ರಿತಯನಾಥಾಯ
- 4 ನಮೋಜನ್ಮ ಪ್ರಮಾಥಿನೇನಯಪ್ರಮಾಣವಾ
- 5 ಗ್ರಸ್ತಧ್ವಸ್ತಧ್ವಸ್ತಾಯಶಾಂತಯೇ || ಪರಮಶ್ರೀ
- 6 ಜಿನಧರ್ಮಾನಿವೃತ್ತಿಗಳಯಶಂಭವ್ಯಾಬ್ಜಿಜಿಭಾಸ್ಕರಂ |

- 7 ಗುರುಪಾದಾಂಬುಜವೃತ್ತನುಧ್ವಚರಿತಂವಿಪ್ರೋ
- 8 . ಮಂಮೇರುಭೂಧರಧೈರ್ಯಗುಣರತ್ನವಾರ್ಧಿ
- 9 ವಿಳಸತ್ಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಂಪರಮೋತ್ಪನ್ನಹದಿರಾ
- 10 . . . . . ಂಬಿಳಾಭಾಗದೊಳು || ಅಪು
- 11 . . . . . ಮಾಣಗುಣಗಳ

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

## 161

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಮಧ್ಯದ ಪಟ್ಟೆಯ ಸುತ್ತಲೂ ಇರುವುದು.

- 1 ಶ್ರೀಧನಕೀರ್ತಿ ದೇವರ

- 2 ಮಾನಸ್ತಂಭದಕಂ

- 3 ಭ

## 162

ಅದೇ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ.

ಮಾನಭಜನಂ ಸಂವತ್ಸರದಲ್ಲಿಕಟ್ಟಿಸಿದದೊಣೆಯು

## 163

ಅದೇ ಕಂಭದ ಕೆಳಗಣ ಪಟ್ಟೆಯಲ್ಲಿ.

- 1 ತಮ್ಮಯ್ಯಗೆ ಪ

- 2 ರೋಕ್ಷವಿನಯ

- 3 ನಿಶಿಧಿ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

4 ಶ್ರೀಧರಂಗಪರೋಕ್ಷ

| 5 ವಿನಯ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

6 ತಮ್ಮ ವೆಗಪರೋಕ್ಷ

| 7 ವಿನಯನಿಹಿ

164

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಪಾಳೆ ಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳು.

1ನೆಯ ತುಂಡು.

1 . . . . .

3 . . . ಗೊ . .

5 ನಿಸಿದಿಯನಿಹಿ

2 . . . ದಲಿಕ .

4 . ಗೊಳಗಣ್ಣ .

6 ಸಿದ್ಧ ||

2ನೆಯ ತುಂಡು.

1 . . . . .

3 . . . . .

5 . . . ಸಗಿ

2 ದ್ದ . . ಗಮದೆ

4 ಗಲಿಯ . .

6 . . . . .

165 ( 74 )

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಹೊರ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ದೊಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಪರಾಭವಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಬಹುಳ ಅಷ್ಟಮೀಸುಕ್ರವಾ

2 ರದಂದು ಮಲೆಯಾಳ ಅಧ್ಯಾಡಿನಾಯಕ ಹಿರಿಯಬೆಟ್ಟದ ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ||

166 ( 71 )

ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗೆ ಬಂಡೆಯ ಮೇಲೆ. \*

(ನಾಗರಾಕ್ಷರ.)

1 ಶ್ರೀಭದ್ರಬಾಹುಸ್ವಾಮಿಯಪಾದಮಂಜಿನಚಂದ್ರಪ್ರಣಮತಾಂ |

167 ( 72 )

ಅದೇ ಗುಹೆಯ ಬಳಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಕಾಲೀವಾಹನಶಕಾಬ್ದಿ: ೧೭೩೧

2 ನೆಯಸುಕ್ಲನಾಮಸಂತ್ಸರದಭಾ

3 ದ್ರಪತ ಬ ೪ ಬುಧಾವಾರದಲ್ಲಿ ||

4 ಕುಂದಕುಂದಾನ್ಯದೇಸಿಗೂದ

5 ಶ್ರೀಚಾರು || ಸಪ್ತರಾದಜಿ

6 ತಕೀರ್ತಿ ದೇವರು ಅವರಸಿಷ್ಯ

7 ರುಣಾಂತಕೀರ್ತಿ | ದೇವರಸಿಷ್ಯ

8 ರಾದಅಜಿತಕೀರ್ತಿ ದೇವರಮಾ

9 ಸೋಪವಾಸವಂಸಂಪೂರ್ಣ

10 ಮಾಡಿ ಇಗವಿಯಲ್ಲಿ ದೇವಗತರಾ

11 ದರು

168

ಅದೇ ಗುಹೆಗೆ ಆಗ್ನೇಯದಲ್ಲಿರುವ ಗುಂಡಿನ ಮೇಲೆ.

1 ಶ್ರೀಮತುಲಕ್ಷ್ಮೀನೇಭಟ್ಟಾ

2 ರಕದೇವರಸಿಷ್ಯರಮ

3 ಲ್ಲಿನೇನದೇವರನಿಹಿ



## 169

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಕುಂಭಿಯ ಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

<sup>1</sup> ಶ್ರೀಭದ್ರಬಾಹುಭಲಿಸ್ವಾಮಿ

<sup>2</sup> ಯಪಾದ

## 170 ( 73 )

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತಿಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಮುಂಭಾಗದ ಪಾದಗಳ ಬಳಿ.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಲಯಾಳ

<sup>3</sup> ಗದ್ದೆಯಹಡುವಣಹುಣಿಸೆಯ

<sup>2</sup> ಕೊದಯುಸಂಕರನು ಇಲ್ಲಿದ್ದು ಎಚ್ಚ

<sup>4</sup> ಮೂಜುಗುಂಡಿಗೆ

## 171

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 170 ಕ್ಕೆ ಕೆಳಗೆ.

(ಅರವ)

<sup>1</sup> ಕೋಠಾತ ಸುಂಕರಗ್ರಾಮ

<sup>3</sup> ಹುಂಕುಮುನಿಕ್ಕು ಮೇಠ

<sup>2</sup> ಳಯಸಾರಗಳು ಇಂಗ್ಲಿ.

<sup>3</sup> ಕುನಿನ್ ಹುನಿಕ್ಕು ನಿಠಾ

## 172

ತೋರಣ ಕಂಭಕ್ಕೆ ನಾಯವ್ಯ ಬಂಡೆಯ ಮೇಲೆ

(ಜಿನವಿಗ್ರಹಗಳ ಬಳಿ)

ಸಾಮ . . . ದೇವರು . .

## 173

ಚಾಮುಂಡರಾಯನ ಬಂಡೆಯ ಮೇಲೆ ವಿಗ್ರಹಗಳ ಕೆಳಗೆ.

ಶ್ರೀಕನಕನಂದಿ ದೇವರು ಸಿದ್ಧದೇವರುಮಲಿದೇವರು

## 174

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನದ ಬಳಿ ಎಡಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup> ಶ್ರೀನಿಬರಜನಾ

<sup>2</sup> ಲಯದಕೆಣಿ

ದೊಡ್ಡ ಬೆಟ್ಟ.

175 ( 76 )

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದಲ್ಲಿ ಪಾದಗಳ ಬಳಿ.

ಶ್ರೀ ಚಾಮುಂಡಾರಾಜಂವೂಡಿಸಿದಂ

176 ( 76 )

ಅದರ ಕೆಳಗೆ.

(ಗಂಧಾರ್ಜುನ ಮತ್ತು ವಟ್ಟಿಳುತು )

ಶ್ರೀ ಚಾಮುಂಡಾರಾಜಂವೂಡಿಸಿದಂ.

177 ( 76 )

ಅದರ ಕೆಳಗೆ.

ಶ್ರೀ ಗಂಗರಾಜಸ್ವಾಮಿಯವೂಡಿಸಿದಂ

178 ( 80 )

ಅದೇ ಬಲಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವದರ ಮೇಲೆ.

ಶ್ರೀಮನ್ಮಹಾ

1 ಮಂಡಳೇಶ್ವರಪ್ರತಾಪ

2 ಹೊಯ್ಸಳನಾರಸಿಂಹ

3 ದೇವರಕೈಯಲಾಮ

4 ಹಾಪ್ರಧಾನಹಿರಿಯ

5 ಭಂಡಾರಿಹಳ್ಳಮಯ್ಯ

7 ಗೋಮಟದೇವರ

8 ಪಾರಿಶ್ವದೇವರ

9 ಚತುರ್ವಿಂಶತಿಶಿಲ್ಪಕರಅಪ್ಪ

10 ವಿಧಾರ್ಜುನಗಂಧಿ

11 ಯರಾಹಾರದಾನಕ್ಕಂಸವಣೀಜಂಬಿಡಿ

12 ಸಿಕ್ಕೊಟ್ಟದತ್ತಿ ||

179 ( 75 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಎಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಚಾಮುಂಡಾರಾಜೇಂಕರವಿಯಲೇಂ

180 ( 75 )

ಅದರ ಕೆಳಗೆ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಗಂಗರಾಜೇಸ್ವಾಮೀಂಕರವಿಯಲೇಂ

## 181

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎಡ ಪಾದದ ಬಳಿ 180 ರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಬಿಡದೇವನಪುತ್ರಪ್ರತಾಪನಾರ
- 2 ಸಿಂಹದೇವನಕಯ್ಯಲಮಹಾ
- 3 ಪ್ರಧಾನಹಿರಿಯಭಂಡಾರ

- 4 ಹುಳ್ಳಮಯ್ಯಗೋಮಟದೇವರಪಾ
- 5 . . . ವರವರೂ . . . ದಾನಕ್ಕಂ
- 6 ಸವಣೇಹಿಂಬಿಡಿಸಿಕ್ಕೊಟ್ಟು

## 182 ( 78 )

ಅದೇ ಎಡಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವದರ ಮೇಲೆ.

- 1 ಶ್ರೀನಯ
- 2 ಕೀರ್ತಿಗಿರಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ
- 3 ಶ್ರೀಬಸವಿಸೆಟ್ಟಯರು
- 4 ಸುತ್ತಾಲಯದಭಿತ್ತಿಯಮಾಡಿಸಿ
- 5 ಚವ್ವೀಸತೀರ್ಥಕರಮಾಡಿಸಿದರುಮ
- 6 ತಂತ್ರೀಬಸವಿಸೆಟ್ಟಯರ

- 7 ಸುಪುತ್ರರುನಂಬಿದೇವನೆ
- 8 ಟ್ಟಬೋಕಿಸೆಟ್ಟಜಿನ್ನಿಸೆಟ್ಟ
- 9 ಬಾಹುಬಲಿಸೆಟ್ಟತಮ್ಮಯ್ಯ
- 10 ಮಾಡಿಸಿದತೀರ್ಥಕರಮುಂದಣ
- 11 ಜಾಳಂದನವಮಾಡಿಸಿದರು ||

## 183 ( 79 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 182 ರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಲಲಿತಸ

- 2 ರೋವರ

## 184 ( 77 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪದ್ಮ ಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತದೈತ್ಯದಿವಿಜಾಧಿಪಕೆನ್ನ ರಪನ್ನ ಗಾನಮನ್ಮಸ್ತಕರತ್ನನಿಗ್ಗೃತಗಭಸ್ತಿಶತಾವೃತಪಾದ . . . ಪ್ರಾಸ್ತಸಮ  
ಸ್ತಮಸ್ತಕತಮಃಪಟಳಂಜಿನಧಮ್ಮಶಾಸನಂವಿಸ್ತರಮಾಗಿನಿತ್ಯಧರವಾರುಧಿಸ್ವಯ್ಯಶಶಾಂಕರುಳ್ಳಿನಂ ||

## 185 ( 104 )

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದ ಸುತ್ತಾಲಯದ ಮೊದಲನೆಯ ಮಂಟಪದಲ್ಲಿ  
ಕೂಪ್ಪಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತಿಗಿರಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ
- 2 ಗಳಕಿಷ್ಕುರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರ

- 3 ಗುಡ್ಡಕೇತಿಸೆಟ್ಟಯಮಗಬಮ್ಮಿಸೆ
- 4 ಟ್ಟಮಾಡಿಸಿದಯಕ್ಷದೇವತೆ ||

## 186 ( 81 )

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗೋಡೆಗೆ ಬರಗಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಘ
- 2 ನಂ | ಜೀಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
- 4 ಜಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಂಬ
- 5 ರದ್ಯಮಣಿಸರ್ವಜ್ಞಚೋಡಾಮಣಿಮಗರರಾಜ್ಯಸಿಮ್ಮೂರ್
- 6 ಳನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯಶ್ರೀಮತ್ಪ್ರತಾಪಚ
- 7 ಕ್ರವರ್ತಿಹೊಯ್ಸಳಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರುಪ್ಪ



- 8 ಧ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿ ರಲುತತ್ಪದಪದ್ಯೋಪಜೇಷಿಯಂಶ್ರೀಮನ್ನ  
9 ಯಶೀತ್ತಿಂಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಗಳಶಿಷ್ಯಂಶ್ರೀಮದ  
10 ಧ್ಯಾತ್ಯಬಾಳಚಂದ್ರದೇವಗುಡ್ಡಂಸ್ಥಸ್ತಿಸಮಸ್ತಗುಣಸಂಪ  
11 ನ್ನನುಜನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗನುಂಸದ್ಧಮ್ಮ  
12 ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವಿಧದಾನೋದನುಮಪ್ಪಪದು  
13 ಮಸೆಟ್ಟಿಯಮಗ ಗೋಮಟಸೆಟ್ಟಿಬರಸಂವತ್ಸರದ ಪುಷ್ಯರು  
14 ಧೃಢುತ್ಪರಾಯಣಸಂಕ್ರಾಂತಿಪಾಡಿಬಿವ ಪ್ರಹವಾರದಂದುಶ್ರೀ  
15 ಗೋಮಟದೇವರಚವ್ವಿಸತಿತ್ಥಕರಪ್ರವೃದ್ಧಾಚ್ಚನೆಗೆಆಕ್ಷ  
16 ಯಥಂಡಾರವಾಗಿ ಕೊಟ್ಟಿಗದ್ಯಾಣ ೧೦ ||

## 187

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವೈಸಭತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                           |                                   |
|---------------------------|-----------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತ  | 3 ತ್ರಿಂಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡಬಸ |
| 2 ಕಗಚ್ಚ ಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀ | 4 ವಿಸೆಟ್ಟಿಮಾಡಿದಂ                  |

## 188

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವಾಸುಪೂಜ್ಯ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                                  |                                    |
|----------------------------------|------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತ         | 3 ಧ್ವಾಂತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡಬಸವಿಸೆಟ್ಟಿ |
| 2 ಕಗಚ್ಚ ಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀತ್ರಿಂಸಿ | 4 ಮಾಡಿದಂ                           |

## 189

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಹಿಂಭಾಗದ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶಂಭವ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                               |                                      |
|-------------------------------|--------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತಕ     | 3 ತ್ರಿಂಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡಬಲ್ಲಯ |
| 2 ಗಚ್ಚ ಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀ | 4 ಣ್ಣನಾಕುಮಾಡಿದಂ                      |

## 190

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಕುಂಠು ತೀರ್ಥಕರರ ಬಲ ಪಕ್ಕದಲ್ಲಿರುವ ಬಿಂಬದ ಪೀಠದಲ್ಲಿ.

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತಕಗಚ್ಚ       | 3 ನ್ತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡಬಲ್ಲೆಯದಣ್ಣನಾ |
| 2 ಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀತ್ರಿಂಸಿದ್ಧಾ | 4 ಯಕುಮಾಡಿದಂ                       |

## 191

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಪುಷ್ಪದಂತ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೋಲೆಯ ಮೇಲೆ ಮನಿಯಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ದುಮ್ಮುಖವಿಸಂವತ್ಸರದವುಷ್ಯಮಾಸದಶುದ್ಧಬಿದಿಗಿ  
2 ಮಂಗಳವಾರಕೊಪಣಪುರದ . . . ಯಸೆಟ್ಟಿಗುಮ  
3 ಟಸೆಟ್ಟಿವನದ . . . ಪಾದರು . . .

## 192

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶ್ರೀಯಾಂಸ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೋಲೆಯ ಮೇಲೆ ಮನಿಯಲ್ಲಿ ಬರೆದಿರುವದು.

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀಸಂವತ್ ೧೫೬೩ವರ್ಷಜೇಷ್ಠಸುದಿ೩ರವಿವಾಸರೀಗೋಮಟಸ್ವಾಮೀಕೀರ್ತಿಪ್ರಾಶೋಗೋಮಟಬಹುಪಾಲಕಾ  
2 ಪ್ರಜ್ಞಾನಾಲಕಾಕುಟಕಬಂಸಬ್ರಮಾಚಾರಿಪುರಸ್ಕಾರಪ್ರೀತಿಪ್ರಾಶುಪುತ್ರಸಮ . . .

## 193

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                                       |                            |
|---------------------------------------|----------------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಶಿ | 3 ಟ್ಟ ಅಭಿನಂದನದೇವರಂವಾಡಿಸಿದಂ |
| 2 ಪ್ಯುರುಶೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಅಂಕಿಸೆ    |                            |

## 194

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶಾಂತಿ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                                |                                      |
|--------------------------------|--------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪು          | 3 ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ |
| 2 ಸ್ತುತಕಗಚ್ಚಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀ | 4 ಕಮ್ಮಟದರಾಮಿಸಟ್ಟಮಾಡಿಸಿದ              |

## 195

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಎಡಗಡೆ ಸುತ್ತಾಲಯದಲ್ಲಿ ಅಜಿತ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |  |                               |
|--|-------------------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಶಿಷ್ಯ | 3 ವಹಗ್ಗಡೆಮಾಡಿಸಿದಅಜಿತಭಟ್ಟಾರಕರು |
| 2 ರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಸುಂಕದಭಾನುದೇ    |                               |

## 196

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಸುಮತಿ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                              |                     |
|------------------------------|---------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರ | 3 ಸೆಟ್ಟಮಾಡಿಸಿದಸುಮತಿ |
| 2 ವರ್ತಿಗಳಗುಡ್ಡಬಿದಿಯಮ         | 4 ಭಟ್ಟಾರಕರು         |

## 197

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವರ್ಧಮಾನ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |                                    |                                       |
|------------------------------------|---------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತಕಗಚ್ಚ      | 3 ಕ್ರವರ್ತಿಗಳಗುಡ್ಡಬಸವಿಸೆಟ್ಟಚತುರ್ವಿಂಶತಿ |
| 2 ಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚ | 4 ತೀರ್ಥಕರರಮಾಡಿಸಿದಂ                    |

## 198

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಮಲ್ಲಿತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- |  |                                  |
|--|----------------------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಶಿಷ್ಯ | 3 ಹದೇವಸೆಟ್ಟಮಲ್ಲಿಭಟ್ಟಾರಕರಂವಾಡಿಸಿದ |
| 2 ರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಕಳಲೆಯಮ         |                                  |

## 199

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗಣಧರರ ಪಾದ ಪೀಠ ಸ್ತಂಭದ ಮೇಲೆ.

(ಪೂರ್ವ ಮುಖ.)

- |                             |                    |
|-----------------------------|--------------------|
| 1 ಶಕವರ್ಷ೧೦೦೦ನೆಯಪುಮಾ         | 8 . . . . .        |
| 2 ಭಿಸಂವತ್ಸರದಕಾರ್ತಿಕಶುದ್ಧ೧೦  | 9 . . . . .        |
| 3 ಸೋಮವಾರದಂದುಶ್ರೀಮನು         | 10 . . . . .       |
| 4 ಮಹಾಪಸಾಯತತಿರುವುಪ್ಪ         | 11 . . . . .       |
| 5 . . ಭಿಕಾರಿಸಂಭುದೇವಣ್ಣ ನವರ  | 12 . . . . .       |
| 6 . . ಳುಮಲ್ಲಣ್ಣ ನವರುಶ್ರೀಗೊಂ | 13 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ |
| 7 ಮುಟ . . . . .             |                    |

## 200

ಅದೇ ಸ್ತಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಸರ್ವಧಾರಿಸಂವಚರದಚೈತ್ರಸು
- 2 ದ್ವಪಾಡ್ಯಬ್ರಹ್ಮವರದಂದ್ರಶ್ರೀಗೋ
- 3 ಮುಟದೇವರನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಬಿಟೆ
- 4 ಯನಹಳೆಯಮೊಸಿನಸೋಯಿ

- 5 ಸಟೆಯವುಗವಾದಿಸಟಕ್ಕೊಟ್ಟು .
- 6 ದ್ಯಾಣಂ ೧ ಪಣ್ಣಹಲುಮನ
- 7 ೧

## 201

ಅದೇ ಸುತ್ತಲಯದ ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರಸ್ತಂಭ ಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೬೫೫ನೆಪಿಮತಿಚನ | ಫಸುದೀಯಸೇನವೀರವತಜೇಶ್ರೀಜಗತಕರತಜೇಪದಾಭಟ್ಟೋದರಾಜೇಪು
- 2 ರಸಟೇವದವ . . ಉ . ಮುಘೋಪದೇಸ್ರೀರಾಯಸೋರಫಜೇ

## 202

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಚಿಕ್ಕ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೫೪೮ಪರಭವಸಂಜೇಸುದ್ಧಿಮೂಲಸಂಘಾತಗುಪ್ತಜೇಶ್ರೀಜಗದ
- 2 ತ . . ಜ್ಞಾಕಪದ . . ಲಂತಡಮತ . ವೇದಾರಾಜದಸತರಾಬ್

## 203

ಸುತ್ತಲಯದ ಮೇಲು ಮಹಡಿಯಲ್ಲಿ ಗೋಮುಟೇಶ್ವರ ಸ್ವಾಮಿಯ ವಾಮಹಸ್ತದ ಬಳಿ ಕೊನೆಯ ಅಂಕಣದ ತೊಲೆಯ ಮೇಲೆ ಮೆಸಿಯಲ್ಲಿ ಬರೆದಿರುವುದು.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೫೪೮ವರುಷೇಚೈತ್ರವದಿ೦೮ದನೆ
- 2 ಭಟಾರಕಶ್ರೀಅಭಯಚಂದ್ರಕಸ್ಯಶಿಷ್ಯಬ್ರಹ್ಮಧಮ್ಮರಂಚಿ
- 3 ಬ್ರಹ್ಮಗುಣಸಾಗರಪಂ || ಕೀಕಾಯಾತ್ರಾಸಫಲ

## 204

ಗೋಮುಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿರಿಗೆ ಅಂಗಳದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲಿನ ಮೇಲೆ.

- 1 ಗೇರಸೋಪೆಯಅಪನಾ
- 2 ಯಕರಮಗಲಿಂಗಂ
- 3 ಣನುಸಾಪ್ಪಾಂಗ
- 4 ವೇರಗಿದನು

## 205

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಅವಾಚೀರಕಮಠಲು (ಅವಾಚೀರಕಮಠೇಲು)
- 2 ತುಮಚೀ [ರ]ಕಮಠಲು (ತಮಾಚೀ[ರ] ಕಮಠೇಲು)



## 206

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ||
- 2 ಶ್ರೀಗಣಪಾಽನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)
- 3 ಶಾಂಹರಖಚಂದದ (ಶಾಂಹರಖಚಂದದಾ)
- 4 ಸಜೀಶವತ೦೦೦ (ಸಜೀಸಂವತ'೦೦೦)
- 5 ಮಿಾಗಕರವೀದೀ೦೩ (ಮಗಸರವದೀ೦೩)
- 6 ಗರಾಲು (ಗುರ೦)

## 207

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ||
- 2 ಶ್ರೀಗಣಪಾಽನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)
- 3 ಶಾಂಕಪೂರಚಂದಮೆ (ಶಾಂಕಪೂರಚಂದಮೋ)
- 4 ತೀಚಂದಶತೀದೀರಾಶಾ (ತೀಚಂದಶತೀದೀರಾಸಂ)
- 5 ವತ೦೦೦ಮಗಕರಾ (ವತ'೦೦೦ಮಗಸರ)
- 6 ವದೀ೦೩ಗರಾಲು (ವದೀ೦೩ಗುರ೦)

## 208

ಅದೇ ಅಂಗಳದಿಂದ ಅಷ್ಟ ದಿಕ್ಪಾಲಕರ ಮಂಟಪಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಲ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೦೩ಮಹಸದ೩ಶತದಸಅ (ಸಂವತ'೦೦೩ಮಹಸುದೀ೩ಶತದಾಸಅ)
- 2 ಗರವಲದಲವಲಪನಪಥಯವಸಟ (ಗರವಾಲಾದಿಲೀವಾಲಾಪನಪಥಿಯಾವೊಸೇಟ)
- 3 ಭಗವನದಸಜತರಕಅಯ (ಭಗವಾನದಾಸಜಾತರಾಕೋಅಯ)

## 209

ಅದೇ ಅಂಗಳದಿಂದ ಹೊರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಮತ೦೦೦ಪೊಸಬ
- 2 ದ೦ಶಿಮ೦ಗ [ಲವಾರಸಂತೋಷ] ರಾ .
- 3 ಯಬಾಲಕೀಸನಜೀತಸುವಕ್ಕೋ (ಯಬಾಲಕೀಸನಜೀತಸುವಕ್ಕೋ)
- 4 ಪಂಡೆಲವಾಲಬುಧಾಲ
- 5 ಗಂಗರಾಮಜಕರಣೋಭೋಗ . . . (ಗಂಗರಾಮಜೀಕರಣೋಭೋಗ . . . )

## 210

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೦ಮತಅಸಡ (ಸಂವತ್ ೧೦೦೦ ಮಿತೀಆಪಾಥ)
- 2 ಸದ ೧೦ ಸನಚರವರಸ (ಸುದೀ ೧೦ ಶನಿಚರವಾರಸಂ)
- 3 ತಪ್ಪರಯಜುಲಕಸನಜ (ತೋಪರಾಯಜೀಬಾಲಕಿಸನಜೀ)
- 4 ಅಜದತಜಚನರಯವದನ (ಅಜೀದತಜೀಚೈನರಾಯವದೀನ)
- 5 ದಯಲಅಬಟಅಜದತಜ (ದಯಾಲಬೇಟೀಟಾಅಜೀದತಜೀ)
- 6 ಇಕಜತರಇಸಥನಪಠಕ (ಎಕಜಾತರಾಇಸಾ ನಪಠಕಾ)
- 7 ಅಗರವಲಸರವಗವ (ಅಗರವಾಲಾಸರಾವಗೀವಾ)
- 8 ನವಥಕಗಯಲಗತಇಅ (ನೀಪಥಕಾಗೋಯಲಗೋತೀಆ)
- 9 ಯಥ (ಯೇಥೆ)

## 211

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೦೦೦ಪಸವದ೬ (ಸಂವತ್ ೧೦೦೦ ಪೋಸವದೀ೬)
- 2 ಮಗಲವರವನ (ಮಂಗಲವಾರವನ)
- 3 ವರಲದನದಯಲ (ವಾರೀಲಾಲದೀನದಯಲ)
- 4 ಕಬಟ (ಕಾಬೇಟಾ)

## 212

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೦೦೦ಬಸಷ (ಸಂವತ್ ೧೦೦೦ ವೈಶಾಖ)
- 2 ಸದ ೧೧ ವರಮಗಲ (ಸುದೀ ೧೧ ವಾರಮಂಗಲ)
- 3 ಬಲರಮರಮಕಸನ (ಬಾಲರಾಮರಾಮಕಿಸನ)
- 4 ಕಬಟಅ[ಗರವ]ಲಸ (ಕಾಬೇಟಾಅಗರವಾಲಾಸ)
- 5 ರ[ವಗಕ]ಸರಯ (ರಾವಗೀಕೆಸೋರಾಯ)
- 6 ಗ[ಕಲ]ಗಡಯ (ಗೋಕಲಗಡಿಯಾ)
- 7 [ಸಂವತ್ ೧೦೦೦]ವಸಷ (ವೈಶಾಖ)
- 8 . . . . . ಇ . . .
- 9 . . . . . ರ . . . . .

## 213

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 . . . . . ೧
- 2 ಸವತ ೧೦೪೩ (ಸಂವತ್ ೧೦೪೩)
- 3 ಮತಮಹವದಳಿಲಷ (ಮಿತೀಮಾಹಬದೀಳಿಲಖ)

- 4 [ಮ] ಣರಯಕಬಟಿತರಮ (ಮಣರಾಯಕಾಬೇಟಾತೀರಾಮ)
- 5 ಲನರಗ್ನವಲನ (ಲನರಗ್ನವಾಲನ)
- 6 ತಮಲಗನರಮಧನ (ತಮಲಗ್ನಿನೀರಾಮಧನ)
- 7 . . . . . ಪಾ . . .
- 8 ದಜಪರಪ . . . ನರಕ (ದಜೀ . . . . . )
- 9 ಸಹನವಲ (ಸಹನವಾಲಾ)

## 214

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೦೦ (ಸಂವತ್ ೧೧೦೦)
- 2 ಮತವಸಪವ (ಮಿತೀವೈಶಾಖವ)
- 3 ದೌವರಸನ (ದೀವಾರಸನ)
- 4 ಸತವಜರಮ (ಸೇತರಾಜಾರಾಮ)
- 5 ರಮಕರಸನ (ರಾಮಕೇರಸನ)
- 6 ಮಗತರಯ (ಮಂಗತರಾಯ)
- 7 ಕಬಟಗಯಲ (ಕಾಬೇಟಾಗೋಯಲ)
- 8 ಗತ . ರ . . (ಗೋತೀ . ರ . . )
- 9 ಸರಪಲ (ಸಿರೈಪಾಲ)
- 10 ಸಭನಥ (ಶಂಭುನಾಥ)
- 11 ಬಟನಯ (ಬೇಟಾನಯ)
- 12 ಕಬಟ (ಕಾಬೇಟಾ)

## 215

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 . . . . . ಸದ ( . . . . . ಸುದೀ)
- 2 ಮಗಲವರನಯ . . . (ಮಂಗಲವಾರನಯ . . . )
- 3 . . . ನರಯನಜವಹಡ ( . . . ನಾರಾಯನಜೇವಾಹಡ)
- 4 . . . . . ರಥಥ
- 5 . . . . . ಇ . . . ಜಹತಯ
- 6 ರಮದನಮಲಕಸದ (ರಾಮದಾನಮಲಕೇಸೋದಾ)
- 7 . . . . . ಬವದಯ
- 8 ಕಸದಜನನದರಯಜ ( . . . . . ಜೈನಂದರಾಯಜೀ)
- 9 . . . . .
- 10 . ವನ . . .
- 11 . . ಗ . ರಲಮ . . . . .
- 12 . . . . .
- 13 . . . . .
- 14 . . . . .



## 216

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಕಸಸ
- 2 ರಾಯ ಕಾಜೀಟಾ
- 3 ಸವತ ೧೪೦೦ (ಸಂವತ್ ೧೪೦೦)
- 4 ವಸವಸದ (ವೈಕಾಖಸುಂದೀ)
- 5 ೧೧ ವರವೇಗ (೧೧ ವಾರವೇಗ)
- 6 ಲವರಸಮ (ಲವಾರಸಮಿ)
- 7 ರವೇಲಕಬಟ (ರವೇಲಕಾಜೀಟಾ)
- 8 ಮದರಮ (ಮೋಜೀರಾಮ)
- 9 ಗಗನಯ (ಗಂಗಾನಿಯಾ)
- 10 ಮಡನಗಡ (ಮೂಡನಗಡ)
- 11 ಪನಪಥ (ಪಾನೀಪಥ)
- 12 ಯುಆಗರ (ಯಾ ಆಗರ)
- 13 ಪಲ (ಪಾಲಾ)

## 217

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೪೦೦ (ಸಂವತ್ ೧೪೦೦)
- 2 ಜಟಿಸದ ೩ ಕರಬಧಕಸಟ (ಜಟಿಸುಂದೀ ೩ ಕರಬಧಕಾಸ(ಠ)
- 3 ಇಮೇಣಪನ . . ಫನಯ
- 4 . . . . . ಯವ್ಯಥ
- 5 . . . . . ರ . .
- 6 . . ರ . ಲಸರಯ . ( . . ರ . ಲಸರಾಯ . )
- 7 ರಯೇಜಸರಮಜಲಸ (ರಾಯೇಜಸರಾಮಜೀಲಸಾ)
- 8 ನಯೇಹಲಸರಯ (ನಿಯಾಹಲಸರಾಯ)
- 9 ಬಲಕದಸಸರ (ಬಾಲಕದಾಸಸರಾ)
- 10 ವಗಲಗರವ (ವಗೀಲಗರವಾ)
- 11 ಲಪನದಧಗರ (ಲಾಪಾನೀಪಧಗರ)
- 12 ಗಗತಬನಯ (ಗಗೋತೀಬನಿಯಾ)
- 13 ಸನನಯ (ಸನಾನಿಯಾ)

## 218

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ೧
- 2 ಉಪಸಗನಗ . (ಉಪೈಸಿಂಪವಗಡ)
- 3 ದೂರತತ . . (ವಾಲಾ . . . . )
- 4 ರಜಪ . . ಪವಲ ( . . . . . ವಾಲಾ)

## 219

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ (ಸಂವತ್)
- 2 ೧೧೦೦
- 3 ವಸಷ (ವೃಶಾಖ)
- 4 ಸವ ೧ ನವ (ಸುಬೀ ೧ ನವ)
- 5 ಲರಯಸಕ (ಲರಾಯಸಕ)
- 6 ರವಸಕಬಟೀಯಥ (ರವಾಸಕಾಬೀಟೀಯಥಾ)

## 220

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೦೦ ಮತಬಸಷ (ಸಂವತ್ ೧೧೦೦ ಮಿತೀವೃಶಾಖ)
- 2 ಸವ ೧ ಸನಚರಕದನ (ಸುಬೀ ೧ ಶನಿಚರಕದನ)
- 3 ಸತಷರಯಃ ಮಗನರ (ಸತೋಷರಾಯ, ಮಗನೀರಾ)
- 4 ಮುಕಬಟೀಯಕರನಕಪ (ಮುಕಾಬೀಟೀಯಕರನಕಾಪೋ)
- 5 ತವರನಗ (ತಾಸರಾವಗೀ)

## 221

ಅಸ್ವವಿಕೃಲಕರ ಮಂಟಪದ ಮಧ್ಯದ ಭುವನೇಶ್ವರಿಯ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

(ಉತ್ತರ).

ಅರಸಾವಿತ್ಯಂಕವಾಚಾಂಬಿಕೆಗವೊಲವಿಸಿಪುಟ್ಟದಪ್ಪಂಕರಾಜಾಹರಿದೇವಮಂತ್ರಿಯುಧಾಗ್ರಣಿಗುಣಿಬಲ

(ಪೂರ್ವ).

ದೇವಣ್ಣ ನಂದಿತಿವಮ್ನೂವರು ಮುರ್ವಿಗ್ರಾತಕಣ್ಣಾತಿಕಕುಳತಿಳಕನ್ಮಾತಿರಾಹಂಗನಾವಂದಿರಾತ್ಯುಚ್ಚದ  
ಕತ್ತ

(ದಕ್ಷಿಣ).

ಜಿಗನಪತಿಪದಭಕ್ತವ್ಯಾಹಾರಾಧಾರಯುಕ್ತ || ಸಕಳಸಚಿವನಾಥಸ್ನಾಧಿತಾರಾತಿಯುಧಃ | ಸರಿಹೃತಪರಾಕಾರೋ

(ಪಶ್ಚಿಮ).

ಭಾರತೀಕೃತಾಧಃ | ವಿವಿತವಿಶದಕೀರ್ತಿವ್ಯಾಶ್ರತೋದಾರಮೂರ್ತಿ ಸ್ವಜಯತುಬಲದೇವಃ ಶ್ರೀಜನೇಂದ್ರಾಭಿಸೇವಃ ||

## 222

ಆದೇ ಮಂಟಪದ ಬಲಸಾರ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕಾಳಾಯುಕ್ತ ಸಂವರದ
- 2 ವಸಷು ೧೦ ಲೂನು
- 3 ಮುಕ್ತ ಸುಟ್ಟನ ಗ . . .
- 4 . ಸುಟ್ಟದರ್ಶನವಾ

- 5 ದನು || ಕಾಳಾಯುಕ್ತ
- 6 ಸಂವತ್ಸರದ ವಸಷು ಬಂ .
- 7 . ಪುಟ್ಟಂಣಮಗಚಿ
- 8 ಕಾಣನುದರ್ಶನವಾದು ||

## 223 ( 98 )

ಅದೇ ಮಂಟಪದ ಸೈರಿತ್ಯ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

ಶ್ರೀಂ

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಾಲಿಪಾಹನ
- 2 ಶಬ್ದ ವರುಷಗಂಧಿವನ ಸಂದವತ್ತರವಾ
- 3 ನಕ್ಕು ಸಲುವವ್ಯಯನಾವಸವತ್ತರದ ಘಾ
- 4 ಲ್ಲಾಣ ಬಿ ೫ ಭಾನುವಾರದವಲ್ಲುಕಾಸ್ಯ
- 5 ಪಗೋತ್ರೇಅಹನಿಯಸೂತ್ರೇ ವೃ
- 6 ಪುಷ್ಪ ಪ್ರವರೇಪುಷ್ಪಮಾನುಯೋಗಣಾ
- 7 ಖಾದ್ಯಾಂಶ್ರೀಚಾರಪುಂಡರಜವಾರ

- 8 ಸ್ಥರಾದಬಿಳಿಕೆರಅನಂತರಾಜ್ಯಾಚರಿಸಿ
- 9 ನವರಪ್ರಸೂತ್ರಾತ್ಮೀಟಪ್ಪೇವರಾಜ್ಯ
- 10 ಅರಸಿನವರಪಾತ್ರಸತ್ಯಮಂಗಲದ
- 11 ಚಲುವ್ಯಾಚರಸಿನವರಪುತ್ರಶ್ರೀಮನ್
- 12 ಮುಹೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಶ್ರೀಪಣ್ಣ
- 13 ರಾಜವಜೆಯರವರಸಮ್ಮಿಬದಲ್ಲಿಘಾ
- 14 ರಿಗಾಟುಕಂದಾಚಾರಸವಾರಕಚೇರಿ

(ಉತ್ತರ ಮುಖ.)

- 15 ಯೆಲಾಖೆಭಕ್ಷೇದೇವರಾಜ್ಯಾಚರಿಸಿ
- 16 ವರುಶ್ರೀಗೋವಟೇಶ್ವರಸ್ವಾಮಿಯನ
- 17 ರಮಸ್ತಕಾಭಿಷೇಕಪೂಜೋತ್ಸ
- 18 ವದಿವಸಸ್ವಗ್ಗಸ್ಥರಾದಕ್ಕೆ ಶ್ರೀಮಠಮಿ
- 19 ದ ವರ್ಷಗಂಪ್ರತಿವರುಷದಲ್ಲು ಶ್ರೀಗೋಮ
- 20 ಟೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಪಾದಪುಜೆ

- 21 ಮುಂತಾದಸೇವಾತ್ಮಗನವೆಯುವಹಾ
- 22 ಗೆ ಯೆವರಪುತ್ರರಾದಪುಟ್ಟದೇವರಾ
- 23 ಜ್ಯಾಚರಸಿನವರು ೧೦೦ ನೂರುವರ
- 24 ಹಹಾಕಿರುವ ಪುದುವಟ್ಟನಸೇವೆ
- 25 ಗೆಭವ್ರಂಭೂಯಾದ್ವೈದ್ಧತಾಂ ಜಿನ
- 26 ಶಾಸನಂ || ಶ್ರೀ ||

## 224 ( 99 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಂಭದ ಪಶಿಮ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋ
- 2 ಘರಾಂಭನಂ ಜೀಯಾತ್ಮಿಲೋಕ್ಯನಾಥಸ್ಯ
- 3 ಶಾಸನಂಜನಶಾಸನಂ || ಸಖವರ್ಷಸಾ
- 4 ವಿದದ ಗರ್ಭಿತನೆಯ ವಿಳಂಬಿ ಸುವತ್ಸ
- 5 ರದ ವಾಘುಧ ೫ಯಲು ಗೇರಸೂಪ್ಪೆಯ
- 6 ಚವುಡಿಸಟರು ಆಗಣಿಜೋಮಯ್ಯನಮಗಕಂಭ
- 7 ಯ್ಯನು ತನ್ನ ಜ್ಞೇತ್ರ ಅಪಹಾಗಿರಲಾಗಿ ಚ

- 8 ವುಡಿಸಟರು ಅಪನುಬಿಡಿಸಿಕೊಟ್ಟದ
- 9 ಕ್ಕೆ ಪೊಂದುತ್ತಡಕ್ಕೆ ಆಹಾರದಾನತತ್ಯಾಗದ
- 10 ಬ್ರಹ್ಮನ ಮುಂದಣಿ ಹೂವಿನ ತೋಟವೊ
- 11 ದು ಪಡಿ ಅಕ್ಕಿ ಅಕ್ಕತಪುಂಡ ಇಷ್ಟನು ಆ
- 12 ಚಂದಾಕ್ಕುಸಾ ಎಯಾದಿ ನಾವು ನಡಸಿ
- 13 ಬಹೆನುಮಂಗಲಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 225 ( 100 )

ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ತತ್ಸಂವತ್ಸರದಲುಗೇರಸೂಪ್ಪೆಯಚಾ
- 2 ಸಟ್ಟರಿಗೆವೊಡದೇವಪ್ಪಗಳಮಗಚಿಕಾ
- 3 ನುಕೊಟ್ಟಧರ್ಮಸಾಧನನಮಗೆಅನುಮ
- 4 ತ್ಯಬರಲಾಗಿನೀವುನವಗೆಪುಪುನ

- 5 ಕೊಟ್ಟದಕ್ಕೆ ೧ ತಂಡಕ್ಕೆಆಹಾರದಾನವನು
- 6 ಅಚಂದ್ರಾಕ್ಕುಸಾ ಇಯಾಗಿನಡಸಿಬಹೆ
- 7 ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 226 ( 101 )

ಅದರ ಕೆಳಗೆ.

- 1 ತತ್ಸಂವತ್ಸರದಲುಗೇರಸೂಪ್ಪೆಯಚಾ
- 2 ವುಡಿಸಟ್ಟರಿಗೆಕವಿಗಳಮಗಬೋಮ
- 3 ಣರುಕೊಟ್ಟಧರ್ಮಸಾಧನನವಧಿಅನು
- 4 ಪತ್ಯಬರಲಾಗಿನೀವುನವಗೆಪುಪುನ

- 5 ಕೊಟ್ಟದಕ್ಕೆ ವರ್ಷಗಂಧಿ ಅಪತಿಂಗಳಿವಯ್ಯೂ
- 6 ತ ೧ ತಂಡಕ್ಕೆ ಆಹಾರದಾನವನುಅಚ
- 7 ವ್ರಕ್ಕುಸಾ ಇಯಾಗಿನಡಸಿಬಹೆವು
- 8 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||



## 227 ( 102 )

ಅದೇ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

- 1 ಉಮೇದಲ . . ತತ್ಸಂವತ್ಸರದಲಗೇರ
- 2 ಸೂಪ್ತೇಯಚವೃದಿಸಟ್ಟರಿಗೆಹೂವಿನ
- 3 ಚೇನಯ್ಯನುಕೊಟಧರ್ಮಸಾಧನದ

- 4 ಸಂಬಂಧನನ್ನಕ್ಷೇತ್ರವುಆಡಹಾ
- 5 ಗಿರಲಾಗಿನೀವು ಅಕ್ಷೇತ್ರವನುಬಿಡಿ
- 6 ಸಿಕೊ . . . . . ||

## 228 ( 103 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಖನೆಯ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

- 1 ಸಖವರಂಪುಂಜಿಡನೆಯ
- 2 ಲುಕ್ಲ ಸಂವತ್ಸರದವಯಿಶಾ
- 3 ಖಬಂಗೂಮುಂಡಳೇಶ್ವ
- 4 ರಕುಲೋತ್ತಂಗಚಂಗಾಳ್ಯ
- 5 ಮುಡದೇವಮಹೀಪಾಲನ
- 6 ಪ್ರಧಾನಸಿರೋಮಣಿಕೇರವನಾ
- 7 ಧವರಪುತ್ರಕುಲಪವಿತ್ರಂಜಿ
- 8 ನಧಪುತ್ರಸಹಾಯಪ್ರತಿಪಾಲ

- 9 ಕರಹಜೋಂಪ್ಯುಣಮಂತ್ರಿಸ
- 10 ಹೋದರರಹಸಂಪ್ಯುಕ್ತಚುಡಾ
- 11 ವೇಣೀಚಂನಜೋಮರಸನ
- 12 ನಂಜರಾಯಪಟ್ಟಣದಶ್ರಾವಕಭ
- 13 ವೈಜನಂಗಳಗೋಷ್ಠಿಸಹಾ
- 14 ಯ ಶ್ರೀಗುಂಪುಟಸ್ವಾಮಿಯು .
- 15 ಬಳ್ಳಿನಾಡಪದೇನ್ನೋದ್ಧಾ
- 16 ರವಮಾಡಿಸಿದರು ಶ್ರೀ

## 229

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒನೆಯ ಸಾಲಿನ ಒನೆಯ ಕಂಭದ ಪಶ್ಚಿಮ ಮುಖ.

- 1 . . . ಕಸಂವತ್ಸರ ಶ್ರಾವಣಶು ೫
- 2 . . . . .
- 3 . . . . .
- 4 . . . . .
- 5 . . . . .
- 6 . . . . .
- 7 . . . . .
- 8 . . . . .
- 9 ಸಿ . . . . . ಪಾಲ . . . . .
- 10 ಆ ಗ್ರಾಮದಲ್ಲಿನಾ . . . . .

- 11 . . . . . ಕಿಯನಾ . ಯ
- 12 . . . . . ಗ್ರಾಮಕ್ಕೆ ಸಲು . . . . .
- 13 . . . . . ದಲು . . . . .
- 14 ಕಟ್ಟ . . . . .
- 15 ಡಾರಂಭನೀರಾರಂಭಸಕಲಸುವಣ್ಣಾರದಾ
- 16 ಯಕಕಲದವಸಾದಾಯಿ . . . . .
- 17 ಗರುತಿಗ್ರಾಮ . . . . .
- 18 . . . . .
- 19 . ಗಂಗ . ವರಹಗಳನು

## 230

ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕ್ಯು . . . . .
- 2 . . . . .
- 3 ಫಾಲ . . . . .
- 4 . . . ಅನುಭ . . ಕೊ . . . . .
- 5 ಯೋವೇಗೆಚಿಕ್ಕದ . . . . ಕಂಡುಯ
- 6 . . . ಪೂ . . ಆ ಗ್ರಾಮಕ್ಕೆ . . ವನುನೀ
- 7 ವೇತೆತು ಕೊಂಡು . . . ಆ ಗ್ರಾಮದಲಿನ
- 8 ನವಗಸಲುವಪತ್ತಿಗೈಯನುಪಾತ್ರಪಾರಂಪ
- 9 ರೇಚಂಡ್ರಾಕ್ಷ ಸ್ಥಾಯಿಯಾಗಲನುಭವಿ
- 10 ಸಿಕೊಂಡುಬರುವದಯಿ . . . . .
- 11 ಕ್ರಿಯಸಾಧನ . . . ಯೋವಯ್ಯಾರದಿ
- 12 . . . . . ಕ್ರಿಯಸಾಧನ

- 13 . . . . . ಯ್ಯಾರ .
- 14 . . . . . ನಾಗ ಗವುಡನ . . . . .
- 15 . . . . . ದಸ್ತಾನೀಕ . . . . .
- 16 . . . . .
- 17 . . . . .
- 18 ಸಾಕ್ಷಿಗಳುನ . . . ಹಳಯ . .
- 19 . ಲ್ಲಾಲಮಲೆ ದೇವರು . . . . .
- 20 . . ನಜ್ಜಿಗವುಡಹಿಂದಳ . . . . .
- 21 . . . ದಕ್ಕೊತ್ತನಗವುಡಬಸಟ್ಟಿಹಗವುಡ . .
- 22 . . ಹಳೆಯತಿಂತ್ತ ವನಮಯಿಯಯ್ಯಾರ . . . . .

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ಅದೇ ಮೊಟಸನ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಪಂಡಿತದೇವರುಮಾಡಿತ್ತು
- 2 ಮೂರುಭಿಕ್ಷೇಕದೊಳಗಿವಾ
- 3 ಲುನೋಸರೋಗೆ ೦ ಪೂಜಾರಿ
- 4 ಗೆ ೧ ಭಾಗಿಕೆಲಸಿಗಳಿಗಕಲು

- 5 ಕುಟಿಗಲಿಗೊಗಿ ೦ ಭಂಡಿಕಾಪಂ
- 6 ಗೆ ೧ ತಪ್ಪಿದವರಕ್ಕಸಾಸ್ತಿ
- 7 ಚದುಕುರಿದಾಣ ೧

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಮತು
- 2 ವ್ಯಯಸಂವತ್ಸರದಮಾಗಸು
- 3 ದ್ವಿಧೀಶಯತ್ರಯೋದನಿಯು
- 4 ಲುಕರಿಯಕಾಂತಾಸಟ್ಟು
- 5 ಯರವುಕ್ಕಳುಕರಿಯು
- 6 ರುಮುಣಸಟ್ಟುಯರತಂ
- 7 ಮುಕರಿಯಗುಂಮಟಸಟ್ಟು
- 8 ಸುರುಯಿಡಿತಿಮಿಂದಸಂ

- 9 ಗವಕುಡಿಕೊಡುಬೆಳಗು
- 10 ಆದಲಗುಂಮಟನಾಥನ
- 11 ಪಾದದಮುಂದೆತ್ತತ್ತ
- 12 ಯವನೋಪಿಯುಲುದ್ಯಾ
- 13 ಪನೆಯಮಾಡಿಸಂಘಾಪಾಜೆ
- 14 ಯವನಾಡಿಕೀರ್ತಿಪ್ರಾಣ್ಯವನು
- 15 ಉಪಾರ್ಜಿಸಿಕೊಂಡರು ಶ್ರೀ

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ಅದೇ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

- 1 ಶ್ರೀಮತುಕರಿಯು
- 2 ಬೋಮಣಗುಂಮ

- 3 ಟನಾಥನೇಗತಿಕಂ

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ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯ ದ್ವಾರಪಾಲಕರ ಲಾಗಿಲ ಎಡಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಶ್ರೀಗೊಂನುಟಿನನನರನಾಗಾಮಂಜಿಜಲಚರಪತಿಪೂಜಿತನಂ | ಯೋಗಾ
- 2 ಗ್ನಿ ಪತಸ್ತರನಯೋಗಿದ್ವೇಯನನಮೇಯನಸ್ತುತಿಯುಸುವಂ || ಕ್ರಮದಿಂ
- 3 ಮಯ್ಯಾಣದಾಗದಿವಕ್ರಮದಮಾತಂಜಿಟ್ಟುತನ್ನಿಟ್ಟಚಕ್ರಮದಂನಿಃ
- 4 ಪ್ರಭಮಾಗೆಸಿಗ್ಗನೊಳಕ್ಕೊಂಡಾತ್ಮಾಗ್ರಹಂಗೆಳವ್ವಗೆಯ್ದಮ
- 5 ಹಿರಾಪ್ಯಮುನಿತ್ತುಪೋಗಿತಪದಿಕಮ್ಲಾರವಿಧ್ಯಂಸಿಯದಮಹಾತ್ಮಪುರುಷನುಬಾಹುಬಳಿವೊಲ್ವತ್ತಾರೋಮಾನೋಂ
- 6 ನತರ || ದೃತಜಯಬಾಹುಬಾಹುಬಳಿಕೇವಳರೂಪಸಮಾನಪಂಚಮಿಂಶತಿಸಮುಪೇತಪಂಚರತಚಾಪಮಂ
- 7 ನತಿಯುಕ್ತಮಪ್ಪತತ್ಪ್ರತಿಕ್ರಿಯಂವನೋಮುದವಮಾಡಿದಂಭರತಂಜಿತಾಬಿಳಕ್ಷಿತಿಪತಿಚಕ್ರಪಾದನಪು
- 8 ರಾಂತಿಕದೊಳ್ವರುದೇವನಂದನಂ || ಚಿಂಕಾಲಂಸಲೆತಜ್ಜಿನಾನ್ತಿಕ್ರೂರಿದೇಶದೊಳಲೋಕಭೀಕರಣಂಕುಕ್ಕುಟಸಪ್ಪನಂ
- 9 ಕುಳಮಸಂಖ್ಯಂಪುಟ್ಟೆದಲ್ವುಕ್ಕುಟೇಶ್ವರನಾಮಸ್ತದಘರಿಗಾದುದುಬಳಿಕ್ಕಂಪ್ರಾಕೃತಗಾಗ್ಯಗೋಚರಮನ್ತಮ
- 10 ಹಿಮಂತ್ರತಾತ್ರನಿಯತಕ್ಕಾಣ್ಣಿಗೊಡ್ಡನಂಪಲರ || ಕೇಳಲ್ವಪ್ಪುದುದೇವದಂದುಭಿರವಂಮಾತೇನೋದಿವ್ಯಾಚ್ಛೇದನಾ
- 11 ಜಾಳಂಕಾಣಲುಮಪ್ಪುಪಾಜಿನನಪಾದೋದ್ಯನ್ತಖಪ್ಪಸ್ತುರಲ್ಲಿಲಾದಪ್ಪಣಮಂನೀಕ್ಷಿಸಿದವಕ್ಕಾಣ್ಣಿಗೊಜಾತೀತ
- 12 ಜನ್ಮಾಳಂಕಾಶ್ರಿಯಂವಹಾತಿಶಯವಗದೇವಂಗಳಾವಿರುತ್ತಂ || ಜನದಿಂಜ್ಜಿನವಿರುತ್ತಾತಿಶಯವಂಶಾಂಕೇಳ್ದನೋ
- 13 ಳ್ವಿಚೇತನೆಯೊಳ್ವಟ್ಟೆರಪೋಗಲದ್ಯಮಿಸದೂರಂದಂಗೆಮಂತ್ರತ್ವರಾವನೀಂದ್ರ್ಯಾಜನಂಪ್ರಜೋಧಿಸಿದೊಷನ್ತ
- 14 ದಂದುತದೇವಕಲ್ಪನೆಯಂಮಾಡಿಸನಸ್ಸುಮಾಡಿದನಿನ್ದಿದೇವನಂಗೋಮುಟಂ || ಶ್ರುತಮುಂದರ್ಶನರುದ್ಧಿ

- 15 ಯುಂವಿಭವಮುಂಸದ್ವೃತ್ತಮುಂದಾನಮುಂಧೃತಿಯುಂತನ್ನೊಳಸನ್ನಗಂಗಳಚಂಧ್ರಂರಾಚಮಲ್ಲಂಜಗನ್ನುತನಾಭೂ  
ಮಿಪ
- 16 ನದ್ವಿತಿಂಯವಿಭವೂಮುಂಪರಾಯಂವನುಪ್ರತಿಮಂಗಳೊಮ್ಮಟನಲ್ಪಿವೂಡಿಸಿದನಿಂ ದೇವನಂಯತ್ನದಿಂ || ಅತಿತುಂ
- 17 ಗಾಕ್ರಿಯಾದೊಡಗದದರೊಳಸಾಂದಯ್ಯವನ್ನೊಮ್ಮಮುಂಸುತಸಾನ್ನಯ್ಯಮುಮಾಗೆತ್ತತೀರಯಂತಾನಾಗದೊಂನ
- 18 ತ್ಯಮುಂನುತಸಾಂದಯ್ಯಮುಮೂಜ್ಜಿತಾತಿಶಯಮುಂತಂನಲ್ಲಿನಿನ್ನಿದ್ಧವೇಷ್ಠಿಸಂಪೂಜ್ಯವೊಗೊಂವ. ಟೀರೈರಜೆನ  
ಶ್ರೀರೂ
- 19 ಪಮಾತ್ಮೋಪಮಾ || ಪ್ರತಿವಿಧಂಬರೆಯಲ್ಪಯಂನೇಯೆನೋಡಲ್ಪಾಕಲೋಕಾಧಿಪಸ್ತುತಿಗೆಯ್ಯಲಣನಾಯ
- 20 ಕಂ ನೇಯೆನುಂವದನ್ಯರಾರಾಪ್ಯರಂಪ್ರತಿವಿಧಂಬರೆಯಲ್ಪವಸ್ತುತವೆನೋಡಲಬನ್ನಿಸಲಿಸ್ಸವಾಕ್ಯತಿಯಂ
- 21 ದಕ್ಷಿಣಾಕುಕ್ಕುಟೀರತನುವಸಾಶ್ಚಯ್ಯಸಾಂದಯ್ಯಮಾ || ಮುಡಿಮಂಪಾಪದಮೇಲೆಪಕ್ಷಿನಿಪಂಕಪ್ಪದ್ವ
- 22 ಯೋದ್ದೇರದೊಳ್ಳಿಹುಗುತ್ತುಂ ಪೂಜಪೊಣ್ಣುಗುಂಸಂಭಿಕಾಂಸ್ತುರಾರಂಣಚ್ಚಾಯಮಿತಜದಾಚ್ಚಯ್ಯವನೀ
- 23 ತ್ರಿಲೋಕದವನಂತಾನೆಯ್ದಿಕ್ಕಾಡಿದ್ಧದಾನ್ನೇರ್ಪಿಸನ್ನೇಗಟ್ಟನಗೊಮ್ಮಟೀರೈರಜೆನಶ್ರೀಮೂರ್ತಿಯುಂಕೀರ್ತಿಗಸಲ ||  
ನೀಲಗಟ್ಟನಾ |
- 24 ಗಲೋಕಂತಳಮವನಿದಿಶಾಭಿತ್ತಿಭಿತ್ತಿಬ್ರಹ್ಮಸ್ವಸ್ತಲಭಾಗಮಂಚ್ಚಣಂಪೇಗಣಸುರರವಿವಾನೋತ್ಕರಂಕೂಟಜಾ
- 25 ಳಂವಿಸತತ್ತಾರೊಪಮಸ್ತವ್ವಿಫತತಮಂವಿವಿತಾನಂಸಮಂತಾಗಿನಿತ್ಯಂ ನೀಯಂಶ್ರೀಗೊಮ್ಮಟೀರೇಗಿನಿವುದುಜೆನೋ
- 26 ಕಾ ವಳೋಕಂತ್ರೋಕಂ || ಅನುಪಮರೂಪನೇಸ್ತುರನುದಗ್ರಸೇಜ್ಜಿಫತಚಕ್ರಮತ್ತುದಾರನೇನೇಗಿಲ್ಪವಿತ್ತನಬಿಳೋ  
ವ್ವಿಯ
- 27 ನತ್ಯಭಿಪಾಸಿಯೇತಪಃಸ್ಥನುಮೇರಡಂಭ್ರಿಯೆತ್ತೇಳೆಯೊಳ್ದಿಫಪ್ರದಂಬನನೂನಜೋಧನೇವಿಸಿಹತಕಮ್ಪುಫಂಧನೆ
- 28 ನೇಯಾಪುಬಳೇನಿದೇನುದಾತ್ತನೋ || ಆಭಿಮಾನಸ್ಥಿರಭಾವಮುಂನಮಗೆವೂಚ್ಚತ್ಯದ್ವಮಾನೋನ್ನತಂ
- 29 ಭಸಾಭಾಗ್ಯವಂನಂಗಜಂಭುಜಬಳಾವಪ್ಪಂಭವಂಚಕ್ರವರ್ತಿಭಂಜಾಪ್ರವಿಳೋಪಿಬಾಹುಬಳತ್ಯಪಾಚ್ಚೇದಮಂ
- 30 ಮುಕ್ತರಾಚ್ಯಭರಂಮುಕ್ತಿಯನಾಪ್ತನಿವ್ವೃತಿಪದಂಶ್ರೀಗೊಂವ. ಟೀರಂಜೆನಂ || ಸ್ವರದಂಧ್ಯತ್ತಿತಕಾಂಸ್ತಿಯಂ
- 31 ಪರಿಸರತೋರಭ್ಯದಿಂದಬಿಳೋತ್ಕರಮಂಮಂದ್ರಿಸುತಂನಮೇರಂಸುಮನೋವರ್ಪಂಸ್ಸುಟೆಗೊಂವ. ಟೀ
- 32 ರ್ವರದೇಪೊತ್ತಮಂಪಾರುಂವೃತಿದೊಳದೇವಕ್ರ್ಯಂದಾದದಂಧರಯೆಲ್ಲಂನೇಯೆಕಂಡದಾಮುಂಪಿಯದೇವಂ
- 33 ಗದಾಚ್ಚಯ್ಯವೇ || ಎನಗಾಯಿತ್ತಾಕ್ಷಿಸಲಾಗದಾಯ್ತನಗೆಕಾಣಲ್ಕೆಬವೋಲಾಯ್ತುಕೇಳೆವನಿತಾಬಾಳಕವೃ
- 34 ದಗೋಪತತಿಯುಂಕಂಡಚ್ಚಿಹಿಂದಾವ್ವಿನಂದಿನಪೊದಾವಂ ದ್ವದಿವ್ಯಕುಸುಮಾಸಾರಂವೆ. ಹೀಲೋಕೀಲೋ
- 35 ಚನಸಂತೋಷದಮಯ್ಯುಗೊಂವ. ಟೀರಂಧೀಲೋತ್ತಮಾಂಗಾರದೊಳ || ವಿಜುಗಂವತಾರಕಪ್ರಕರವಿವ
- 36 ರಮೇಶ್ವರಪಾದಸೇವೆಗೊಂಪದಪ್ರದಭಕ್ತಿಯಿಂದವೆನೆನಿವೃಗಳಸಂಘನಪ್ರಪ್ಪವೃಷಿಬಂದೆಹಗಿದುಧಭದ್ರಧರಗ
- 37 ದಭ್ರತರಾದ್ಭುತವರ್ಪಕೋಟಿಕಣ್ಣಿಹಿರಿದಿಸಂದಚ್ಚಿಳದಗೊಂವ. ಟೀರಂಫನಪಾದಪದ್ಮದೊಳ || ಭರ
- 38 ತನನಾದಿಚಕ್ರಧರನಂಭುಜಯುದ್ಧದೇಗಿಲ್ಪಕಾಲದೊಳದಂರಿತವ. ಹಾರಿಯಂತವಿಸಿಕೇವಳೋಧಮ
- 39 ನಾಳ್ಳಿ ಕಾಲದೊಳಸಂರತತಿಯುಂನೈಮಾಡಿದುದುಪ್ರಾಮಳಯಿದೋರೆಯಕ್ಕುಮೆಂಬಿನಂಸುರಿದುದು
- 40 ಪ್ರಪ್ಪವೃಷಿವಿಭುಬಾಹುಬಳೇನಮೇಲೆಲೀಲೆಯಿಂ || ಕೆಮ್ಮಗಿದೇಕೆನಾಡಪಲವಂದದನಂದಿಬಂದಿಗ
- 41 ಕ್ಕಳಂನೀಂವೃರುಳಾಗಿದೇವರಿವರಂದವರಂಮತಿಗೆಟ್ಟನಿನ್ನನೇಕಮ್ಪತೊಳಲ್ಪಿದಪ್ಪಭವಕಾನನದೊಳ್ಳರಮಾತ್ರರೂ
- 42 ಪನಂಗೊಮ್ಮಟದೇವನಂಸನೆಯನೀಗಂವೆಜಾತಿಜರಾದಿದೇವಂ || ಸಮೃದವಾಗಲಾಗಕೋಲೆಯಂ
- 43 ಪುನಿಯಂಕಳವುಂಪರಂಗಳನಾಮೃತಿಯುಂಪರಿಗ್ರಹದಕಾಂಕ್ಷೆಯುಂಪಿಂವಹಿಂದವಾದೊಡೆದುಮ್ಪ
- 44 ನುಜಂಗಿರತ್ರಯಂಪರತ್ರಯಂಕೇಡೆನುತಂಮಂಪೊಚ್ಚದೊಳೊಮ್ಮಟದೇವನಿದ್ದರಸಲೆಸಾಪುಪ್ರೇಲಿಸದಿದ್ದರ
- 45 ನೀಕ್ಷಿಸೈ || ಎಮ್ಮಾಮನಿವಸನ್ನನುವಂನಿಂದವುಮಂನನಿವಿಲ್ಲಂವಂಬುಮಂಕೆಮ್ಮಗನಾಥಯೂಫಮನೆ
- 46 ಮಾಡಿಬಿಸುಟ್ಟತಪಕ್ಕೆಪೂಣ್ಣನಿಂದಿಮ್ಮಿಗಿಲಪ್ಪದೇವಪಡೆವದಂದತಿಮುಗ್ಧಯರಣ್ಯನಾದಮುಂಗೊಮ್ಮ
- 47 ಟದೇವನಿನ್ನಕಿವಿಯ್ದಿವೆನಿನ್ನಪೊಲಾರೊನೀಕ್ರಪರಿ || ಎಮ್ಮನಿದೇಕೆನೀಂಬಿಸುಟೆಯಿಂದೆಳೆಯಂ
- 48 ಲತಿಕಾಂಗಿಯುಂಕ್ರಳಂತಮ್ಮಳಲಿಂದೆಬಂದುಬಿಗಿದುಬ್ಬಿದರಂಬಿನಮಂಗದಲ್ಲಿಪುತ್ತಮ್ಪದಿದೊತ್ತಿತ್ತಲತಿಕಾ
- 49 ಳಿಯುಮೊಪ್ಪತಪೋನಿಯೋಗದೊಳೊಮ್ಮಟದೇವನಿದ್ದರವಹೀಂದ್ರಸುರೇಂದ್ರಮುನೀಂದ್ರವಂದಿತಂ || ತಮ್ಮ
- 50 ನೆಪೊದರನ್ನನುಜರಲ್ಲರಂಮೆಯ್ದಿ ತಪಕ್ಕೆನೀನುಂಂತಮ್ಮತಪಕ್ಕೆಪೊದೊಡನಗೀನಿರಿಯೊಪ್ಪದುಬೇಡ
- 51 ನಂತುಮುಂಪಂನಮಿಳ್ಳಮಂನುಮಿಗಿಯುಂಬಗೆಗೊಳ್ಳದಿದೀಕ್ಷೆಗೊಂಡನೀಂಗೊಮ್ಮಟದೇವನಿನ್ನತಹಿಸಂ



52 ದಳವಾಯ್ಕದನಕ್ಕೆಗೋಮುಟಂ || ನಿಮ್ಮಡಿವೆನ್ನಧಾತ್ರಿಯೊಳಗಿದ್ದ ಫಲವೆಂದಿವೇಡಧಾತ್ರಿಯಂನಿವ್ವ  
 53 ದುಮೆನ್ನದುಂಬಗೆವೊಡ್ಲಿದುಂಬೆಳಿದುದುಪ್ಪಿಟ್ಟಿಬೋಧವೀಯ್ಯವ್ಯಹಿತಾತ್ಮಧವ್ಯವ್ಯವ್ಯವೇಕ್ತಿಯೊಳಂಬನಿಜಾ  
 54 ಗ್ರಹೋಕ್ತಿ ಯಿಂಗೋವ್ಯುಟದೇವನೊಮನರಮಾನಕಪಾದಮನೆಯ್ದಿ ತೂಳಿದೈ || ತಮ್ಮತಪ್ಪಿಗ್ಗಕ್ಕತಪ  
 55 ಸ್ಥಿತಿವೇಟ್ಟ ಬಳಂಗನಗಂತತವ್ಯುರೇರಮಾಗೆನೆಗ್ಗನ್ನತರಾಪ್ತರವಸ್ತವತ್ತಕ್ಕಂಕವ್ಯುಯೋದನಂದಮೆ  
 56 ವಲಂಸ್ತವರಾಕ್ಷಯಸಾಖ್ಯವೇತವಂಗೋವ್ಯುಟದೇವನೊಂತಪಮನಾಂತುಪದೇಕನಾದದೊಪ್ಪದೇ || ನಿ  
 57 ಮ್ತನಮಂಜಾತ್ಮನೊಳಕಂಪಿತವಾಗಿದೇವೋಹನೀಯಮುಖ್ಯವ್ಯುಣಿದೋಡೀಬೀಳನಘಾತಿಬಲಂಬಲದೈ  
 58 ಕ್ಕುಬೋಧಸಾಖ್ಯವ್ಯುಹಿವಾಗ್ನಿತನೇಗಳೆವತ್ತಿಗೊಮತ್ತವ್ಯುಘಾತಿಘಾತದಿಂಗೋಮ್ಯುಟದೇವಮುಕ್ತಿಪದಮಂ  
 59 ಪಡೆವೈನಿರಪಾಯಸಾಖ್ಯಮಂ || ಕಮ್ಮಿದವಪ್ಪಕಾಡಪೊಸವಾಗಳಿನಚ್ಚಿಗೊಸಂದಪದ್ಯಮಂಸವ್ಯುದುದೇ  
 60 ನೋಡಿಭವದಾಕ್ತಿಯಂಬಲಗೋಡುಬಲ್ಲಪಾಂಗಮನಮೊಲ್ದಕೀರ್ತಿಪವರೇಕೃತಕೃತ್ಯರೂಕೃತನಂ  
 61 ದದಿಂಗೊಮ್ಯುಟದೇವನಿನ್ನನಚ್ಚಿದಿಚ್ಚಿಗೊಂತಿಪ್ಪವರೇಂಕೃತಾತ್ಮರೋ || ಕುಸುಮಾಸ್ತ್ರಂಕಾಮಸಾವ್ಯದಮಾಹಿ  
 62 ವೇಯನಾಂತಿದೊಡಂಮುನ್ನತನೊಳವಸುಧಾಸಾಮಾನ್ಯಯುಕ್ತಂಭರತಕರವಿಮುಕ್ತಂಭರಾಂಗಾ  
 63 ಸ್ತ್ರಮುಂಗ್ರಾಶುಸಮಂತನ್ನದ್ಭದೋದ್ದಂಡಮನಳಿಸಿದೊಡಂಬಿಟ್ಟಪಂಮುಕ್ತಿಸಾಮಾನ್ಯಸುಖಾತ್ಮಗಂಧೀಕ್ಷಯಂ  
 64 ಬಾಹುಬಲಿತಳದನೆವ್ಯುನ್ನರೇಸಂದೊಮಾಲ್ || ಮನದಿನುಡಿಯಿಂತನುಮಿಂದನಸಂಮುನ್ನಹ  
 65 ಪಿದಘನುಲಖಿಸೆನೆಂಬೀಮನುದಮೋಸದಗೋಮುಟದಿನನಾಸ್ತಿಯಿಸಿದನಿಂತುನುಜನೋತ್ತಂಸಂ ||  
 66 ಸುಜನಬ್ಬವ್ಯುರತನಗವರಸ್ರಮುತ್ಸಂಸವಪ್ಪಪುರಳಿಂಬೊಪ್ಪಂಸುಜನೋತ್ತಂಸನಿಪ್ಪಂಸುಜನಗ್ಗತ್ತಂ  
 67 ಸವೇಂಬಪ್ಪರಳಿದೇಸಂ || ಈವಿನನುತಿರಾಸನಮಂಶ್ರೀಜಿನಶಾಸನದಿಂವಿನಿಮ್ನಿಗೊದವಿದ್ಯಾಜಿ  
 68 ತವ್ಯಜಿನಂಸುಕವಿಸವಾಹನುತಾವಿದಕೀರ್ತಿಗೊಜನೋತ್ತಂಸಂ ||  
 69 ವಸ್ತಿದ್ಧಾಂತಿಕಚಕ್ರೇಶ್ವರನಯಕೀರ್ತಿವ್ರತೀವ್ರಶಿಷ್ಯನಿಜಚಿಪ್ಪರಿತನಧಾತ್ಮಕಳಾಧರನುಜ್ವಳಕೀರ್ತಿಗಯಳಿ  
 70 ಚಂದ್ರಮುನೀಂದ್ರ || ತನ್ಮತ್ತಿಸಿಂಯೋಗದಾ || ಪೂಡವಿಗೊದಗೋವ್ಯುಟದಿನಂದ್ರಗುಣಪ್ರವಶಾಸನಕ್ಕೆಕನ್ನಡಗವಿ  
 71 ಬಪ್ಪನೆಂದನಿಪಜೊಪ್ಪುಣಸಂತನೊಲ್ದಪೇಟ್ಟಿವಂಕಡಯಿಸಿದಂಬಲಂಕವಡಮಯ್ಯನದೇವಾನಂತೆಯಿಂದೆ  
 72 ಬಾಗಡೆಗೆಯುವುದ್ರಾಸಂದರದವಾಡಿದಂವಿಳಸತಪ್ರತಿಷ್ಠೆಯಂ ||

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ಅದೇ ಕಲ್ಲಿನ ಎಡಭಾಗದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಚಳುಗುಳತೀರ್ತಗದಗೋಂ  
 2 ಮುಟದೇವರಸುತ್ಪಾಲಯ  
 3 ದೊಳುವಡ್ಡಬ್ಬವಹಾರಮೊ  
 4 ಸಳೆಯಬಸವಿಸೆಟ್ಟಯ  
 5 ರಂತಾಪುಮಾಡಿದಚತು  
 6 ವ್ಯಿಂಸತಿತೀರ್ತಗಕರಅಪ್ಪವಿಧಾಚ್ಚ  
 7 ನೆಗೆಮೊಸಳೆಯನಕರಂಗಳ  
 8 ವರಸನಿಬಂಧಿಯಾಗಿಕ್ಕೊಡುವ  
 9 ಪಡಿನೇವಿಸೆಟ್ಟಬಸವಿಸೆಟ್ಟಪರಿ  
 10 ಗಂಗರಮಹದೇವಚಿಕ್ಕಮಾಡಿವಂ  
 11 ದಮ್ಮಿಸೆಟ್ಟಪರಿಬಿಟ್ಟಸೆಟ್ಟಬೀಜಿಸೆ  
 12 ಟ್ಟಿವಳಗಿಸೆಟ್ಟಪಳಿಬಯವಂಸ  
 13 ಟ್ಟಿಬಿಬಿಯವಸೆಟ್ಟಪರಿಮಹ  
 14 ದೇವಸೆಟ್ಟರಟ್ಟಿಸೆಟ್ಟಪಂಪಾರಿಸೆ  
 15 ಟ್ಟಿಬಸವಿಸೆಟ್ಟರಾಜಸೆಟ್ಟಪರಿಮಾ  
 16 ರಗೂಳಿಸೆಟ್ಟಹೊಯ್ಸಳಸೆಟ್ಟ

17 ಪಂನಂಬಿದೇವಸೆಟ್ಟಪೂಜೋ  
 18 ಕಿಸೆಟ್ಟಪೂಜೆನ್ನಿಸೆಟ್ಟಪ ೪ ಬಾಹು  
 19 ಬಲಿಸೆಟ್ಟಪ ೪ ಪಟ್ಟಣಸಾಮಿಂ  
 20 ಕಿಸೆಟ್ಟಮಾಳಸೆಟ್ಟಪ ೪ ಮಹದೇ  
 21 ವಸೆಟ್ಟಗೋವಿಸೆಟ್ಟಪಂಪಮ್ಮಿಸೆಟ್ಟ  
 22 ಮೂಕಿಸೆಟ್ಟಪ ೨ ಮೂರಾಂಡಿಸೆಟ್ಟಪ  
 23 ಹದೇವಸೆಟ್ಟಪ ೨ ಜೈರಿಸೆಟ್ಟಮಾ  
 24 ಸೆಟ್ಟಪ ೨ ಸೋವಿಸೆಟ್ಟದುದ್ದಿಸೆಟ್ಟಪ ೨  
 25 ಹಾರುವಸೆಟ್ಟಹರಿಸೆಟ್ಟಪ ೨  
 26 ಬವ್ಯಾಂಡಿಪ ೨ ಸಾನ್ತೆಯಪ ೨ ಕೂ  
 27 ತ್ರಯ್ಯಪ ೨ ಮಸಣಿಸೆಟ್ಟಕೂತಿ  
 28 ಸೆಟ್ಟಬಸವಿಸೆಟ್ಟಪ ೪ ಚಟ್ಟಸೆಟ್ಟ  
 29 ಬಸವಿಸೆಟ್ಟಪ ೨ ಮಲ್ಲಿಸೆಟ್ಟ ೨ ಮ  
 30 ಹದೇವಬಯರಪ ೨ ಬವ್ಯಯವಸ  
 31 ಣಪ ೨ ಕಾಳೆಯಗಾಡೇವ ೨  
 32 ಗವುಡುಸಾಮಿವದವನಿಗಸೆ

- 33 ಟೈಪ ೨ ಮೂಳಿಸೆಟ್ಟಪಾರಿಸನೆಟ್ಟಪ  
34 ೨ ಮೂಳಿಸೆಟ್ಟಪೋಕಿಸೆಟ್ಟಪ ೨ ಗಂ  
35 ಗಿಸೆಟ್ಟಪಯ್ಯಸೆಟ್ಟಪೇವಿಸೆಟ್ಟಪ ೨  
36 ಮೂಳಿಸೆಟ್ಟಪಮಿಸೆಟ್ಟಪ ೨ ಮೂರಿಸೆಟ್ಟಪ  
37 ಟೈಪಯ್ಯವಸೆಟ್ಟಪ ೨ ಮೂರಪ್ಪ  
38 ಹರಿಯಣಕಾಳೆಯಪ ೨ ಪೂ

- 39 ರಗೌಡನಪ್ಪಯ್ಯಗುಮ್ಮಪ್ಪಜ್ಜಿ  
40 ರೆಯಪ ೨ ಮೂಕಿಸೆಟ್ಟಪೋವಿಸೆಟ್ಟಪ  
41 ಟೈಪ ೨ ಮೂಕಿಸೆಟ್ಟಪ ೨ ಅಕ್ಕಪೆಯ  
42 ಮೂಕಿಸೆಟ್ಟಪಯ್ಯಸೆಟ್ಟಪ  
43 ಪ ೨ ನೀಯಮುಟ್ಟಪ ೨ . ||

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ಅದೇ ಕಲ್ಲಿನ ಬಲಗಾಗವಲ್ಲಿ.

- 1 ಶ್ರೀಬಸವಸೆಟ್ಟಪಯ್ಯತಕ್ಕರಪ  
2 ಪ್ಪವಿಧಾಚ್ಚ ನೆಗೆಮೊಸಳೆಯ  
3 ನಕರವರಿಸೆಟ್ಟಪಯ್ಯ  
4 ಚಾಣುಡಯ್ಯಪ್ಪಕಿ ಹಿಯಚಾಣು  
5 ಡೆಯಪ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
6 ಸೆಟ್ಟಪ ೨ ಉಯವಸೆಟ್ಟಪಯ್ಯ  
7 ಟೈಪ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
8 ಮೂಕಿಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪ ೨  
9 ಮೂಕಿಸೆಟ್ಟಪ ೨ ರಾಮಿಸೆಟ್ಟಪಯ್ಯ  
10 ಸೆಟ್ಟಪ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
11 ಮೂಕಿಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪ ೨  
12 ಮೂಕಿಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪ

- 13 ಟೈಪ ೨ ಅಳಿಯಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
14 ಟೈಪ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
15 ಕರಿಯಬಮ್ಮಿಸೆಟ್ಟಪಯ್ಯ  
16 ಮೂಕಿಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪ ೨  
17 ಮೂಕಿಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
18 ಉಪ ೨ ತರಣಿಯಚಾಣುಡಯ್ಯ  
19 ಗಡಬಸವಪ್ಪಚಾಣುಡಯ್ಯ  
20 ಹಳ್ಳಿಯಪ್ಪನುಗ್ಗಿಸೆಟ್ಟಪ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
21 ಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
22 ಚಿಕ್ಕನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
23 ಗೌಡಯ್ಯಮೂಕಿಸೆಟ್ಟಪಯ್ಯ  
24 ನ್ನೆಯಪ್ಪನುಗ್ಗಿಸೆಟ್ಟಪ ೨.

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ಅದರ ಕೆಳಗೆ.

- 1 ನಳಸಾವತ್ಸವ ಉತ್ತರಾಯಣನು  
2 ಕ್ರಾಂತಿಯುಲಿಪ್ರೀತನುಹಾಪಸಾಯಿ  
3 ತಾವಿಜಯಣ್ಣ ನವರಣಿಯಚಿಕ್ಕನು  
4 ದುಕ್ಕನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
5 ಚ್ಚ ನೆಗೆ ೨ ಮೂಕಿಸೆಟ್ಟಪಯ್ಯ

- 6 ಶ್ರೀಮನ್ಮಹಾಪಂಡಿತಾಚಾರ್ಯರು  
7 ಚಂದ್ರಪ್ರಭದೇವರಾಯನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
8 ಗೋಡುಗಂಗಸಮುದ್ರಲಗದ್ದೆ ೨  
9 ಬೆದ್ದಲಕ್ಕ ೨ ನೂಕನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
10 ಕೊಟ್ಟದತ್ತಿಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದರ ಕೆಳಗೆ.

- 1 ಕಳೆಯಕ್ಕುತಸಂವತ್ಸರದ  
2 ಕತ್ತಿಕ್ಕನು ೨ ಅಶ್ರೀಗೊಮ್ಮಟದೇ  
3 ವರಯಚ್ಚ ನೆಗೆಹುಸಿನಪಡಿಗಿ  
4 ಶ್ರೀಮನ್ಮಹಾಪಂಡಿತಾಚಾರ್ಯರು  
5 ಹಿರಿಯನುಕೀತ್ತಿಹದೇವರಣ್ಣ  
6 ರುಚಂದ್ರಪ್ರಭದೇವರಾಯನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
7 ಗಳಿಯಕ್ಕುತಸಂವತ್ಸರದ

- 8 ಯನುಗದೇವರಣ್ಣನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
9 ಯನುಗದೇವರಣ್ಣನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
10 ವಲ್ಲಿಕೊಮ್ಮತಗಲಿಕೊ ೨ ಅಬ್ಬರದ  
11 ಲುಗುಳಿಯಕ್ಕುತಸಂವತ್ಸರದ  
12 ಗದ್ದುಣುಡಯ್ಯನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ  
13 ಅಕ್ಕನುಗ್ಗಿಸೆಟ್ಟಪಯ್ಯ.

ಆದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಎಡಗಡೆ ಕಂಭದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೦೦ ಕತ (ಸಂವತ ೧೦೦೦ ಕಾತೀ)
- 2 ಸದ ೬ (ಸುದ ೬)
- 3 ಸವತ ೧೦ : ಪಹಸ (ಸಂವತ ೧೦೦೦ ಪೋಹಸು[ದ])
- 4 ೨ ಪತದವಪನಪಥ (೨ ಪತದೇವಪಾನಿಪಥ)
- 5 ದನಚದಪರವಲ (ದಾನಚಂದಪುರವಾಲೆ)
- 6 ಕಬಪ (ಕಾಬಾಪ)

240 ( 90 )

ಆದೇ ಬಾಗಿಲ ಬಲಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಸಂವತ್ಸರಭೀರಸ್ಯಾಧ್ಯಾಪೋಫಲಾಂಭನಮ್ | ಜೀಯಾತ್ಯೈಶೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ
- 2 ಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ಸಂಪದ್ಯತಾಂ ಪ್ರತಿಷ್ಠಾ
- 3 ನಹೇತವೇ | ಅನ್ಯವಾದಿದಮದಹಸ್ತವಸ್ತು ಕನ್ಯಾಟನಾಯ ಫಲನೇಪಟೇಯಸೇ || ನಮೋಸ್ತು ||
- 4 ಜಗತ್ತಿತಯನಾಥಾಯ ನಮೋ ಜನ್ಮಪ್ರಮಾಥಿನೇ | ನಯಪ್ರಮಾಣವಾಗ್ರಾಶ್ರಿತ್ಯಸ್ತಧ್ಯಾಂತಾಯಾಂಶ್ಚಯೇ || ನಮೋ ಜಿನಾಯ ||
- 5 ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತಪಂಚಮಹಾಶಬ್ದಿ ಮಹಾಮಂಡಳೇಶ್ವರಂ | ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ | ಯಾದವಕುಲಾಂಬರದ್ವಯಂ
- 6 ಣಿ | ಸಪ್ತೈಕ್ವಚೂಡಾಮಣಿ | ಮಲಪರೋಕ್ಷಾಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ರಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ |
- 7 ತ್ರಿಭುವನಮಲ್ಲಿತಳಕಾಸುಗೊಂಡಭುಜಬಳವೀರಗಂಗೆವಿಷ್ಣು ವರ್ಧನಹೇಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
- 8 ಧ್ವಪ್ರವರ್ಧಮಾನಮೂಚಂದ್ರಾಕ್ಷತಾರಂ ಸಲುತ್ತಮಿರತತ್ಪದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನಂದಾರನನ್ಯವನಿತಾದೂರಂ
- 9 ವಚಸ್ಸುಂದರೀಘನವೃತ್ತಸ್ತು ನಹಾರನುಗ್ರಹಾಧೀರಮಾರನೇನಂದಪೈಜನಕಂತಾನೇನಮಾಕಣಾಜ್ವಿಬುಧಪ್ರಖ್ಯಾತದಪ್ತೃಪು
- 10 ಯುಕ್ತಸಿಕಾವಾತ್ತಚರತೃತಾಯೇನಲಿದೇನೇಚಂಪುಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಾದ್ವಿಜಕುಳಪವಿ
- 11 ತ್ರನೇಚಂಜಗದೋ ಪಾತ್ರಂ ಪುಕುಳಕಂದಖನಿತ್ರಂಕೌಂಟನ್ಯಗೋತ್ರನವಳಚರಿತ್ರಂ || ಮನುಚೂತನೇಚಿಗಾಂಕನವನೇಯೋಳಮಂ
- 12 ನಿಜನಸಮೂಹಮುಂಬುಧಜನಮಂಜಿನಪೂಜನೇಜಿನವಂದನೇಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಶೋಭಿಸುಗುಂ || ಉತ್ತಮಂ
- 13 ಗುಣತತಿವನಿತಾವೃತ್ತಿಯನ್ನೊಳಕ್ಕೊಂಡಂದಂಜಗಮಂಜುಂಕಯ್ಯೊತ್ತವಿನವಂವಳಗುಣಸಂಪತ್ತಿಗಜಗದೊಳಗೇಪೋಚಿಕ
- 14 ಜ್ಞೆಯನ್ನೋತಳ || ವಚನ || ಅಂತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಜ್ಞೆಯಪುತ್ರನವಿಳತಿರ್ಥಕರಪದಮದೇವಪದಮಚರಿತಾಕರ್ಣ್
- 15 ನೋದೀಣ್ಣಿ೦ ವಿಪುಳಪುಳಕಪರಕಳಿತವಾರಬಾಣನುಮವಸವಸವರಸರಸಿಕರಿಪುನೃಪಕಳಾಪಾವಲೆಪಲೋಲಪ
- 16 ಕೃಪಾಣನುವಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನಂಸಕಳಲೋಕಶೋಕಾಪನೋದನಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಾಭೃ
- 17 ತೋಹಳಂವಳಭೃತಶ್ಚಕ್ರಾಂತಫಾಚಕ್ರಿಣಶ್ಚಕ್ರಿಶ್ಚಕ್ರಿಧರಸ್ಯಗಾಂಧಿವಧನುಗ್ಗಾಂಧೀವಕೋದಂಶನಃ | ಯಸ್ತದ್ವಿದ್ವಿತನೋತಿವಿಷ್ಣುನೃ



- 18 ಪತೇಃ ಕಾಯ್ಕುಂಕಥಂಮಾದೃಶೈಗ್ಗಂಗಳೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಪವಣ್ಣೋಭವೇತ' || ಮಚನ || ಅಂ  
ತನಿಸಶ್ರೀಮನ್ಮಹಾ
- 19 ಪ್ರಧಾನಂಧನಾಯಕಂಧೋಹಘರಟ್ಟಗಂಗರಾಜಚೋಳನಸಾಮಾಂತನದಿಯಮಂಘಟ್ಟದಿಂಮೇಲಾದಗಂಗವಾಡಿನಾಡಗ  
20 ಡಿಯತಳಕಾಡಬೀಡಿನೊಳ್ ಡಿಯಿಪ್ಪಂದಿದ್ದು ಒಚೋಳಂಕೋಟ್ಟನಾಡಂಕೋಡದಕಾಡಿಕೋಳ್ಳವೆನೆವೀಜಿಗೀಪುವೃತ್ತಿಯಿಂದ  
21 ಮತ್ತಿ ಬಳಮೆರಡುಂಸಾಚ್ಚಿದಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತಣಭೂಮಿಭಾಗದೊಳಧನ್ಯರದೇಕಭವತ್ವಗ್ರತಾಪಸಂಪತ್ತಿಯವಣ್ಣಿನಾ  
22 ವಿಧಿಗೆ ಗಂಗಚಮೂಪಜಿಗೀಪುವೃತ್ತಿಯಿಂದೆತ್ತಿ ದನಿನ್ನ ಕಯ್ಯನಿಶಿತಾಸಿಯತೊವೊನೆಚೆನ್ನ ಬಾರನೆತ್ತಿ ರಪೋ  
23 ಗಿಕಂಚಿಗುಖಿಯಿಪ್ಪಿನವೋಡಿದದಾಮನೆಯ್ದೆ ನೇ || ಕದನದೊಳದನಿನ್ನ ತರವಾರಿಯಬಾಡಗಮೆಯ್ಯನೊಡ್ಡಲಾಪದೆ  
24 ನಳಿದಿನ್ನು ವಂತದನಜಾನಿಸಿಜಾನಿಸಿಗಂಗತನ್ನ ನಂಬಿದಸುದತೀಕದಂಬದದೇಪಾವನವೋಗಿರಪುಲ್ಲವೆಚ್ಚುವೆಚ್ಚದಪನಹನ್ನಿ  
25 ಶಂತಿಗೊಳದಾಮನರಣಶ್ಚರಣ್ಯವೃತ್ತಿಯಿಂದ || ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಳಲಬರಂ ಬೆಂಕೋಡಗಂಡಿಂವೋವನಿಸುತ್ತಂತ  
ಳಕಾ
- 26 ಡೋಳನ್ನವರಮಿದ್ದಿಗೀಗಳ್ಳ ರಂಗಂಗರಾಜನಖಿಳಾಹತಿಗಳ್ಳ ಯುದ್ಧವಿಧಿಯೊಳ್ಳನ್ನಿತ್ತು ನಾಯುಂಣದೋಡಿನಲಂಂಡಿದ್ದಪನ  
ತ್ತಶೈ
- 27 ವರಮಿಪ್ಪೊಲ್ಲಮಂನೃದಾಮೋದರಂ || ವಚನ || ಎಂಬಿನವೋದಮೆಯ್ಯೊಳವಯವದಿನೆಯ್ದಿ ಮೂದಲಿಸಿದೃತಿಗಿಡಿಸಿ  
28 ಬೆಂಕೋಡುಮತ್ತಂನರಸಿಂಗವಮ್ಮಂಮೊದಲಾಗೆಘಟ್ಟದಿಂಮೇಲಾದಚೋಳನಸಾಮಾಂತರಕ್ಷರಂಚೆಂಕೋಡುನಾಡಾದು  
ದಲ್ಲಮ
- 29 ನೇಕಚ್ಚತ್ರದಂಡಿಗಸಾಧ್ಯಮಾಡಿಕುಡೆಕ್ಕತಜ್ಜಂವಿಷ್ಣು ನೃಪತಿಮೆಚ್ಚಿ ಮೆಚ್ಚಿದೆಂಬೀಡಿಕೊಳ್ಳವೆನೆ || ಕಂದ || ಅವನಿಪನೆನಗಿ  
30 ತ್ತಪನೆಂದವರವೊಲುಳಿದವಸ್ತುವಂಚೀಡದಭೂಭವನಂಬೂಣಿಸೆಗೋವಿಂದವಾಡಿಯಂಬೀಡಿದಂಜಿನಾಚ್ಚಿನಲಂಬು ||  
31 ಗೊಂಮುಟವೆನೆಮುನಿಸಮುದಾಯಮನದೊಳ್ಳೆಚ್ಚ ಮೆಚ್ಚಿ ಬಿಚ್ಚಳಿಸುತ್ತಂಗಳೊಮ್ಮಟದೇವರಪೂಜೆಗದಮುದುಂಬಿಟ್ಟ  
32 ನಲ್ಲೆಧೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಅದಿಯಾಗಿಪ್ಪುದಾಹಗತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂಕೋಡಕುಂದಾನ್ವಯಂಬಾದು  
ವೇಡದಂ
- 33 ಬಳೆಯಿಪುದಲ್ಲಿಯೆಂದೆಸಿಗಗಣದಪುಸ್ತಕಗಳ್ಳ ದಬೋದವಿಭವದಕುಕ್ಕು ಟಾಸನಮಲಧಾರದೇವರಶಿಷ್ಯರೆನಿಸವೆಂ  
34 ಏಂಗಾದಮೆಸೆದಿಪ್ಪಳುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂಗಂಗಚಮೂಪತಿ || ಗಂಗವಾಡಿಯಬವದಿಗಳನಿತ್ಯೊಳವ  
35 ನಿತುಮಂತಾನೆಯ್ದಿ ಪೊಸಯಿಸಿದಂಗಳವಾಡಿಯಗೊಮ್ಮಟದೇವಗ್ಗೊಸುತ್ತಲಯಮನೆಯ್ದಿ ಮಾಡಿಸಿದಂಗಳಂ  
36 ಗವಾಡಿಯತಿಗುಳರಂಚೆಂಕೋಡುವೀರಗಂಗಂಗೆನಿಮಿಚ್ಚಿ ಕೋಟ್ಟಂಗಳರಾಜನಾಮುನ್ನಿನ ಗಂಗರಾಯಂಗಳಂನೂಮ್ಗೊ  
ಡಿಧ
- 37 ನೃನಲ್ಲೆ || ಧಮ್ಮೊಸ್ಯವಬಳಾಲೊಕ್ಕೋಜಯತ್ಯಖಿಳವಿದ್ವಿಷ್ಣು|ಆರೋಪಯಂತುತ್ತ್ಯವಸವ್ಯೋಗೀಗಿಣಮುತ್ತಮಂ||  
38 ಶ್ರೀಮಜ್ಜೈನನಚೋಬಿವಧ್ಧನವಿಧುಃಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್ಧಪ್ರಕಹಸ್ತಿಮಸ್ತಕಲಃತತ್ತ್ವೋತ್ತರಕಂಠೀರವಃ  
ಸಶ್ರೀಮಾ
- 39 ನುಗುಣಚಂದ್ರದೇವತನಯಸ್ಸಾಜಾನ್ಯಜನ್ಯಾವನಿಸ್ಥಿಯಾತುಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಪಸಿದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃ || ಶ್ರೀತದಿ  
ಗೈತ್ರವಿದಬ
- 40 ರುತ್ತು ನರಸಿಂಹಜ್ಞೋಣಿಪಂಕಂಜುಸನ್ಮತಿಯಿಂಗಳೊಮ್ಮಟಪಾರ್ಶ್ವನಾಥಜಿನರಂಮತ್ತೀಚತುರ್ವಿಂಶತಿಸ್ರತಿಮಾಗೇಹಮುನಿತಿ  
ವಕ್ಕೊವಿನು
- 41 ತಂಪೊತ್ತೂಹದಿಂಬಿಟ್ಟನಪ್ರತಿಮಲ್ಲಿಸವಣೇಪಚ್ಚಕ್ಕಕ್ಕಗ್ಗಿಜಿಯುಮಂಕಲ್ಪಾಂತರಂಸಲ್ಪಿನಂ || ನರಸಿಂಹಹಿಮಾದ್ರಿತದು  
ದ್ವಿಗ್ರತಳರಪ್ಪ
- 42 ದಂಕಹುಳ್ಳಕರಜಿಹ್ವಿಕೆಯಾನತಧಾರಾಗಂಗಾಂಬುನಿನಯಕೀರ್ತಿಮುನೀಶಪಾದಸರಸೀಮಧ್ಯೇ || ಲಲನಾಲೀಲೆಗಮುನ್ನವೆ  
ನ್ನುಕುಸ್ಮಾ
- 43 ಸ್ತುಪುಟ್ಟದೊವಿಷ್ಣು ಗಲಿತಶ್ರೀವಧುವಿಂಗವಂತನರಸಿಂಹಜ್ಞೋಣಿಪಾಳಂಗಳವೇಚಲದೇವೀವಧುಗಂಪರಾತ್ಥಚಲತಂಪು  
ಣ್ಯಾಧಿ
- 44 ಕಂಪುಟ್ಟದೊಬಲವದುವೈಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಚಿರಕಾಲಂಪುಗಳ್ಳಸಾಧ್ಯಮೆನಿಸಿದ್ದೊ  
ಚ್ಚಂ
- 45 ಗಿಯುಂಮುತ್ತಿದುದರತೇಜೋನಿಧಿಧೂಳಿಗೋಟಿಯನೆಕೊಂಡಾಕಾಮದೇವಾವನೀಶ್ವರನಂಸಂದೋಡಿಯುಚ್ಚೀಶ್ವರನನಾಭಂ  
ಡಾರಮುಂಸ್ತೀ

- 46 ಯರಂತುರಗಬ್ರತಮುಮಂಸಮಂತುಘಟದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಯಕೀರ್ತಿಗೊಂದೊ ನ್ತಚಕ್ರವತ್ತಿಗ  
ಳಗುಡ್ಡಂಶ್ರೀಮ
- 47 ನೃಹಾಪ್ರಧಾನಂ ಸವ್ಯಾಧಿಕಾರಿಹಿರಿಯಭಂಡಾರಹುಳ್ಳಯ್ಯಂಗಳುಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವತ್ತಿಗವೀರಬಲ್ಲಾಳದೇವರಕಯ್ಯ  
ಲಗೊಮ್ಮ
- 48 ಟದೇವರಪಾರ್ವದೇವರಚತುರ್ವಿಂಶತೀರ್ಥಕರಚಪ್ಪವಿಧಾಚ್ಚಗನೆಗಂಪಿಯರಾಹಾರದಾನಕ್ಕುಬೇಡಿಕೊಂಡುಸವ  
ಣೇಪಿಚ್ಚಕ್ಕಗ್ಗಜಿಯಬಿಟ್ಟದತ್ತಿ ||
- 49 ಸರವಾಗಮವಾರಿಧಿಹುಕಿರಣಂರಾದ್ಧಾನ್ತಚಕ್ರನಯಕೀರ್ತಿಯಮಿಾರ್ಪರಶಿಷ್ಯನಮಳನಿಜಚಿತ್ತರಣತನಧ್ಯಾತ್ಮಿಬಾಳ
- 50 ಚಂದ್ರಮುನೀಂದ್ರಂ || ಕನ್ನುಕುಳಾಂತಕಾಲಯಮನೂಜ್ಜಿಗತಾರನಮಂನೀಧಿಕಾಸಂತಿಯಂತಟಾಕಸರಸೀಕುಳಮಂ  
ನಯಕೀರ್ತಿ
- 51 ದೇವಸ್ತದ್ಧಾನ್ತಿಕರೊಳ್ಳರೋಕ್ಷವಿನಯಂಗಳಸಿತಪದಿಂದವಾಳ್ಳರಾನ್ತಿರೇನೋನ್ತರಾರಸಿದಂನಯಕೀರ್ತಿಗನಿಲಾಪಿಭಾಗ  
ದೊಳ್ ||

## 241 ( 91 )

ಆದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಬೆಳುಗುಳತೀರ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಖರಂಗಳುಶ್ರೀಗೊಂವುಟದೇವರಪಾರ್ವದೇ
- 2 ವರಗೇವರ್ಗನಿಬಂಧಿಯಾಗಿಹೂವಿನಪಡಿಗೆಜಾತಿಹವಳಕ್ಕೆ ತೂಲೆಗೆತಾಂ ಕರಿದಕ್ಕೆ ವೀಸಂಯದಚಂದ್ರಾಕ್ಷತಾ
- 3 ರಂಬರಂಸಲಿಸುವರು ಮಂಗಳಂಮಹ ಶ್ರೀ ಶ್ರೀ ||

## 242 ( 92 )

ಆದರ ಮುಂದೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಬೆಳುಗುಳತೀರ್ಥದಗುಮಿಸೆಟ್ಟೆಯದಸೈಯಕ್ಕೆ
- 2 ವೆಯಕೇತಯ್ಯಕೊಣನಮರಿಸೆಟ್ಟೆಯಮಗಲಿಲ್ಲಾ ಲೋಕೇಯಸಹನಿಯಮಗಳುಸೋಮಂವಮೇಲ
- 3 ಮೇಲದಸಮಸನಖರಂಗಳುಗೊಂವುಟದೇವರಹುವಿನಪಡಿಗೆಗಂಗಳಮುದ್ರದಹಿಂದೆಗದೇಸಂ ಆಗೊಮ್ಮಟ
- 4 ಪುರದಭೂಮಿಯೆಳಗಿಂಧುಹೊನ್ನೆಬೆದ್ದ ಲೆಗುಳಯಕೆಯ್ಯಸಮದಾಯಂಗಳಕಯ್ಯಲಮಾಪುಗೊಂಡುಮಾ
- 5 ಮಲೆಗಾಪಿಗೆಚಂದ್ರಾಕ್ಷತುರಂಬರಂಸಲುವಂತಾಗಿಬರದುಕ್ಕೊಟ್ಟರಸನ ||

## 243 ( 93 )

ಆದೇ ಕಲ್ಲಿನ ಎಡಭಾಗದಲ್ಲಿ.

- |                     |                    |                   |
|---------------------|--------------------|-------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಭಾವ    | 7 ಚೊನಿಸೆಟ್ಟೆಯಮಗ    | 13 ಮರಿಯಾದೆಯ       |
| 2 ಸಂವತ್ಸರದ ಭಾದ್ರ    | 8 ಚಂದ್ರಕೀರ್ತಿಗಭಟ್ಟ | 14 ಲುಕುಂದದೇ ಒಬಾ   |
| 3 ಪದರುಕ್ರವಾರ        | 9 ರಕ್ಕದೇವರಗುಡ್ಡ    | 15 ಸಿಗಹುವ್ವನಿಕ್ಕು |
| 4 ದಂಧು ಶ್ರೀಗೊಂವುಟದೇ | 10 ಕಲ್ಲಯ್ಯನು ಅಜ್ಜ  | 16 ವರುಮಂಗಳ        |
| 5 ವರಗೇವರ್ತೀರ್ಥಕರಿ   | 11 ಯಭಂಡಾರವಾಗಿಕೊ    | 17 ಮಹ ಶ್ರೀ ಶ್ರೀ   |
| 6 ಗೆವುಹೂವಿನಪಡಿಗೆ    | 12 ಟ್ಟಗಂ ಪಂ ಯಿ     |                   |

## 244 ( 94 )

ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಭಾ
- 2 ವಸಂವತ್ಸರದ
- 3 ಪುಷ್ಯಸುದ್ಧ ೫
- 4 ಬ್ರಿ | ಶ್ರೀಗೋಂ
- 5 ಮುಟದೇವರನಿ
- 6 ತ್ಯಾಭಿಸೇಕಕ್ಕೆ ಶ್ರೀ
- 7 ಪ್ರಭಚಂದ್ರ
- 8 ಭಟ್ಟಾರಕದೇವರ
- 9 ಗುಡ್ಡ ಬಾರಕನೂ
- 10 ರಮೇಧಾವಿಸೆ

- 11 ಟ್ಟಿಗೆ ಪರೋಕ್ಷವಿ
- 12 ನೆಯಕ್ಕೆ ಅಕ್ಷ
- 13 ಯಭಂಡರಕ್ಕೆ
- 14 ಕೋಟ್ಯಗದ್ಯ
- 15 ಣನಲ್ಕು
- 16 ಯಹೋಂ
- 17 ನಿಂಗೇಅಮ್ರಿತ
- 18 ಪಡಿಗೇತ
- 19 ಚಂದ್ರಾಕ್ಷುಗನಿ
- 20 ತ್ಯಪಡಿ ೩

- 21 ಯಮಾ
- 22 ನಹಲನ
- 23 ಡಸುವದುಡ
- 24 ಧರ್ಮ್ಯವಮಾ
- 25 ಣಿಕನಕರಂ
- 26 ಗಳುಂಗಳಯಿ
- 27 ಗಳುಂಆರೈವ
- 28 ರು | ಮಂಗಳ
- 29 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

## 245 ( 95 )

ಅದರ ಕೆಳಗೆ.

- 1 ಹಲಸೂರಸೋ
- 2 ಯಿಸೆಬೆಯಮು
- 3 ಗಕೇತಿಸತೆಯರು
- 4 ಗೋಂಮುಟದೇವರಿಗೆ
- 5 ನಿತ್ಯಾಪಡಮುಪು

- 6 ಮಾನಹಲನುಅ
- 7 ಭಿಸೇಕಕ್ಕೆ ಕೋಟ್ಯಗ ೩
- 8 ಕ್ಕ ಹೋಂನಬಡಿಗ
- 9 ಹಾಲನಡಯಿಸು
- 10 ವರಮಾಣಿಕನಖ

- 11 ರನಡೆಇಸುವರು ಆ
- 12 ಚಂದ್ರಾಕ್ಷುಗವುಳ್ಳನ
- 13 ಕಮಂಗಳಮಹಾ
- 14 ಶ್ರೀ ||

## 246 ( 96 )

ಅದೇ ಕ್ಷೇತ್ರ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂ
- 2 ಭೀರಸ್ಯಾದ್ಯಾವಮೋ
- 3 ಘಟಾಂಭನಂ ಜೇಯಾ
- 4 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
- 5 ಶಾಸನಂಜಿನೇಶನಂ ||
- 6 ಶ್ರೀಮತ್ಪ್ರತಾಪಚ
- 7 ಕ್ರವರ್ತಿಹೋಯ್ಸ
- 8 ಳಶ್ರೀವೀರನಾರಹಂ
- 9 ಹದೇವರಸರು
- 10 ಶ್ರೀಮದ್ಬ್ರಹ್ಮಧಾನಿದೋ
- 11 ರಸಮುದ್ರದಲು ಸು
- 12 ಖಸಂಕಥಾವಿನೋದದಿಂ
- 13 ರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿರೆ
- 14 ಶಕವರುಷ ೧೧೯
- 15 ೬ ನೆಯ ಶ್ರೀಮುಖ

- 16 ಸಂವತ್ಸರದ ಶ್ರಾವ
- 17 ಣಶು ೧೫ ಅದಿ
- 18 ವಾರದಲು ಶ್ರೀಮ
- 19 ನೃಹಾಮಂಡಳಾಚಾ
- 20 ಯ್ಯಾರುನಯಕೀರ್ತಿ ದೇ
- 21 ವರಶಿಷ್ಯರುಚಂದ್ರಪು
- 22 ಭದೇವರಕಯ್ಯಲು
- 23 ಹೋಂನಚಗೇಷಿಯ
- 24 ಮಾದಯ್ಯನಮಗ ಸಂ
- 25 ಭಾದೇವನುಸಂಗಸೆಟ್ಟ
- 26 ಯರಮಗಬೋವ್ವಂ
- 27 ಣ ಅಗ್ಗಪ್ಪಸೆಟ್ಟಿಯರ
- 28 ಮಕ್ಕಳುದೋರಯ
- 29 ಚವುಡಯ್ಯನವರು
- 30 ಶ್ರೀಗೋಮ್ವಟದೇವ

- 31 ರಅಮ್ರಿತಪಡಿಗೆಮ
- 32 ತ್ತಿಯಕೇಷಿಯನ
- 33 ಟ್ಟಕ್ಕಳಿಗೇಮಾಮಯ್ಯಾ
- 34 ದಯ್ಯಳಗಾದಗದ್ದೆ
- 35 ಸುತ್ತಲಯದಚತು
- 36 ವ್ವಿಂಶತಿತಿರ್ಥಕರಅಮ್ರಿ
- 37 ತಪಡಿಗೇಕೋಟ್ಯಮೊ
- 38 ದಲೇದಿಯಗದ್ದೆ ಸಲಗೆ
- 39 ವೋದುಸಹಿತ ಸವ್ಯಾ
- 40 ಬಾಧಪರಿಹಾರವಾಗಿ
- 41 ಧಾರಾಪೂರ್ವಕಂಮಾ
- 42 ಡಿಕೋಡಂಚಂದ್ರಾಕ್ಷು
- 43 ತಾರಂಬರ ಸಲ್ವಂತಾ
- 44 ಗಿಕೋಟ್ಯದತ್ತಿ | ಮಂಗಳ
- 45 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||



## 247 ( 97 )

ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವಸಂವ
- 2 ತ್ವರದಭಾವದ್ರವಸು
- 3 ದ್ವೈ ಅದಿವಾರದಲು
- 4 ಶ್ರೀಗೊಂವುಟವೇವರ
- 5 ನಿತ್ಯಾಭಿಸೇಷಕ್ಕೆ ಅ
- 6 ಮಿತ್ರಪಡಿಗೆಶ್ರೀ
- 7 ಪ್ರಭಾಚಂದ್ರಭಟ್ಟರಕ
- 8 ದೇವರಗುಡ್ಡಗೇರಸ

- 9 ಪಯಗೋವಿಂದಸೆಟ್ಟಯ
- 10 ಮಗ ಅದಿಯಣ್ಣ ಅಪ್ಪ
- 11 ಯಭಂಡಾರವಾಗಿ
- 12 ಇರಿಸಿದಗದ್ಯಾಣನಾ
- 13 ಲ್ಕುತಿಂಗಳೆಗೆಹೊಂ
- 14 ಗೆಹಾಗಬಿಡಅಬ
- 15 ಡಿಯಲಿನಿತ್ಯಾಭಿಸೇ
- 16 ಪಕ್ಕ ಪಬ್ಬಳಹಾಲನಡ

- 17 ಸುವರುಣಹೊಂನಿಗೆಮಾ
- 18 ಣಿಕ್ಕನಕರವಳಮೆಬ
- 19 ಡೆಯರು | ಅಚಂದ್ರಾಕ್ಷ ತಾ
- 20 ರಂಬರಂಸಲ್ವತಾಗಿನಡ
- 21 ಸುವರು ಮಂಗಳಮಹಾ
- 22 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 248

ಅದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಬಲಗಡೆ ಕಂಭದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಪ್ಪರ)

- 1 ಸಬ ೧೦೦೦ ಮತಪಪ (ಸಂವ [ತ] ೧೦೦೦ ಮಿತಿಪೋಹ)
- 2 ಸದ ೪ ಮಗಲವರ (ಸುಧ ೪ ಮಂಗಳವಾರ)
- 3 ಕಟರಣವಗರಧರಲವ (ಕಟರಾಯವಗಿಧರಲಾಲವಿ)
- 4 ಜಮಲಕಬಟವಮಗತ (ಜೈಮಲಕಾಬೇಟಾವಮಂಗಳತ)
- 5 ರಯಕಟರಯಕಬಟಬಣಮಲ (ರಾಯಕಟರಾಯಕಾಬೇಟಾಬಣಮಲ)
- 6 ಗಮಟಸಮಕಡತಕರ (ಗೊಮಟಸಾಮಿಕಾಕೀಜಾತ್ರಾಕರ)

## 249 ( 83 )

ಪ್ರಾಕಾರದಲ್ಲಿ ಪಶಿ ಮ ಮಂಟಪದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಪಶಿ ಮ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪ್ರವಂಗಳಿರಣಾದ್ವಾದಾ
- 2 ಮೋಕ್ಷಾಭಾಂಭನಂ | ಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥ
- 3 ಸ್ಯಣಾಸನಂಜಿನಾಸನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ
- 4 ಯ ಶಾಲಿವಾಹನಕವರ್ಷ ೧೬೦೦ ಸಲುವಶೋ
- 5 ಭಕ್ಯತುಸಂವತ್ಸರದಕಾರ್ತಿಕಬ ೧೩ ಗುರುವಾರದಲ್ಲಿ ಶ್ರೀಮ
- 6 ನೃಪಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನಾ ಗಟಕರಾಜ್ಯಾ
- 7 ಭಿಷವಂಪರಿತ್ಯಪ್ತಪರಮಾಹ್ಲಾ ದಪರಮಮಂಗಳೀಭೂತ
- 8 ಪಡ್ಧರ್ಪನಸಂಪ್ರಣಿಖಿಚಕ್ಷಣೋಪಾಯ ವಿದ್ವದ್ಗ್ರಂಥ ದುಷ್ಕಟ
- 9 ದುಷ್ಕಟಜನಪದವಿಭಾಜನಮಹಿಶೂರಧರಾಧಿಸಾಧರಪ್ಪ
- 10 ದೊಡ್ಡಶ್ರೀಪ್ಪರಾಜವಡಯರೈಯನವರು || ಮತ್ತಂ || ಪ್ರತ್ತಂ ||
- 11 ಜನತಾಧಾರನಧಾರಸತ್ಯಸದಯಂ | ಸತ್ತೀರ್ತಿಕಾಂತಾಜಯಂ
- 12 ವಿನಯಂಧವ್ಯು ಸದಾಶಯಂಸುಖಚಯಂತೇಜಪ್ರತಾಪೋದ
- 13 ಯಂಜನನಾಥಂವರಕ್ರೀಷ್ಣ ಭೂವರಲಸತ್ಪ್ರಖ್ಯಾತಚಂದ್ರೋದ
- 14 ಯಂ | ಘನಪುಂಜ್ಯಾನ್ವಿತಕ್ಷತ್ರಿಯಾಣ್ಣ ಪಡದಂಸಧಮ್ಯ
- 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ಬಳ್ಳಿಗಳದಚಲದಿಸೋಮಾಕ್ಷ
- 16 ರಜರವದೇವಗೋಮಂಟಿನಪನಶ್ರೀಮಂಜವಲೋಕಿಸಲೊ

- 17 ಡನಾಮೋದವುಪುಟ್ಟ ಹರಂಪಭಾಜನನುಸುಂದಂ || ವಚನ || .  
 18 ಪಾತ್ಥಿ ವಕಾಲಪವಿತ್ರನುಂಕ್ರಿಸ್ಣ ರಾಜಪುಂಗವನುಂಚಿಳುಗು  
 19 ಳದಜಿನಧವ್ಯುಕ್ತೆಬಿಟಂಧಗ್ರಾಮಾದಿಗ್ರಾಮಭೂಮಿಗಳ್ ||  
 20 ಆರ್ಹನಹಳಯುಂ | ಹೊಸಹಳಯುಂ | ಜಿನನಾಥಪುರಂ |  
 21 ವಸ್ತಿಯಗ್ರಾಮಯುಂ | ರಾಚನಹಳಯುಂ ಉತ್ತ ನಹಳಯುಂ  
 22 ಂ | ಜಿನ್ನ ನ್ನ ಹಳಯುಂ | ಕೊಪ್ಪಲುಗಳ್ ವೆರಸುಕಸಬೆಬೆಳುಗುಸ  
 23 ವೇತಂ | ಸಪ್ತ ಸಮುದ್ರಮಂಚನೆವರಸಪ್ತ ಪರಮಸ್ಥಾನಾಧಿಪತಿ  
 24 ಯಪ್ಪ ಗುಂವಟೆಸ್ವಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಂಣ್ಯ  
 25 ಸಮೃದ್ಧಿ ಸಂಪ್ರಾಪ್ತೃನಿಮಿತ್ಯೈತ್ಯರ್ಥವಾಗಿಯುಂ | ಅಬಾಬ ಮಿತ್ರರ್  
 26 ಸಾಕ್ಷಿಪೂರ್ವ್ಯಕಂಸವ್ಯವಾಸ್ಯವಾಗಿದಯಪಾಲಿಸಿಯುವಂತಂ |  
 27 || ಕಂದ || ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೊಳಿಪ್ಪಅಂನ್ನಳ  
 28 ತ್ರಾದಿಗಳಿಗೆಸುಗುಣಿಯುಂಕಬಾಳೆಗ್ರಾಮವಜಗದೆರೆಯನು  
 29 ಕ್ರಿಸ್ಣ ರಾಜಸೇಖರನಿತ್ತಂ || ಯಿಂತೀಬೆಳ್ಳು ಳಧವ್ಯುಗವುಅಂತರಿಸ  
 30 ದಚಂದ್ರಸೂರ್ಯ್ಯರಂಳನ್ನೆ ವರಂಸಂತಸದಿಂದಂವಯಂಭೂ  
 31 ಕಾಂತರಂರಕ್ಷಿಸಲಿಧವ್ಯುಗವೃದ್ಧಿಯೆಂಬೆಳೆಯಂ || ಯಿಾ ಧವ್ಯುಗಮಂ  
 32 ಪತಿಪಾಲಿಸಿದವರಧವ್ಯುಗಾರ್ಥಕಾಮವೋಕ್ಷಂಗಳಂಪರಂಪರೆಯಿಂ  
 33 ಪಡೆಯುವರ್ || ಪು || ಪ್ರಿಯಂದಿನೀಜಿನಧವ್ಯುಗಮಂನಡೆಯೆಪರ್ಗಾರ್  
 34 ಯುಂವಂಹಾಶ್ರೀಯುಮಕೆಯಿಂದಂಕಾಯದನೀಚಪಾಪಿಗೆಕುರು  
 35 ಕ್ಷೇತ್ರೋರ್ವಿಯೊಳೆಬಾಣರಾಸಿಯೊಳೆಳ್ಳೊಟೆಮುನೀಂದ್ರರಂಕಪಿಟೆಯ  
 36 ಂವೇದಾಧ್ಯರಂಕೊಂದುದಂದಯಸಂಸ್ಸಗ್ಗವಿಂದಂಕ್ರಿಸ್ನನು  
 37 ಪಶ್ಯಲಕ್ಷಾರಗಳ್ನೀಮಿಸಲ್ || ಇತಿವಂಗಳಂ ಭವತ್ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

250 ( 84 )

ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- |  |  |
|--|--|
| 1 ಶ್ರೀಶಾಲಿವಾಹನಸಕವರಂಹ                   | 18 ವಿಜೆಯಂಣಗುಂವಂಣಚಾರುಕೀರ್ತಿಗನಾಗೆಪ್ಪಬಿಡದೈಯ್ಯ |
| 2 ೧೫೫೬ನೆಯಭಾವಸಂವತ್ಸದ ಆಪಾದ               | 19 ಬೊಂಮಿಸಟ್ಟ ಹೊಸಹಳಯರಾಯಂಣಪಟಿಯಂಣ             |
| 3 ಶು ೧೩ ಸಿ ಸವಾರಬ್ರಂಹ್ಮಯೋಗದಲು           | 20 ಗೌಡಬೈರಸಟ್ಟಬೈರಂಣವೀರಯ್ಯಯಿವರಂಮುಂ           |
| 4 ಶ್ರೀಮನ್ಮಠಾರಾಜಾದಿರಾಜರಾಜಪ              | 21 ತ್ತ ದಸಮಸ್ತ ರಂತಂಮಥಂದೆತಾಯಿಗಳೆಪುಂಣ್ಯನಾಗಲಿ  |
| 5 ರಮೇಶ್ವರಮೈಸೂರಪಟ್ಟಣಾದೀಶ್ವರ             | ಯೆಂ  |
| 6 ಪಡ್ತ ರಂಕನದವ್ಯುಗಸ್ಥಾಪನಾಚಾರ್ಯ್ಯರಾದಚಾವಂ | 22 ದುಗುಂವಂಟ್ಟ ಸ್ವಾಮಿಯಸಂಧಿಯಲಿತಂವಗುರು        |
| 7 ರಾಜವೊಡೆಯರಂಅಯ್ಯನವರಂಚೆಳುಗು             | 23 ಚಾರುಕೀರ್ತಿಪಂಡಿತ್ತದೇವರಮುಂದೆದಾರದತ್ತವಾಗಿಯಿ |
| 8 ಳದಸ್ಥಾನದವರಕ್ಷೇತ್ರಉಬಪದಿನಅಡಲು          | ಅಡಹಿ                                       |
| 9 ಆಗಿರಲಾಗಿಆಚಾರವರಾಜವೊಡೆಯರಂಅ             | 24 ನಸತ್ರಸಾಲವನುಯಿಅಡವಕೊಟ್ಟಸ್ತಾನದ             |
| 10 ಯ್ಯನವರಂಯಿಕ್ಷೇತ್ರವಅಡವಹಿಡಿದಂತಾವರಂ     | 25 ವರಿಗೆಯಿವತ್ತರ್ಕರಂಗೊಡುಗಳೆಯಿಸಾಲವ           |
| 11 ಹೊಸವೈಳಲಕೆಪಪ್ಪನಮಂಗಳೆಂನಂಣಬೆಳುಗುಳ      | 26 ನುಧಾರಾಪೂರ್ವ್ಯಕವಾಗಿ ಕೊಟ್ಟಿ ಉಯಿಾಬಿ        |
| 12 ದಪಾಯಿಸಟ್ಟಯರಮಕ್ಕಳಂಚಿಕ್ಕಂಣಚಿಗಪಾಯಸಟ್ಟ  | 27 ಟಂತಾಪತ್ರಸಾಲವನುಅವನಾದರಂಅ                  |
| 13 ಯಿವರಂಮುಂತಾದಅಡವಹಿಡಿದಂತಾವರ ಕರಸಿಸಿಂಮ   | 28 ಳುಪಿದರೆಕಾಶಿರಾಮೇಶ್ವರದಲ್ಲಿಸಾ              |
| 14 ಅಡವಿನಸಾಲವನುತೀರಿಸಿನಯೆಂನಲಾಗಿಚೆಂ       | 29 ಹಸ್ತಕಪಿಟೆಯನುಬ್ರಾಹ್ಮಣರ                   |
| 15 ನಂಣಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸಟ್ಟಮುಂದಂಣಅಜ್ಜಣನ   | 30 ನುಕೊಂದಪಾಸಕ್ಕೆ ಹೋಗುವ                     |
| 16 ಪದುಮಪ್ಪನಮಂಕಂಡಂಣಪದುಮರಸೈಯ್ಯದೊಡ್ಡಂಣ    | 31 ರುಯೆಂದುಬರೆದಕಿಲಾಸಾಸನ ಶ್ರೀ ಶ್ರೀ           |
| 17 ಪಂಚಬಾಣಕವಿಗಳವುಗಬೊಂಮ್ಯಪ್ಪಬೊಂಮುಣಕವಿ    |  |

ಬ್ರಹ್ಮದೇವರ ಮಂಟಪಕ್ಕೆ ಪತಿ ಮದಲ್ಗಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'6" × 5'6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಾಮೋಘಭಾಂಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ ||
- 2 ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಕೇತವೇಅನ್ಯವಾದಿಮತಹಸ್ತಮಸ್ತುಕಸ್ತುಟನಾಯಘಟ
- 3 ನೇಪಥೀಯಸೇ || ಜಗತ್ರಿತಯನಾಥಾಯನಮೋಜನ್ಮಪ್ರಮಾಥಿನೇನಯಪ್ರಮಾಣವಾಗ್ರಸ್ತದ್ವಿಸ್ತಧ್ವಾನ್ತಾಯಶಾನ್ತಯೇ ||
- 4 ಸ್ವಸ್ತಿ ಸವಧಿಗತಪಾಚವಹಾರಬ್ಧ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ಯಾರವತೀಪುರವರಾಧೀಶ್ವರಂದ್ಯಾದವಕುಳಾಂಬರದ್ಯಾವು
- 5 ಣಿಸಮ್ಯಕ್ತ್ವಚೋಡಾಮಣೀಮಲಿಸರೋಳ್ಯಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸವಾಳಂಕ್ರಿತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭು
- 6 ವನಮಲ್ಲತಳಕಾಡುಗೋಡಭುಜಬಳವೀರಗಂಗೆವಿಷ್ಣು ವರ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾ
- 7 ಭಿವೃದ್ಧಿಪ್ರವರ್ಧನವಾನಮಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂಸಲುತ್ತುಮಿರೆತತ್ಪದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನಂದಾ
- 8 ರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಸಂದರೀಘನವೃತ್ತಸ್ತನಹಾರನಂಗ್ರರಣಧೀರಂವಾರನೇನಂದಪೃಜನಕುತಾನೇನಮಾ
- 9 ಕಣಬ್ಬಿ ವಿಬುಧಪ್ರಖ್ಯಾತಧಮ್ಮಿಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ಮಚರಿತ್ರತಾಯೇನಲಿದೇನೇಚಂವಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರ
- 10 ಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂಪ್ರಕುಳಕಂದಘನಿತ್ರಂಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿ  
ತ್ರಂ ||
- 11 ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳುಮುನಿಜನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮು
- 12 ಹಿಮೆಗಳಾವಕಾಲಮುಂಸೋಭಿಸುಗುಂ || ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂದುಜಗಮೆಲ್ಲಂಕೈಯೆತ್ತು
- 13 ವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗಿಜಗದೊಳಗೆಪೋಚಿಕಟ್ಟಿಯನೋನ್ತಳು || ವಚ || ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಟ್ಟಿಯಪು
- 14 ತ್ರನಖಿತಿತ್ಥೇಕರಪರಮವೇವಪರಮಚರಿತಾಕರ್ಣ್ಯ ನೋದೀರ್ಣ್ಯವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುಂವಿಷ
- 15 ಮಸಮರರಸರಸಿಕರಿಪುನೃಪಕಳುಪಾವಲೇಪಲೋಲುಪಕ್ರಿಸಾಣನುವಾಹಾರಾಭಯಭೈರವ್ಯರಾ
- 16 ಸ್ತದಾನವಿನೋದನುಂಸಕಳಲೋಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಭೃತೋಹಳಂಹಳಭೃತಶ್ಚಕ್ರಂ
- 17 ತಥಾಚಕ್ರಿಣಶ್ಚಕ್ರಿಶ್ಚಕ್ರಿಧರಸ್ಯಗಾಂಢಿವಧನುಂಗ್ಗಾಂಢಿವಕೋದಂಡಿನಃ ಯಸ್ತದ್ವತ್ವಿತನೋತಿವಿಷ್ಣು ಸೃಪತೇವ್ಯಾಯುಗ್ಂ
- 18 ಕಥಂಮಾದೃಶ್ಯಗ್ಂಗೆೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವಣ್ಣ್ಯೋಭಿವೇತು || ವಚನ || ಅನ್ತೆನಿಸಶ್ರೀಮನ್ಮಹಾಪ್ರ
- 19 ಧಾನಂದಂಡನಾಯಕಂದ್ರೋಹಘಟಟ್ಟಿಗಂಗರಾಜಂಚೋಳನಸಾಮನ್ತನದಿಯಮಂಘಟ್ಟಿದಿಂಮೇಲಾದಗಂಗೆವಾಡಿನಾಡ
- 20 ಗಡಿಯತಳಕಾಡವೀಡಿನೊಳ್ಳಡಿಯಪ್ಪಂತಿಂಱು ಚೋಳಂಕೊಟ್ಟನಾಡಂಕುಡದಕಾದಿಕೊಳ್ಳಿಮನೆವಿಜಿಗೇಷುವೃತ್ತಿಯಿಂದ  
ಮೆತ್ತಿಬಳಮೆ
- 21 ರಹುಂಸಾಚ್ಚಿದಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತಣಭೂಮಿಭಾಗದೊಳದನ್ಯರದೇಕೆಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವರ್ಣನಾವಿಧಿಗಂಗೆ  
ಚಮೂ
- 22 ಪಜಗೀಷುವೃತ್ತಿಯಿಂದತ್ತಿದನಿನ್ನಕಯ್ಯನಿಶಿತಾಸಿಯತಾವೋನೆಜಿನ್ನಬಾರನೆತ್ತತ್ತಿರಪೋಗಿಕಂಚಿಗುಱಿಯುಪ್ಪಿನವೋಡಿದ
- 23 ದಾಮನೆಯ್ದನೇ || ಕದನದೊಳಂದನಿನ್ನತರವಾರಿಯಬಾರಿಗವೆಯ್ಯನೋಡ್ಡಲಾಪದನಳದಿನ್ನವಸ್ತದನೆಜಾನಿಸಿಜಾನಿಸಿ
- 24 ಗಂಗತನ್ನಂಬಿದಸುದತೀಕದಂಬದಿಂಟಿಪಾವನೇವೋಗಿರಪ್ಪಲೈವೆಚ್ಚವೆಚ್ಚದಪನಹಣ್ಣಿಂಶಂತಿಗುಳದಾಮು
- 25 ನರಣ್ಯರಣ್ಯವೃತ್ತಿಯಿಂ || ಎನಿತಾನುಂಬವರಂಗಳೊಳುಪಲಬರಂಚಿಂಕೋಡಗಂಡಿಂದಮೋವೆಸುತ್ತನ್ನಳಕಾಡೊಳಿ
- 26 ನ್ನೇವರಮಿದ್ಧಿಗೇಳುಕರಂಗೆಂಗರಾಜನುಳುಹತಿಗಳ್ಳಿಯುಪ್ಪವಿಧಿಯೊಳ್ಳಿನ್ನಿತ್ತುನಾಯುಣ್ಣಿದೋಡಿನಲುಂಡಿದ್ದಿಂ
- 27 ವನತ್ತಶಯ್ಯಶಮಿಯೊಲ್ಲಾಮನ್ತದಾಮೋದರಂ || ಎಂಬಿನವೊಂದಮೆಯ್ಯೊಳವಯುವಿನೆಯ್ವಿಮೂದಲಿಸಿ
- 28 ಧೃತಿಗಿಡಿಸಿಬಿಂಕೋಡುಮತ್ತಂನರಸಿಂಗವಮ್ಮಿಂಮೋದಲಾಗೆಘಟ್ಟದಿಂಮೇಲಾದಚೋಳನಸಾಮನ್ತರಲ್ಲರಂಚಿಂಕೋಡು
- 29 ನಾಡಾದುದೆಲ್ಲವನೇಕಚ್ಚತ್ರದುಂಡಿಗಿನಾಧ್ಯಂವನಾಡಿಕುಡೆತ್ತಜ್ಜಂವಿಷ್ಣು ಸೃಪತಿಮೆಚ್ಚಮೆಚ್ಚದಂಬೀಡಿ . . . .
- 30 ಕಂದ || ಅವನಿಪನೆನಗಿತ್ತಪನೆಂದವರಿವರವೊಲುಳಿದವಸ್ತುವಂಜೀಡದಭೂಭುವನಂ . . . . . ಯಂಬೇ
- 31 ಡಿದಂಜಿನಾಚ್ಚಿದನಲುಬ್ಬಿ || ಗೋಮ್ಮಟವೆನೆಮುನಿಸಮುದಾಯಂವಂದೊಳುಮೆಚ್ಚ . . . . . ಸುತ್ತುಂ  
ಗೋಮ್ಮಟ



- 32 ದೇವರಪೂಜಗದಮುದದಿಂಜಿಟ್ಟನತ್ತಿಧೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಆದಿಯಾಗಿಪುರ್ಪ . . ತಸಮಯಕ್ಕೆಮೂಲಸಂ  
ಘಂಕೋಣ್ಣ  
33 ಕುಂದಾನ್ವಯಂಬಾದುವೇಡದಂಬಳೆಯಿಪುದಲ್ಲಿಯದೇಸಿಗಗಣದಪು . . . . ಜೋಧವಿಭವದಕ್ಕುಟಾಸನಮಲಧಾರಿ  
34 ದೇವರಶಿಷ್ಯರಸಿಪಪಿಂಟಿಗಾದಮೆಸಬರ್ಪಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇ . . . . ಡಗಂಗಚಮೂಪತಿ || ಗಂಗವಾಡಿಯಬಸ  
ದಿಗಳೆ  
35 ಸಿತೋಳವನಿತ್ತಂತಾನೆಯ್ದಿಪೊಸಯಿಸಿದಂಗಂಗವಾಡಿಯಗೋ . . . . ವರ್ಗಸುತ್ತಾಲಯಮನೆಯ್ದಿಮಾಡಿಸಿದಂಗಂಗವಾಡಿ  
36 ಯತಿಗುಳರಜಿಂಕೋಂಡುವೀರಗಂಗಗೆಸಿಮಿಚ್ಚಿಕೊಟ್ಟ . . . . ರಾಜನಾಮನ್ನಿನಗಂಗರಾಯಂಗನೂಮ್ಮಡಿಧನ್ಯನ  
ಲೈ ||

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ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಅಡ್ಡಲಾಗಿ ಬರೆದಿರುವುದು.

- 1 ಸ್ವಸ್ತಿ
- 2 ಕ್ರೀಮತು
- 3 ವಡವ್ಯವಹಾ
- 4 ರಿಮೂಸಳೆಯ
- 5 . . ವಿಸೆಟ್ಟಯ
- 6 ರುತಾವುಮಾಡಿಸಿ
- 7 ದಚವೀಸತೀರ್ಥಕರ
- 8 ಅಪ್ಪವಿಧಾಚ್ಚನಗೆ
- 9 ವರಪನಿಬಂಧಿಯಾ
- 10 ಗಿಮೂಣಿಕ್ಕನಕರ
- 11 . . ಕಸನಕರಂ
- 12 ಗಳುಳ್ಳೊಟ್ಟಪಡಿಪ
- 13 . . ಗೆಹಾಗ ||
- 14 . ಮಮಾಣಿ
- 15 . . ಕೈಯಿ . ಣಿ
- 16 ಕರಂಗಳೂರ
- 17 . . ಗೆಹಾ
- 18 ಗ . ದು ||

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 19 . . ವಸೆಟ್ಟ
- 20 ಬಾಚಿಸೆಟ್ಟಚಿಕ್ಕಬಾಚಿ
- 21 ಸೆಟ್ಟಪ - ಅಮ್ಮಳೆಯ
- 22 ಕೇತಿಸೆಟ್ಟಚಂದಿಸೆಟ್ಟಗು
- 23 ಮ್ತಿಸೆಟ್ಟಚಿಕ್ಕತಮ್ಮಪ -
- 24 ಆದಿಸೆಟ್ಟಚಳುಡಿಸೆಟ್ಟ
- 25 ಬಾಚಿಸೆಟ್ಟಅಯಿಬಸೆ
- 26 ಟ್ಟೆಜಕ್ಕವಮ್ಮುದನ
- 27 ಬೋದಿಸೆಟ್ಟಬಾಚಿಸೆಟ್ಟ
- 28 ವಾರಿಸೆಟ್ಟವಾಮಿಸೆಟ್ಟಪ -

- 29 ಮೂಚಿಸೆಟ್ಟನಂಬಿಸೆಟ್ಟಮ
- 30 ಸಣಿಸೆಟ್ಟಕೇತಿಸೆಟ್ಟಪ -
- 31 ಕೇತಿಸೆಟ್ಟರೇತಿಸೆಟ್ಟಪ
- 32 ರಿಯಮಸೆಟ್ಟಕೊಮ್ಮಿ
- 33 ಸೆಟ್ಟಆದಿಸೆಟ್ಟ
- 34 ಚಿಕ್ಕಕೇತಿಸೆಟ್ಟಪ -
- 35 ಪಟ್ಟಣಸ್ವಾಮಿಚಂದಸೆ
- 36 ಟ್ಟೆ ಸೋಮಸೆಟ್ಟಕೇತಿ
- 37 ಸೆಟ್ಟಪ - ಸೋಡಲಿಸ
- 38 ಸೆಟ್ಟಬಾಕವಚೆಟ್ಟ
- 39 . . . ಕೆಮಿಸೆಟ್ಟಪ -

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 40 . . ನ . . ದ . .
- 41 ಚಿಕ್ಕ . ಹೆಗ್ಗಡಿತಿ
- 42 ಪಟ್ಟಣಸ್ವಾಮಿಮ
- 43 ಲಿಸೆಟ್ಟಕಾಮವೆಪ -
- 44 ಬಮ್ಮೆಯನಾಯಕ
- 45 ದೋಚೆವನಾಯಿಕೆತ್ತಿ
- 46 ಚಿಕ್ಕಪಟ್ಟಣಸ್ವಾಮಿಪ -
- 47 ಬಾಹುಬಲಿಸೆಟ್ಟಪಾರಿ
- 48 ಪಸೆಟ್ಟಬಸವಿಸೆಟ್ಟಬ
- 49 ರತಬಾಹುಬಲಿಸ -
- 49 ಸಂಕಸೆಟ್ಟವಿಜಿಸೆಟ್ಟ
- 50 ಚಳುಡಿಸೆಟ್ಟಬಾಚಿ
- 51 ಸೆಟ್ಟಸಕ್ಕಿಸೆಟ್ಟಪ -
- 52 ನಾಗಿಸೆಟ್ಟಕರಿಯಾ
- 53 ನ್ತಿಸೆಟ್ಟಬವಣಿಸೆಟ್ಟಬೋ
- 54 ಪ್ಪಸೆಟ್ಟಪ - ಮೈಲಿಸೆಟ್ಟ
- 55 ಮಹದೇವಸೆಟ್ಟಹಾರು

- 56 ವಸೆಟ್ಟಪಂ ಕಾವಿಸೆಟ್ಟ  
57 ಯಪಾರಿಪಸೆಟ್ಟ ಅದಿಸೆ  
58 ಟ್ಟಪಂ ಬಡೆಯಚ್ಚ ಸೆಟ್ಟ ಜಕ್ಕಿ  
59 ಸೆಟ್ಟಪಂ ತಿಪ್ಪ ಸೆಟ್ಟಯ  
60 ಬಸವಿಸೆಟ್ಟ ಚಿಕ್ಕ ತಿಪ್ಪನೆ  
61 ಟ್ಟಪಂ . . . ಯಪದುಮನ  
62 ಸಾಮಿಸೆಟ್ಟ ಬನುಚ್ಚ ಪದುಮನ  
63 ದೇಸಿಸೆಟ್ಟ ಕಲಿಸೆಟ್ಟ ಕೇತಿಸೆಟ್ಟ ಬ  
64 ಮಿಸೆಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 65 . ಯಟದರಾಚಮಲ್ಲಸೆಟ್ಟ  
66 ಯೆರುಪಟ್ಟಣಸ್ವಾಮಿ  
67 ಜಕ್ಕಿ ರಸುರುಚೆಯ  
68 ಳಸೆಟ್ಟ ಬೀಬಸೆಟ್ಟ ಪಟ್ಟಣ  
69 ಸ್ವಾಮಿಮಲಿಸೆಟ್ಟ ಚಾಕಿ  
70 ಸೆಟ್ಟ ದಾಸಿಸೆಟ್ಟ ಪತಿ  
71 ನೇಮಿಸೆಟ್ಟ ಯರುಪಂ  
72 ನಾಬಿಸೆಟ್ಟ ದೇವಿಸೆಟ್ಟ ಚ  
73 ಟ್ಟ ಸೆಟ್ಟ ಕೇತವಿಸೆಟ್ಟ ತಿಪಂ  
74 ಪಟ್ಟಣಸ್ವಾಮಿಬೋಪಿಸೆಟ್ಟ  
75 ಬೋಕಿಸೆಟ್ಟ ತಮ್ಮ ಬೋಪಿಸೆಟ್ಟ  
76 ಟ್ಟ ಬಸವಿಸೆಟ್ಟ ಬಾಹುಬ  
77 ಲಿಸೆಟ್ಟ ಜಕ್ಕಿ ವೆತ್ತಿಯಕ್ಕ ಪಂ  
78 ಅಂಗರಕಕಾಳಸೆಟ್ಟ ಸೋಮಿಸೆಟ್ಟ  
79 ಚಂದಿಸೆಟ್ಟ ದೇವಿಸೆಟ್ಟ ಚಿಕ್ಕ ಕಾಳಸೆಟ್ಟ ಪಂ  
80 ಸೋಮಿಸೆಟ್ಟ ಚಂಗಿಸೆಟ್ಟ ಬಮ್ಮಿ ಸೆಟ್ಟಪಂ  
81 ಹೊನ್ನಿಸೆಟ್ಟ ಪಾರಿಪಸೆಟ್ಟ ಕುಪ್ಪವೆಪಂ  
82 ಮಾಚಿಸೆಟ್ಟ ಚಟ್ಟ ಸೆಟ್ಟ ಗಂಗಿಸೆಟ್ಟ ಕಾಳಸೆಟ್ಟ  
83 ಟ್ಟ ಮಾರಿಸೆಟ್ಟ ಪಂ ಮಂಗಿಸೆಟ್ಟ ವರ್ಧ  
84 ಮಾನಸೆಟ್ಟ ಪಾರಿಪಸೆಟ್ಟ ಪಂ  
85 ಕಾವಿಸೆಟ್ಟ ದೇವಿಸೆಟ್ಟ ಬಮ್ಮ ಸೆಟ್ಟಪಂ  
86 ಗುಮ್ಮಿ ಸೆಟ್ಟ ಪೂಕಿಸೆಟ್ಟ ಗೊಮ್ಮಟಸೆಟ್ಟ  
87 ಮಾಚಿಸೆಟ್ಟಪಂ ಮಸಣಿಸೆಟ್ಟ ಲಕ್ಕ  
88 ಮಿಸೆಟ್ಟಪಂ ಬಹಣಿಗೆಯಮ್ಮವೆ  
89 ಯಕೇತಿಸೆಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 90 ದನಸೆಟ್ಟಯಮ . ವೆನೆ  
91 ಟ್ಟ ದೇಮಿಸೆಟ್ಟ ಚಾಮವೆಪಂ  
92 ಬಾಚಿಕವೆಯಬಮ್ಮಿ ಸೆಟ್ಟ

- 93 ಪಾರಿಪಸೆಟ್ಟ ಚಕ್ಕ ಪಾರಿಪ  
94 ಸೆಟ್ಟ ಬೇಲಿಸೆಟ್ಟ ಸೋಮಿಸೆಟ್ಟ  
95 ಟ್ಟ ಗೊಮ್ಮಟಸೆಟ್ಟ ಕೇತಿಸೆಟ್ಟ  
96 ಟ್ಟಪಂ ಸಪದೇವಸೆಟ್ಟಯ  
97 ಚಟ್ಟ ಸೆಟ್ಟ ರಾಮಿಸೆಟ್ಟ ಚಟ್ಟ  
98 ಸೆಟ್ಟಪಂ ಪದುಮಿಸೆಟ್ಟ ಹೊ  
99 ಲಿಸೆಟ್ಟ ಗೊಮ್ಮಟಸೆಟ್ಟ  
100 ಲಕುಮಿಸೆಟ್ಟ ಪೋಚ  
101 ಮ್ಮನಾಕಿಸೆಟ್ಟ ಮಹದೇ  
102 ವಸೆಟ್ಟಪಂ ನಾಗರನವಿ  
103 ಲೆಯ ಕೇತಿಸೆಟ್ಟಯಮ  
104 ಗುಮ್ಮಿ ಸೆಟ್ಟ ಗುಜ್ಜವೆಪಂ  
105 ಸೆಟ್ಟ ಸುಸಣಿ  
106 ಸೆಟ್ಟ ಮಹಾದೇವಸೆಟ್ಟ  
107 ಪಂ ವಾಸುದೇವನಾ  
108 ಯಕರಾವಚಂದ್ರಪಂ  
109 ಡಿತಚಿಕ್ಕ ವಾಸುದೇವಪಂ  
110 ಸೇನಬೋವತಿಬ್ಬ ಸೆಟ್ಟಪಂ  
111 ಜಯಸೆಟ್ಟ ಬಮ್ಮಿ  
112 ಸೆಟ್ಟಪದುಮಿಸೆಟ್ಟ  
113 ಟ್ಟ ಚಿಕ್ಕ ಜಯಸೆಟ್ಟ  
114 ಟ್ಟಪಂ ಅಂಗಡಿಯಮ  
115 ಹದೇವಸೆಟ್ಟ ಗೊಮ್ಮಟ  
116 ಸೆಟ್ಟ ಮಹದೇವಿಸೋ  
117 ಮಕ್ಕ ಪಂ ಕೇತಿಸೆಟ್ಟ  
118 ಯಲಿಸೆಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 119 . ಯ್ಯ . . ಮಗತ್ತಲಾ  
120 ಡಿಪ್ಪಪಡಿ . . ಹೊಂಗದ್ಯಾ  
121 ಣನಾಲ್ಕ ಕೊಪುಮರುತಿ  
122 ವರ್ಧಮಾನಹೆಗ್ಗಡನಾ  
123 ಗವೆಹೆಗ್ಗಡಿಬಾಹು  
124 ಬಲಿಕಲವೆಪಂ ಕೇದಾರ  
125 ವೆಗ್ಗಡಕನ್ನವೆಹೆಗ್ಗಡಿಜ  
126 ಕ್ಕನ್ನಾ ಹುರಿಯಾಕಡಲೆಯ  
127 ಕೇತಿಸೆಟ್ಟ ಜಕ್ಕಿ ಸೆಟ್ಟಪಂ  
128 ಕಾಳಸೆಟ್ಟ ಮರುದೇವಿಚಾಗ  
129 ವೆಹೆಗ್ಗಡಿ ಬೋಕವೆಹೆ  
130 ಗೆಡ್ಡೆಪಂ

ಬ್ರಹ್ಮನೇವರ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಭ.

(ದಕ್ಷಿಣ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೇ
- 2 ಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ ||
- 3 ಶ್ರೀಬುಕ್ತರಾಯಸ್ಯ ಬಭೂವಮಂತ್ರೀಶ್ರೀಬೈಚದಂಡೇಶ್ವ
- 4 ರನಾಮಧೇಯಃ | ನೀತಿಯಾದೀಯಾನಿಖಿಲಾಭಿನಂದ್ಯಾನಿಃ
- 5 ಶೇಷಯಾವನಾಸವಿಪಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ಕಥಯಾಮಿಲು
- 6 ಭೃಪದವೀಂಗಾಪೇತಸಂತಾನಕೋವೈದಗಿ ಯದಿವಾಬೃಹಸ್ಪತಿ
- 7 ಕಥಾಕುತ್ರಾಪಿಸಂಶೀಯತೇ | ಹ್ವಂತಿಂಚೇದನಪಾಯಿನೀಂಜಡ
- 8 ತಯಾಸ್ಪೃಶ್ಯೇತಸರ್ವ್ಯಸಹಾಸ್ತೋತ್ರಂಬೈಚಪದಂಡನೇತುರವ
- 9 ನೌಶಕ್ಯಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾದಜಾಯಂತಜಗದ್ಜಯಂತಃಪು
- 10 ತ್ರಾಸ್ತ್ರಯೋಭೂಷಿತಚಾರುಶೀಲಾಃ | ಯೈರ್ಭೃಷಿತೋ
- 11 ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ತಿಸ್ತೃಭಿಜೈರ್ನಿವಾಪವ
- 12 ಗ್ಗಣಃ || ಯಿರುಗಪದಂಡನಾಥಮುಢಬುಕ್ತಣಮುಪ್ಯನು
- 13 ಜೌಸ್ವಮಹಿಮಂಸಂಪದಾವಿ ಚರ್ಯಸುತರಾಂಪ್ರಥಿ
- 14 ತೌ | ಪ್ರತಿಭಟಕಾಮಿಸೀಪೃಥುಪಯೋಧರಹಾರಹರೋ
- 15 ಮಹಿತಗುಣೋಭವದ್ಜಗತಿವಂಶಪದಂಡಪತಿಃ || ದಾಹ್ನ
- 16 ಣ್ಯಪ್ರಥಮಾಸ್ವದಂಸುಚರಿತಸ್ಯೈಕಾಪ್ರಯಸ್ಸತ್ಯವಾ
- 17 ಗಾಧಾರಸ್ತತಂವದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಾಲ
- 18 ಕಃ ಧಮ್ನೋಪಪನ್ನತರುಕ್ಷ್ಮಾಕ್ಲಲಗೃಹಸಾಜನ್ಯಸಂಕೇ
- 19 ತಭೋಃಕೀರ್ತಿಮಂಗಳಪದಂಡಪೋಯಮತನೋ
- 20 ಜೈನಾಗಮಾನುವ್ರತಃ || ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೇಹಿನೀ
- 21 ಚಾರುಶೀಲಗುಣಭೂಷಣೋಜ್ವಲಾ | ಜಾ
- 22 ನಕೀವತನುವೃತ್ತಮಧ್ಯವಾರಾಘವಸ್ಯರವಂಣೀ
- 23 ಯತೇಜಸಃ || ಅಸ್ತಂತಯೋರಸ್ತಮಿತಾರಿವಗೌರ್ವಪು
- 24 ತೌಪ್ರವಿತ್ರೀಕೃತಧರ್ಮಮಾಗೌರ್ವ | ಜಾಯಾನಭೂತ್ತತ್ರ
- 25 ಜಗದ್ವಿಜೇತಾಭವ್ಯಾಗ್ರಣೀಬೈರ್ಬೃಚಪದಂಡನಾಥಃ || ಇ
- 26 ರುಗಪದಂಡಾಧಿಪತಿಸ್ತಸ್ಯಾವರಜಸ್ಸಮಸ್ತ
- 27 ಗುಣಶಾಲೀ | ಯಸ್ಯಯಶ್ಚಂದ್ರಿಕಯಾಮಿಲಂತಿ
- 28 ವಾಸ್ಯರಾತಿಮುಖಪದ್ಮಾಃ || ವೃ || ಬ್ರಹ್ಮಕೃಭಾಳಲಿ
- 29 ಪಿಂಪ್ರಪಾದ್ವಯ ನಚೇದ್ಬ್ರಹ್ಮತ್ವಹಾನಿರ್ಭವೇದನ್ಯಾಂ
- 30 ಕಲ್ಪಯಕಾಲರಾಜನಗರೇತದ್ವೈರಿಪು
- 31 ಧ್ವೀಭೃತಾಂ | ವೇತಾಲಪ್ರಜವದ್ಧಯೋದರತತಿಂ
- 32 ಪಾನಾಯನವ್ಯಾಸೃಜಾಂಯುದ್ಧಯೋದ್ಧತಶಾತ್ರ
- 33 ಪೃರಿರುಗಪಕ್ಷಾಪಃಪ್ರಕೋಪೋಭವತಃ || ಯಾತ್ರಾ
- 34 ಯಾಂದ್ವಜಿಸೀಪತೇರಿರುಗಪಕ್ಷಾಪಸ್ಯಧಾಟೇಧ



35 ಟದ್ವೋಟೇಘೋರಖರಪ್ರಹಾರತತಿಭಿಃಪೋ

36 ದ್ವೋತಧೂಳಿವಜೈಃ ರುದ್ಧೇಭಾನುಕರೇಗಮ

(ಪಶ್ಚಿಮ ಮುಖ.)

37 ದ್ವಿಪುಕರಾಂಭೋಜಂಚಸಂಕೋಚನಂಪ್ರಾಪ್ತೀತ್ತಿಕ್ಮಮುದ್ವತೀ

38 ವಿಕಸನಂದೀಪ್ತಪ್ರತಾಪನಲಃ || ಯಾತ್ರಾಯಾಮಿ

39 ರುಗೇಶ್ವರೇಣಸಹಸಾರ್ಕನ್ಯಾಸಿಧಾಂಗಳಪೋ

40 ಲ್ಲಾಸದ್ವಿಧುಕಾಂತಕಾಂತಕಲೇಗಚ್ಛದ್ವನೇಭಾಧಿಪಃ |

41 ಹತ್ವಾಸ್ವಪ್ರತಿಮಾಂಪ್ರತಿದ್ವಿಪಮಿತಿಛಿನ್ನೈಕದಂತ

42 ಸ್ತದಾತ್ರಾಹಿತ್ರಾಹಿಗಜಾನನೇತಿಬಹುಧಾವೇತಾ

43 ಳವೃಂದೈಸ್ತುತಃ || ಕೋಧಾತ್ರಾಲಿಖಿತಂಲಲಾಟಫ

44 ಲಕೇವನಂಪ್ರಮಾಪ್ತುಂಕ್ಷಮೋವಾತ್ರಾಂಧೂರ್ತವಚೋ

45 ಮಯೋಮಿತಿವಯಂವಾತ್ರಾನ್ಮಮನ್ಯಾಮಹೇ |

46 ಯಧಾತ್ರಾಮಿರುಗೇಂದ್ರದಂಡನೃಪತೌಸಂಜಾ

47 ತಮಾತ್ರೇಬ್ರಿಯೋನಿಶ್ಚೀರಪೃಥಕಶ್ರಿಯಾಘ

48 ಟರಿಪುಸ್ತಶೀರಪಶ್ರೀಕೃತಃ || ಯದಾಬ್ಜಹಾವಿರು

49 ಗೇಂದ್ರದಂಡನೃಪತೇಜೈಃಪ್ರಾಪ್ತನಂತಾಧುರಂಶೇಷಾ

50 ಭೀಷಣಾಗಣೇನಿಯಮಿತಾಂಸಸ್ವಾಂಗನಾಯಾ

51 ಸ್ತದಾ | ಗಾಢಾಲಿಂಗನಸಂದ್ರಸಂಭವಸುಖಪೋದ್ವಾ

52 ತರೋಮಾವಲಿಸಾಹಸ್ರೀಂರಸನಾಮಧಾತ್ತವಗು

53 ಣಾಸ್ತೋತುಂಕ್ಯಾಃಫಣೀ || ಆಹಾರಸಂಪದಭಯಾ

54 ಪ್ಪಣಮೌಷಧಂಚಣಸ್ತ್ರಾಂಚತಸ್ಯಸಮಜಾಯತ

55 ನಿತ್ಯದಾನಂ | ಹಿಸಾನ್ಮತಾನ್ಯವನಿತಾವ್ಯಸನಂಸ

56 ಚೌರ್ಯುಂಮೂರ್ಛಾಫಚದೇಶವಶತೋಸ್ಯಬಭೂ

57 ವದೂರೇ || ದಾನಂಚಾಸ್ಯಸುಪಾತ್ರಯೇವಕರುಣಾ

58 ಏನೇಷುದೃಷ್ಟಿಜ್ಞಾನೇಭಕ್ತಿರ್ದ್ರಮೃಪಥೇಜಿನೇಂದ್ರಯ

59 ಸಸಾಮಾಕನ್ಯಾನೇಷುಶ್ರೀ | ಜಿಹ್ವಾತದ್ಗುಣಕೀರ್ತ್ನ

60 ನೇಷುವಪುಷಃಸಾಖ್ಯಂಚತದ್ವಂದನೇಘ್ರಾಣಂತಚ್ಛ

61 ರಣಾಬ್ಜಸಾರಭಭರೇಸವ್ಯಾಂಚತತ್ವೇವನೇ || ಯಿ

62 ರಗಪದಂಡನಾಥಯಶಸಾಧವಲೇಭುವನೇ

63 ಮುಲಿನಿನುಸಾಸ್ತವಃಪರಮಧೀರದ್ರಶಾಂಚಿಕುರೇ

64 ವಹತಿಚತಸ್ಯಬಾಹುಫಲೇಧೇಧನೇವಲ

65 ಯಂಪರಿಮಿತರಿತರಾಕ್ರಮಕಥಾಪಿಚ

66 ತತ್ಕುಚಯೋಃ || ಕನ್ನೈಃಪ್ರವೃತ್ತೈತಕುಂಡಲೈ

67 ರತಿಲಕಾಸಂಗೈರ್ಚಲಾ

68 ಟಸ್ಥಲ್ಪರಾಕೇನ್ಯೈರಲ

69 ಕೈಪಯೋಧರತಟ್ಟಿರ

70 ಸ್ಪೃಷ್ಟಮುಕ್ತಾಗುಣೈಃ | ಬಿಂಬೋ

71 ಪ್ತೈಃಪಿವೈರಿರಾಜಸದೃಶಸ್ತಾಂಬೂ

72 ಲರಾಗೋಜ್ಞೈಃಪ್ರಯುಕ್ತೈಸ್ಸಾರತರಂಪು

73 ತಾಸವಸಕ್ತದ್ವೈಕುಪ್ಪತೇಸವ್ಯತಃ ||

(ಪೂರ್ವ ಮುಖ.)

- 74 ಯತ್ಕೀರ್ತಿಭಿಃಸುರಧುನೀಪರಿಲಂಘಿನೀಭಿಃತೇಜಃ  
 75 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛತ್ವಕಸ್ತುಹಿನ  
 76 ದೀಧಿತಿರಂಗನಾನಾಮವ್ಯಾಜಮಾನನರ ಚಿಂಕಬಲೀ  
 77 ಕರೋತಿ || ಯತ್ಪಾದಾಬ್ಜರಜಃಕಣಾಪ್ರಸುತೇ  
 78 ಭಕ್ತ್ಯಾ ನತಾನಾಂಭುವಯತ್ಕಾ ರುಕ್ಮಕಟಾ  
 79 ಕ್ಷಕಾಂತಿಲಹರಿಪ್ರಕ್ಷಾಲಯತ್ಪಾಶಯಂ |  
 80 ಮೋಹಾಹಂಕರಣಂಕ್ಷೀಣೋತಿವಿಮಲಾಯವೈ  
 81 ಖರೀಮೌಖರೀವಂದ್ಯಃಕಸ್ಯನಮಾನನೀಯಮ  
 82 ಹಿಮಾಶ್ರೀಪಂಡಿತಾಯ್ಯೋಯತಿ || ಮಂದಾ  
 83 ರದ್ರಮಮಂಜರೀಮಧುರೀಮಂಜಸ್ಪರನಾ  
 84 ಧುರೀಪ್ರಾಧಾಹಂಕೃತಿರೂಢಿಘಟವಪರೀಪಾ  
 85 ಟೀಕೃತಾಫಲೇಃ | ನೃತ್ಯದ್ವೈದ್ರಕಪದ್ಮಗರ್ತ್ವ  
 86 ವಿಲುತಸ್ಸಲ್ಯೋಕಕಲ್ಯೋಲಿನೀಸಲಾ ಪೀಠಲುಪಂ  
 87 ಡಿತಾಯ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋಳಾ  
 88 ಹಳಃ || ಕಾರುಣ್ಯಪ್ರಥಮಾವತಾರಸ  
 89 ರಣಿಶಾಂತೇನ್ನಿಶಾಂತಂಧಿರಂವೈದುಷ್ಪಸ್ಯತಪಃಫ  
 90 ಲಂಸುಜನತಾಸಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |  
 91 ಕಂದರ್ಪದ್ವೀರದೇಂದ್ರಪಂಚವದನಃಕಾವ್ಯಾಮೃ  
 92 ತಾನಾಂಬುನಿಜೈನಾಧ್ವಾಂಬರಭಾಸ್ತ ರೇಶ್ವತ  
 93 ಮುನಿಜ್ಞಾನಗರ್ತಿನಮ್ರಾತಿಜಿತ || ಯಂ  
 94 ಕ್ತ್ಯಾಗಮಾನ್ಯವವಿಲೋಲನಮಂದರಾಂಶಬದ್ಧಗ  
 95 ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯಃ | ಕು  
 96 ದ್ಧಾಶಯಃಪ್ರತಿದಿನಂಪರಮಾಗಮೇನಸಂವದ್ಧತೇ  
 97 ಶ್ರುತಮುನಿಯ್ಯತಿಸಾವ್ಯಭೌಮಃ || ತತ್ಸಂಸ್ಥಿತೌ  
 98 ಬಿಳುಗುಳೇಜಗದಗ್ರತೀರ್ಥೇಶ್ರೀಮನಸಾವಿ  
 99 ರಂಗಪಾಶ್ವಯದಂಡನಾಥಃ ಶ್ರೀಗುಂವಟೇಶ್ವರ  
 100 ಸನಾತನಭೋಗಹೇತೋಗ್ರಾಮೋತ್ತಮಃಬಿಳುಗು  
 101 ಳಾಖ್ಯಮದತ್ತಧೀರಃ || ಕುಭಕ್ತವತ್ಸರೇಜ  
 102 ಯತಿಕಾಂತಿಕಮಾಸಿತಿಥೌಮುರಮಥ  
 103 ನಸ್ಯಪುಷ್ಪಮುಪಜಗ್ತುಷ್ಕೀತರುಚೌ | ಸದಾಪ  
 104 ವನಂಸ್ವನಿಮ್ನೀತನವೀನತಟಾಕಯುತಂಸಚಿವ  
 105 ಕುಲಾಗ್ರಣೀರದಿತತೀರ್ಥವರಂವಂದಿತಃ || ಯಿ  
 106 ರಂಗಪದಂಡಾಧೀಶ್ವರಃಮುಖಯಶಃಕಲಮ  
 107 ವದ್ಧನಕ್ಷೇತ್ರಂ | ಆಚಂದ್ರತಾರಕಮಿದಂಜಿ  
 108 ಳುಗುಳತೀರ್ಥಂಪ್ರಕಾಶತಾಮತುಲಂ ||  
 109 ದಾನಪಾಲನಯೋವ್ಯುತ್ಥೇದಾನಾತಶ್ರೀಯೋನುಪಾಲನಂ | ದಾನಾತಸ್ವಗ್ಗಮ  
 110 ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇಚ್ಛ ವ  
 111 ಸಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಪ್ಲವಾಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ ||  
 112 ಮಂಗಲಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ಬಲಗಡೆ ಕಂಭ.

(ಪಕ್ಷಿಮ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಾಮೋಘಲಂಘನಂಜೇಯಾತ್ಮೈಲೋ
- 2 ಕೃನಾಥಸ್ಯಾಸನಂಜಿನಾಸನಂ || ಶ್ರೀನಾಥೇಯೋಜಿತಚಂಭವನಮಿ
- 3 ವಿಮಲಾಃಸುವ್ರತಾನಂತಧಮ್ಮಾಶ್ಚಂದ್ರಾಂಕುಶಾಂತಿಕುಂಢಾಸಸುಮತಿಸುಷಿಃ
- 4 ಶೀತಲೋವಾಸುಪೂಜ್ಯಃ ಮಲ್ಲಿಶ್ರೇಯಃಸುಪಾರ್ವಾಜಲಜರುಚಿರರೋನಂದನಃಪಾರ್ಶ್ವನೇಮಿ
- 5 ಶ್ರೀವೀರಶ್ಚೇತಿದೇವಾಭುವಿದದತುಚತುರ್ವಿಂಶತಿವೃಂದಂಗಳಾನಿ || ವೀರೋವಿಶಿಷ್ಟಂವಿನತಾಯರಾ
- 6 ತಿಮಿತಿತ್ರಿಲೋಕೈರಭಿವನ್ಯುಗತೇಯಃ ನಿರಸ್ತಕವಕ್ತ್ರನಿಖಿಲಾತ್ಮವೇದೀಪಾಯಾದಸಾಪಕ್ಷಿಮ
- 7 ತೀರ್ಥನಾಥಃ || ತಸ್ಯಾಭವನಸದಸೀಜಿನಸ್ಯಸಿದ್ಧಸಪ್ತಧ್ಯಯೋಗಣಧರಾಃಕಿಲಽದ್ರಸಂಖ್ಯಾಃ
- 8 ಯೇಧಾರಯಂತಿಶುಭದರ್ಶನಜೋಧವೃತ್ತೇಮಿಥ್ಯಾತ್ರಯಾದಪಿಗಣಾನ್ವಿನಿವತ್ಪ್ರವಿಣ್ವನ ||
- 9 ಇಂದ್ರಾಗ್ನಿಭೂತೀಽಪಿವಾಯುಭೂತಿಕಂಠಸೋಮಾಯ್ಯಸುಧಮ್ಮಪುತ್ರಾಃ | ಮೈತ್ರೇಯಮೌಂ
- 10 ಡ್ರಾಪುನರಂಧವೇಃ | ಪ್ರಭಾಸಕಶ್ಚೇತಿದೀಯಸಂಕ್ಷಾಃ || ಪೂರ್ವಾಂಜ್ಞಾನಿಹವಾದಿನೋವಧಿಜಾ
- 11 ಪೋಛೀಭೀಷಯ್ಯಾಃಕ್ಷಾಣಿನಃ | ಸೇವಮೈಕ್ರಿಯಿಕಾಂಘ್ರಶಿಕ್ಷಕಯಂತೀನಕೈವಲ್ಯಭಾಜೋಪ್ಯಮೂ
- 12 ನ | ಇತ್ಯಗ್ನಿಂಬುನಿಧಿತ್ರಯೋತ್ತರನಿಶಾನಾಥಾಸ್ತಿಕಾಯೈಃಕತೈರುದ್ರೋನೈಕಕರಾಚಲೈಃಪಿಮಿ
- 13 ತಾನಸಪ್ತೈವನಿತ್ಯಂಗಣಾನ್ || ಸಿದ್ಧಿಂಗತೇವೀರಜಿನೇನಬದ್ಧಕೇವಲ್ಯಭಿಷ್ಯಾಸ್ತಯವಪಜಾತಾಃ | ಶ್ರೀ
- 14 ಗೌತಮಸ್ತಾಚಸುಧಮ್ಮಜಂಬೂಯೈಃಕೇವಲೀವೈತದಿಹಾನುಬದ್ಧಂ || ಜಾನಂತಿವಿಷ್ಣುರಪರಾಜಿತ
- 15 ನಂದಿಮಿತ್ರಗೋವಧ್ಯನೇನಗುರುಣಾಸಹಭದ್ರಬಾಹುಃ | ಯೇಪಂಚಕೇವಲವದಪ್ಯಖಿಲಂಶು
- 16 ತೇನಶುದ್ಧತತೋಸ್ತಮಮಂಧೀಶ್ಚುತಕೇವಲಿಭ್ಯಃ || ವಿದ್ಯಾನುವಾದಪಠನೇಸ್ವಯಮಾಗತಾಭಿ
- 17 ವ್ವಿದ್ಯಾಭಿರಾತ್ಮಚರಿತಾದಮಲಾದಭಿನ್ನಾಃ | ಪೂರ್ವಾಣಿಯೇದಶಪುರಾಣೈಃಪಿಧಾರಯಂತಿ
- 18 ತಾನೌಮ್ಯಭಿನ್ನದಶಪೂರ್ವಧರಾನ್ಸಮಸ್ತಾನ್ || ತೇಕ್ಷತ್ರಿಯಃಪ್ರೋಷ್ಣಿಲಗಂಗಳದೇವಜಯಸ್ಸುಧ
- 19 ಮ್ನಾಫವಿಜಯೋವಿಶಾಲಃ | ಶ್ರೀಬುಧಿಲೋನೌದೃಶಿಪೇಣನಾಗೌಸಿದ್ಧಾತ್ಮಕೇಚ್ಚೇಭ್ಯಧಾನಭಾಜಃ
- 20 || ನಕ್ಷತ್ರಪಾಂಡೂಜಯಪಾಲಕಂಸಾಚಾರ್ಯಾಃಪಿಶ್ರೀದ್ರವಮ್ಪೇಣಕಶ್ಚಏಕಾದರಾಂಗೀಧರಣೇ
- 21 ನರೂಢಾಯೇಪಂಚತೇವಿಹದ್ರವಿಮೇವಸಂತು || ಆಚಾರಸಂಕ್ಷಾಂಗಳತೋಭವಂಸ್ತೇಲೋಹಃಕುಂಭ
- 22 ದ್ರೋಜಯಪೂರ್ವಾಭದ್ರಃ ತಥಾಯಶೋಬಾಹುರಮಿಹಿಮೂಲಸ್ತಂಭಾಜಿನೇಂದ್ರಾಗಮರ
- 23 ತ್ವಹಮೈರ್ಗೀ || ಶ್ರೀಮಾನ್ಕುಂಭೋವಿನೀತೋಹಲಧರವಸುದೇವಾಚಲಾಮೇರುಧೀರಃ | ಸರ್ವಾಂಜ್ಞಃಸರ್ವಾ
- 24 ಗುಪ್ತೋಮಹಿಧಂಧನಪಾಲಾಮಹಾವೀರವೀರೌ ಇತ್ಯಾದ್ಯಾನೇಕಸೂಕ್ಷ್ಮಸ್ವಧಸುಪದಮುಪೇತೇ
- 25 ಸುದೀವ್ಯೋತ್ತಮಸ್ಯಾಶಾಸ್ತ್ರಾಧಾರೇಷುಪುಣ್ಯಾದಜನಿಸಜಗತಾಂಕುಂಡಕುಂದೋಯಂತೀಂದ್ರಃ || ರಜೋಭಿರ
- 26 ಸ್ಪೃಷ್ಟತಮತ್ವಮಂತಬ್ಬಾಭೈಃಪಿಸಂವೃಂದಯಂತುಯಂತೀರಃ | ರಜಃಪದಂಭೂಮಿತಳಂವಿಹಾಯಚ
- 27 ಚಾರಮಸ್ಯೇಚತುರಂಗುಲಂಸಃ || ಶ್ರೀಮಾನುವಾಸ್ಯಾತಿರಯಂಯಂತೀಶಸ್ತತ್ವಾತ್ಥಸೂತ್ರಂಪ್ರಕಟೇಚ
- 28 ಕಾರ | ಯನ್ಮುಕ್ತಿಮಾಗ್ನಿಚರಣೋದ್ಯತಾನಾಂಪಾಥೇಯವಗ್ಗೃಹಂಭವತಿಪ್ರಜಾನಾಂ || ತಸ್ಯೈವಶಿಷ್ಯೋ
- 29 ಜನಿಗೃಧ್ಧಿಪಂಭದ್ವಿತೀಯಸಂಕ್ಷುಸ್ಥಬಲಾಕುಂಭಃ | ಯತ್ಸುಕ್ತಿರತ್ನಾನಿಭವಂತಿಲೋಕೇನುಕ್ತೈಃ
- 30 ಗನಾಮೋಹನಮಂಡನಾನಿ || ಸಮಂತಭದ್ರಸ್ಸಚಿರಾಯಜೀಯಾದ್ವಾದಿಭವಜಾಂಕುಶಸೂಕ್ತಿ
- 31 ಜಾಲಃ | ಯಸ್ಯಪ್ರಭಾವಾತ್ಸಕಲಾವನೀಯಂವಧ್ಯಾಸದುವ್ಯಾಧುಕವಾರ್ತಯಾಪಿ || ಸ್ಯಾತ್ಕಾ
- 32 ರಮುನಿತ್ರತಮಸ್ತಪದಾತ್ಥಸ್ಯಾಶಾಸ್ತ್ರೈಲೋಕೈಹಮೃತ್ವಮಖಿಲಂಸಬಲವ್ಯನಕ್ತಿ ದುವ್ಯಾ
- 33 ದುಕ್ತೋಕ್ತಿತಮಂಪಾಪಿಹಿತಾಂತರಾಳಂಸಾಮಂತಭದ್ರವಚನಸ್ಸುಟರತ್ನದೀಪಃ || ತಸ್ಯೈವಶಿಷ್ಯೇಶಿವ
- 34 ಕೋಟಿಸೂರಿಸ್ತಪೋಲತಾಲಂಬನದೇಹಯಪ್ಪಿಃ | ಸಂಸಾರವಾರಾಕರಪೋತಮೇತತ್ತತ್ವಾತ್ಥಸೂ
- 35 ತ್ರಂತದಲಂಚಕಾರ || ಪ್ರಾಗಭ್ಯಧಾಯಿಗುರುಣಾಕಿಲದೇವನಂದೀಬುಧ್ಯಾಪುನರ್ವಿಪ್ರಪುಯಾ
- 36 ಸಜಿನೇಂದ್ರಬುಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಇತಿಚೈಷಬುಧೈಃಪ್ರಚಖೈಯತ್ಯೂಜಿತಪದ



37 ಯುಗೇವನದೇವತಾಭಿಃ || ಭಟ್ಟಾ ಕಳಂಕೋಕ್ತೃತಸಾಗತಾದಿವ್ಯಾಕ್ಯಪಂಕ್ತ್ಯಸ್ತಕಳಂಕಭೂತಂ ಜ  
 38 ಗತಸ್ವನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಃಸಾತ್ಥಂಸಮಂತಾದಕಳಂಕಮೇವ || ಜೇಯಾಜ್ಜಗತ್ಯಾಜನಸೇನಸೂ  
 39 ರಿಯ್ಯಸೋಪದೇಶೋಜ್ವಲದರ್ಪಣೇನ ವ್ಯಕ್ತೀಕೃತಸರ್ವಾಮಿದಂವಿನೇಯಾಪುಣ್ಯಂಪುರಾಣಂಪುರು  
 40 ಪಾವಿದಂತಿ || ವಿನಯಭರಣಪಾತ್ರಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಬುಧನುತಚರಿತ್ರಂತದ್ಗಣೇಂದ್ರಾ  
 41 ಗ್ರಪುತ್ರಂ | ವಿಹಿತಭುವನಭದ್ರಂವೀತಮೋಹೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂತೀರ್ಣೌವಿ  
 42 ದ್ಯಾಸಮುದ್ರಂ || ಸದ್ವೈಜನಸ್ವರನಭಸ್ತನುಲಕ್ಷಣಂಗಚ್ಛಿನ್ನಾಂಗಭಾಮರಕುನಾಂಗನಿಮಿತ್ತಕೈ  
 43 ಯೈಃ | ಕಾಲತ್ರಯೇಪಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತತ್ಸಾಕ್ಷಿವತ್ಪುನರವೈತಿಸಮ  
 44 ಸ್ತಮೇವ || ಯಃಪುಷ್ಪದಂತೇನಚಭೂತಬಲ್ಯಾಪೈನಾಮಶಿಷ್ಯದ್ವಿತಯೇನರೇಜೇ ಫಲಪ್ರದಾ  
 45 ನಾಯಜಗಜ್ಜನಾನಾಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಾಸಮಿವಕಲ್ಪಭೂಜಃ || ಅರ್ಹದ್ವಲಿಸ್ಸಂಘಚತು  
 46 ವ್ಯಧಂಸಶ್ರೀಕೊಂಡಕುದಾನ್ಯಯಮೂಲಸಂಘಂ | ಕಾಲಸ್ವಭಾವಾದಿಹಜಾಯಮಾನದ್ವೇಷೇತ  
 47 ರಾಲ್ವೀಕರಣಾಯಚಕ್ರೇ || ಸಿತಾಂಬರಾದೌವಿಪರೀತರೂಪೇಖಿಲೇವಿಸಂಘೇವಿತನೋ  
 48 ತುಬೋಧಂ ತತ್ಸೇನನಂದಿತ್ರಿವೀರಸಿಂಹಸಂಘೇಷುಯಸ್ತಮನುತೇಕ್ಯದೃಕ್ಯಃ || ಸಂಘೇಷುತತ್ರ  
 49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಣಲೋಕಸ್ಪೃಚಕ್ಷುಷಿಭಿಧಾಜಾಪಿನಂದಿಸಂಘೇ | ದೇಹೀಗಣೇಧೃತಗಣೇ  
 50 ನ್ನಿತಪುಸ್ತಕಾಚ್ಛಿಗಚ್ಛೇಗಂಗಳೇಶ್ವರವಲಿಜ್ಜಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಾಗದೇವೋದಯ  
 51 ರವಿಜಿನವೇಘಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವಶ್ರೀಭಾನುಚಂದ್ರಶ್ರುತನಯಗುಣಧಮ್ಮಾರ್ಹದಯಃಕೀರ್ತಿರ್  
 52 ದೇವಾಃ ದೇಶಶ್ರೀಚಂದ್ರಧಮ್ಮೇಂದ್ರಕುಲಗುಣತಪೋಭೂಷಣಾಸ್ಸೂರಯೋನ್ಯೇವಿದ್ಯಾಧಾಮೇಂ

(ಉತ್ತರ ಮುಖ.)

53 ದ್ರವದ್ವಾಮರವಸುಗುಣಮಾಣಿಕ್ಯನಂದ್ಯಾಹ್ವಯಾಶ್ಚ || ವಿಹಿತದುರತಭಂಗಾಭಿನ್ನವಾ  
 54 ದೀಭೃಂಗಾವಿತತವಿವಿಧಮಂಗಾವಿಶ್ವವಿದ್ಯಾಬ್ರಹ್ಮಂಗಾಃ | ವಿಜಿತಜಗದನಂಗಾವೇಶ  
 55 ದೋರೋಜ್ವಲಾಂಗಾವಿಶದಚರಣತುಂಗಾವಿಶ್ರುತಾಸ್ತೇಸ್ತಸಂಗಾಃ || ಜೇಯಾಜ್ಜಗ್ರೇನೇಮಿಚಂ  
 56 ದ್ರಃಕುಮಲಯಲಯಕ್ಯತ್ಕುಟಕೋಟೀಧಗೋತ್ರೋನಿತ್ಯೋದ್ಯನ್ತಪ್ಪಿಬಾಧಾವಿರಚನ  
 57 ಕುಶಲಸ್ತಪ್ರಭಾಕ್ಯತ್ಸ್ರತಾಪಃ | ಚಂದ್ರಸ್ಯೇವಪ್ರದತ್ತಾಮೃತವಚನರುಚಾನೀಯತೇ  
 58 ಯಸ್ಯಶಾಂತಿಂ ಧಮ್ಮೇವ್ಯಾವ್ಯಾಜಸ್ಯನೇತುಃಸ್ವಮಭಿಮತಪದಂಯಶ್ಚ ನೇವಿರಾಧಸ್ಯ || ಶ್ರೀ  
 59 ಮಾಘನಂದೀವಿಬುಧೋಜಗತ್ಪಾವನ್ವತಃಮೇವಾತನುತಾತ್ಮನಾಮ ಸಮುಲ್ಲಸತ್ಸಂವರ  
 60 ನಿಜ್ಜರೇಣನಯೇನಪಾಪಾನ್ಯಭಿನಂದಿತಾನಿ || ತುಂಗೇತದೀಯೇಧೃತವಾದಿಸಿಂಹೇಗುರು  
 61 ಪ್ರವಾಹೋನ್ನತವಂಶಗೋತ್ರೇ ಅಥೋದಿತೋಭೂನ್ನಿಜಪಾದಸೇವಾಪ್ರವೋದಿಲೋಕೋಭಯ  
 62 ಚಂದ್ರದೇವಃ || ಜಯತಿಜಿತತಮೋರಿಸ್ತ್ಯಕ್ತದೋಷಾನುಷಂಗಪದಮಃಖಿಲಕಲಾನಾಂ  
 63 ಪಾತ್ರಮಂಭೋರುಹಾಯಾಃ ಅನುಗತಜಯಪಕ್ಷಶ್ಚಾತ್ಮಮಿತ್ರಾನು  
 64 ಕೂಲ್ಯಸ್ತತತಮಭಯಚಂದ್ರಸ್ತತ್ಸಭಾರತ್ನದೀಃ || ತದೀಯತನುಜಾಶ್ರು  
 65 ತಮುನಿಗ್ಗಣಿಪದೇಶಸ್ತಪೋಭರನಿಯತ್ರಿತನುಃಸ್ತುತಜಿನೇಶತತೋಜನಿಜಿನೇಂದ್ರವಚನಾ  
 66 ಸ್ತವಿಷಯಾಶ್ಚತಸ್ವಯಶಸಾಭೃತಸಮಸ್ತವಸುಧಾರಾಃ || ಭವವಿಹಿನಕೃಶಾನು  
 67 ಭೃಗವ್ಯಪಂಕೇಜಭಾನುಃಸವಿತತನಮಸೋನುಃಸಂಪದೇಕಾಮಧೇನುಃ ಭುವಿದುರಿತತ  
 68 ವೋರಿಪ್ರೋತ್ಥಸಂತಾಪವಾರಿಶ್ರುತಮುನಿವರಸೂರೀಶುದ್ಧಶೀಲೋಸ್ತನಾರಿಃ || ಚಂ  
 69 ಡೋದ್ಧಂಡತ್ರಿದಂಡಂಪರಮಸುಖಪದಂಪಾಪಬೀಜಂಪರಾಗೋವಾರಾಗಾರೋರುಕಾ  
 70 ರತ್ರಿವಿಧಮಧಿಕೃತಾಗೌರವಂಗಾರವಂಚ ತುಲ್ಗಂಭಲೋನಶಲ್ಯತ್ರಯಮತುಲ  
 71 ವಪುಶಮ್ಮಾಮಮ್ನುಚ್ಛಿದಂಹೋಭಾಪೋನ್ಯೇಷೀತ್ರಿದೋಷಾಶ್ರುತಮುನಿಮುನಿಪೋ  
 72 ನಿಮ್ನುಮೋಚೈಕಮಿವ || ಪ್ರಶಿಷ್ಯಭಗಣೇಂಗಮಹಸಾಭುವಿತದೀಯೇಪ್ರವ  
 73 ಧ್ಧೀಯತಿಪೂರ್ಣಕಲಾಂದುರಿವಯಃಸ್ತು ಅನಾದಿನಿಧನಾದಿಪರಮಾಗಮಪ  
 74 ಯೋಧಿಮುಖಭೂದಭಿನವಶ್ರುತಮುನಿಗ್ಗಣಿಪದೇಶಃ || ಮಾಗ್ಗೇದುಗ್ಗೇನಿಸಗ್ಗೇ  
 75 ತಪ್ರತಿಭಟಕಟುಜಲೈನವಾದೇನವಾಶ್ರವೈಕಾವೈತಿನವೈವೃದುಮಧುರಪದ್ಯಃ

- 76 ಕಮ್ಮದ್ಯನ್ನಮ್ನದ್ಯೈ ಮಂತ್ರೇತತ್ಪ್ರೇಮಯುತೇನುತಸಕಲಕಲಾಯಾಂಚ  
 77 ಶಬ್ದಾನ್ನಿವವಾಕ್ಯೇವಾನ್ಯುಕೋವಿದೋಸ್ತು ಶ್ರುತಮುನಿಮುನಿವದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋ  
 78 ದಃ || ಶಬ್ದೇಶ್ರೀಪೂಜ್ಯಸಾದಸಕಲವಿಮತಜಿತಕ್ರೂತಂತ್ರೇಷುದೇವಸಿದ್ಧಾಂತೇಸತ್ಯರೂ  
 79 ಪೇಜಿನವಿನಿಗದಿತೇಗೌತಮಃಕೋಂಡಕುಂದಃ | ಅಧ್ಯಾತ್ಮವರ್ಧಮಾನೋಮನಸಜಮಫ  
 80 ನೇವಾರಮುಗುಂಖವಹ್ಯಾ ವಿತ್ಯೇವಕೀರ್ತಿಪಾತ್ರಶ್ರುತಮುನಿವದಭೂದ್ಭೃತ್  
 81 ಯೇಕೋತ್ರಕಷ್ಟಿತಃ || ಶ್ರುದ್ಧಾಂಶುದ್ಧಾಂಪ್ರವೃದ್ಧಾಂಧತಮಧಿಕೃತಾಂಜೈನಮಾ  
 82 ಗ್ಗೇಸುಸಗ್ಗೇಸಿದ್ಧಿಂಬುದ್ಧೇಮ್ನಹದ್ಧೇಬ್ಬುಧವರನಿವಹೈರದ್ಭುತಾಮತ್ಯಮಾ  
 83 ನಾಂ ಮಿತ್ರಂಚಿತ್ರಂಚಿತ್ರಂಭವಚಯಭಯದಂಭವ್ಯನವ್ಯಾಂಬುಜಾನಾ  
 84 ಮಪ್ಪೇನೋನನ್ಯಾನವೇನಶ್ರುತಮುನಿಮುನಿಸಂಚಂದ್ರಮಾರಾಧಯಧ್ವಂ || ಶ್ರೀಮಾ  
 85 ನಿತೋಸ್ತಾಭಯಚಂದ್ರಸೂರೇಸ್ತಸ್ಯಾನುಜಾತಶ್ರುತಕೀರ್ತಿರ್ದೇವಃ ಅಭೂಜ್ಜನೇಂ  
 86 ದೋದಿತಲಕ್ಷಣಾನಾಮಾಪೂರ್ಣಲಕ್ಷೀಕೃತಚಾರುವೃತ್ತಃ || ವಿಧಿತಸಕಲ  
 87 ವೇದೇವಿತಚೇತೋವಿಪಾದೇವಿತನಿಖಿಲವಾದೇವಿಶ್ವವಿದ್ಯಾವಿನೋದೇ ವಿತತಚರಿತ  
 88 ಮೋದೇವಿಸ್ಥಂಚೈತ್ಯಸಾದೇವಿನುತಜನಪಾದೇವಿಶ್ವರಕ್ಷಾಂಪ್ರಪೇದೇ || ಸಶ್ರೀ  
 89 ಮಾಂಸ್ತತ್ತನೂಜಸ್ತದನುಗಣಿಸದೇಸನ್ಮಧಾಚ್ಚಾರುಕೀರ್ತಿಃಕೀರ್ತಾರ್ಥಕೀರ್ಣಾಕ್ರಿಚೋ  
 90 ಕ್ಯಾಮುಹುರಯತಿವಿಧುಃಕಾರ್ಯಮದ್ಯಾಪ್ಯತು

ಪೂರ್ವ ಮುಖ.)

- 91 ಲೈಯಸೋಪಸನ್ಯಾಸವನ್ನದ್ವಿಪಪಟುಘಟಯೋತ್ಪಾಟಿತಾಶ್ಚಾಟುವಾಚಃಪದ್ಮಾಸದ್ಯಾ  
 92 ತ್ತಮಿತ್ರೋದ್ವಲತರಂಚಯೋಪ್ಪುಥಿತಾವಾದಿಸದ್ಯಾಃ || ಚಾರುಶ್ರೀಶ್ಚಾರುಕೀರ್ತಿಃಪದನ  
 93 ತವಸುಧಾಭೀಶ್ವರೋಧೀಶ್ವರೋಯಂಗವ್ಯಂಕುಂವ್ಯಂತಮುಮ್ವಿಶ್ವರಸದೇವಮಹಾವಾದಿ  
 94 ನಾವಾದವಂಧ್ಯಂ ಚಕ್ರೇದಿಕ್ಶ್ರೀಡದಗ್ರೇಸರಸರಸವಚಾಃಸಾಧಿತಾಶೇಷಸಾಧ್ಯೋ  
 95 ವೇದ್ಯಾವೇದ್ಯಾದ್ಯವಿದ್ಯಾವ್ಯಪಗಮವಿಲಸದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋದಃ || ಬಲಾಳಕ್ಷೋಣಿಪಾ  
 96 ಲಂವಲಿತಬಲಿಬಲವಾಜಿಭಿವ್ಯಜೇತಾಜೇರೋಗಾವೇಗಾದ್ಗತಾಸುಸ್ಥಿತಮಹಿಷಹ  
 97 ಸೋಲ್ಲಾಘತಾಮಾನಿನಾಯ ಆತೀರ್ಯೈವಸ್ವಯಂಸೋಖಿಲವಿದಭಯಸೂರೇ  
 98 ಸ್ತಥಾತಾರಯತ್ತಸ್ತಿಸೀಮಾರೇಷಣಾಸ್ತ್ರಾಂಬುನಿಧಿಮುಖಯಸೋರಿಸರಂಸಿಂಹಣಾ  
 99 ಯುಗಂ || ಶಿಷ್ಟೋದಮಪ್ಪಾಘಾಪ್ಪೀಕರಣಿನಿಪುಣಸೂತ್ರಸೃತಸೋಪದೇಷ್ಠುಃಶಿಷ್ಯಃಪೀಯೂ  
 100 ಪನಿಷ್ಕಂದನಪಟುವಚನಃಪಂಡಿತಃಖಂಡಿತಾಘಃಸೂರಿಃಸೂರೋವಿನೋಯಾಂಬುರುಹ  
 101 ವಿಕಸನೇಸವ್ಯದಿಗ್ವೈಪಿಧಾಮಾಶ್ರೀಮಾನಸಾ ತ್ತತಾಸೋಚಿಳುಗುಳನಗರೇತತ್  
 102 ಧಮ್ನಾಫಿವೃಥೈವೈ || ಯಸ್ತುಂಶ್ಚಾಮುಂಡರಾಜೋಭುಜಬಲಿನಮಿನುಗುಂಮುಟಂಕಮ್ನಾತಾಜ್ಞಂಭ  
 103 ಕ್ತಾಂಶಕ್ತಾಂಚಮುಕ್ತೈವೈಜಿತಸುರನಗರೇಸ್ಥಪಯದ್ಭದ್ರಮದೌ ತದ್ವತ್ಕುಲತ್ರಯೋ  
 104 ತೋದ್ವಲತನುಜನಬಿಂಬಾನಿಮಾನನ್ಯಾನಿಚಾನ್ಯುಕೈಲಾಸೇಶೇಲಶಾಲೀತ್ರಿಭುವನವಿಲ  
 105 ಸತ್ತೀರ್ತಿಃಕೀರ್ತೀವಚಕ್ರೇ || ಸ್ಥಾನೇತತಃಸ್ಥಾನಮಂತ್ರೋದ್ವಲತರಮತುಲಂಪಂಡಿತೋಲಂಕರೋ  
 106 ತುಶ್ರೀಮಾನೋಕೀರ್ತಿರ್ದೇವಸ್ಯಾಪವಿಲಸತ್ಸಾಲಸೋಪಾನಕಾದ್ಯೈಃ ಚಿತ್ರಂಶೇಷೇಭಿಷಿ  
 107 ಚೈತ್ರಿಭುವನತಿಲಕಂತಂಪುನಸ್ಸಪ್ತವಾರಾನ್ಸಂಕೋನ್ಮುಕ್ತಂವಿಧಾಯಾಖಿಲಜಗದುರು  
 108 ಪುಣೈಸ್ತಥಾಲಂಚಕಾರ || ಕಿಂವಾಕ್ಷೀರಾಭಿಷೇಕಾದುತನಿಜಯಶೋನಿಮ್ನಲಾಚ್ಛಂ  
 109 ಕರಾದ್ರೀನಗೋತ್ರಾದ್ರೀನಸ್ಪಾಟಿಕೇಂಚಕ್ಷಿತಿಮಮರಗಜಾನದಿಗ್ಗಜಾನೇಷಧೀರಃ | ಕ್ಷೀರೋದಾನ್  
 110 ಸಸ್ತಸಿಂಧಾನುದರಿಜಲಧರಾನ್ಶಾರದಾನ್ನಾಗಲೋಕಂಶೇಷಾಕೀನ್ಮದವೀನ್ನಾಮೃತಕಲಮು  
 111 ಪಿಸ್ವವ್ವಿಫತೇನೇನವಿದ್ಯಃ || ಮೇರಾಜನ್ಮಾಭಿಷೇಕಸುರಪತಿವತತ್ತಥೈವಾಶ್ರೈಲೇದೇವಸ್ವಾದರ್ಶ  
 112 ಯನ್ನೋಪರಮಖಿಲಜನಸ್ಯೈಷಸೂರಿವ್ವಿದಾಯ ಸನ್ಮಾಗ್ಗಂಚಾಧುನೈನಾಹಿತ ಮು  
 113 ಪಿಚಿರಂವಾಮದ್ಯುಗ್ವಾಕ್ತಮೋಭಿನ್ನೀಶೇಷಂತಾನಿಪೂರ್ವಂಪುರುರಿವಪುನತತ್ರಾಕಳಂಕೋಪ

- 114 ನೀಯ || ರೇರೇಕಾಣಾದಕೋಣಂಶರಣಮಧಿವಸಜ್ಞುದ್ರನಿದ್ರಾನಿವಾಸಂಮೈಮಾಂಸೇಚ್ಛಾ  
 115 ಮತುಚ್ಛಾಂತ್ಯಜನಿಜಪಟುವಾದೇಷುಕ್ಯಚ್ಛಾಂಶುಗಚ್ಛ ಬೌಧ್ಧ ಬುಧೈವಿಮುಗೋಸ್ತಪಸರ  
 116 ಸಹಸಾಸಾಂಖ್ಯಮಾರಂಬಸಾಂಖ್ಯೇಶ್ರೀಮಾನಮಥ್ನಾತಿವಾದೀಂದ್ರಗಜಮುಭಯಸೂರಿಪರಂವಾ  
 117 ದಿಸಿಂಹ || ಐಶ್ವರ್ಯ್ಯಂವಹತಶ್ಚ ಶಾಶ್ವತಮುಖೇಧತ್ತಶ್ಚ ಸರ್ವಜ್ಞತಾಂಬಿಭ್ರಾತೇಚಗ  
 118 ರೀಶತಾಂಶಿವತಯಾಶ್ರೀಚಾರುಕೀರ್ತಿ ರೇಶ್ವರೌ ತತ್ರಾಯಂಜಿನಭಾಗಸಾವಜಿನಭಾಗೀಮಾ  
 119 ನಯಂಮಾಗ್ಗಣೇಹೇಮಾದ್ರಿಸಮುಧತ್ತಮಾಗ್ಗಣಮುರುಸ್ಥಿಮಾಸಹೇಮಾಚ  
 120 ಲೇ || ಸ್ಥೂರ್ಜದ್ಧೂರ್ಜಫಟಭಾಳಲೋಚನಶಿಖಿಜ್ವಾಲಾವಲೀಡಸ್ಯತೇಹಂಹೋಮನ್ತಫಜೇ  
 121 ವನೌಪಧಿರಭೂದೇಷಾಪುರಾಣೈಲಜಾಸರ್ವಜ್ಞೋತ್ತಮಚಾರುಕೀರ್ತಿಸುಮುನೇಸಮ್ಯಕ್  
 122 ಪೋವಹ್ಮಿನಾದಿದ್ಧಗ್ಧಸ್ಯಚರಿತ್ರಚಂಡಮರುತೋಧೂತಸ್ಯಕಾತೇಗತಿಃ || ಪಿತಾಮಹಪರಿ  
 123 ಸ್ವಂಗಸಂಗತೈಃ ಪ್ರಶಾಂತಯೇ ಚಾರುಕೀರ್ತಿವಚೋಗಂಗಾಲಿಂಗಿತಾಂಗೀಸರಸ್ವತೀ || ಆಸ್ಯಂವಾಣೀ  
 124 ನಿವಾಸ್ಯಂಹೃದಯಮುರುದಯಂಸ್ವಂಚರಿತ್ರಂಪವಿತ್ರಂದೇಹಂಶಾಸ್ತ್ರೈಕಗೇಹಂಸ  
 125 ಕಲಸುಜನತಾಗಣ್ಯಮುದ್ಭೂತಪುಣ್ಯಂಶ್ರವ್ಯಾಭವ್ಯಾಗುಣಾಲಿನ್ಸಿ ಫಲಿಲಬುಧ  
 126 ತತೇಯೈಸ್ಯಸೋಯಂಜಗತ್ಯಾಮತ್ಯಾರೂಢಪ್ರಸಾದೋಜಯತುಚಿರಮಯಂ  
 127 ಚಾರುಕೀರ್ತಿವೃತ್ತೀಂದ್ರಃ || ಮೂಢಂಪ್ರಾಥಂದ್ರಿಧಂಧನಪತಿಮಧಮಂಮಾನವಂಮಾನವಂತಂ  
 128 ದುಷ್ಪಟಂಶಿಷ್ಯಚದುಃಖಾನ್ವಿತಮಪಿಸುಖಿನಂದುಮ್ನುಧಂಧಮ್ನುಶೀಲಂಕುರ್ವನ್ಮಾನವಂತಭದ್ರಂ  
 (ದಕ್ಷಿಣಮುಖ.)

- 129 ಚರಿತಮನುಸರನನಮ್ರಸಾಮಂತಭದ್ರಂಶನ್ವನಶ್ರೀಚಾರುಕೀರ್ತಿರಜ್ಜಗತಿವಿಜಯತೇ  
 130 ಚಂದ್ರಿಕಾಚಾರುಕೀರ್ತಿ || ರೇರೇಚಾವ್ಯಾಕಗವ್ಯಂಪರಿಹರಬಿರುದಾಳಂಪುರೈವಪ್ರಮುಂ  
 131 ಚಸಾಂಖ್ಯಾಸಂಖ್ಯೇಯರಾಜತ್ವರಿಕರನಿಕರಾದಾಪ್ತಘಟೈಸಿಭಾಟ್ಟ ಪೂ  
 132 ಣ್ಣಂಕಾಣಾದತೋಣ್ಣಂತ್ಯಜನಿಜಮನಿಕಂಮಾನಮಾಪನ್ನಿದಾನಂಹಂಸನಪುಂಸೋಭಿ  
 133 ಶಂಸೋವ್ರಜತಿಯದಸರಾನ್ ವಾದಿನಃಸಿಂಹಣಾಯ್ಕಃ || ತ್ವಂಡಿತಾಂಘ್ರೈನುರ  
 134 ತೌತದಿಬಾದಿನಾಥೌಸಮೃಕ್ವಬೋಧಚರಣೋನ್ನತದಾನಿಸ್ತೌ ಜಾತಾಽಽಘೌ  
 135 ಹರಿಯಣೋಪರಿಣಾಂಕಚಾರುಮ್ನಾಣಿಕ್ವದೇವಇತಿಚಾಜ್ಜುನದೇವಕಲ್ಪಃ ||  
 136 ಧನ್ಯಾಮನೈನಸಂನ್ಯಾಸಪರಮವಿಧಿನಾನೇತುಮೇವಸ್ವಯಂಸ್ವಂಧಮ್ನುಂಕಮ್ನಾರಿಮಮ್ನು  
 137 ಟ್ಠಿದಮುರುಸುಖಿದಂ ದುಃಖಭಂವಲ್ಲಭಂಚ ಶಾಂತಾಶಾಂತೇನ್ನಿಶಾಂತೀಕೃತಸಕಲಜ  
 138 ನಾಃಸ್ಮಕ್ತಪೀಯೂಷಪೂರೈಸ್ತವೀಮಾಸವೇದ್ದದೇಹಾಸ್ಸುರಪದಮಗಮನ್  
 139 ಧ್ಯಾತಜೈನೇಂದ್ರಸಾದಾಃ || ತತ್ರತ್ರಯೋದಶಶತ್ಯಶ್ಚ ದಶದ್ವಯೇನಶಾಕೇಬ್ದಕೇ  
 140 ಪರಿವಿತೇಭವದೀಪ್ಯಶಾಖೈ ಮೌಘೇಚತುದ್ಧರಶಿಥೌಸಿತಭಾಜಿನಾರೇಸ್ಯಾತೌ  
 141 ಶನೇಸುರಪದಂಪುರುಪಂಡಿತಸ್ಯ || ಅಸೀದಥಾಭಿನವಪಂಡಿತದೇವಸ್ತೂರಿರಾಶಾ  
 142 ನನಾಚ್ಛಮುಕುರಿಕೃತಕೀರ್ತಿರೇಷಃ | ಶಿಷ್ಯೇನಿಧಾಯನಿಜಧಮ್ಮಧುರೀಣಭಾವಂಯ  
 143 ತ್ರಾತ್ರ ಸಂಸ್ಕೃತಿಪದೇಜನಿಪಂಡಿತಾಯ್ಕಃ || ತಥ್ಯಮಿಥ್ಯಾಕದಂಬಂಸತತಮಪಿವಿಧಿ  
 144 ತ್ಸುಸ್ವೃಥಾತಾಮೃಸೀದಂತತ್ವಂತಾಥಾಗತತ್ವಂತರಳಜನಶಿರೋರತ್ನ ಶಾವತ್ಪ್ರ  
 145 ಧಾವಜೀವನಭದ್ರಾಣಿಪಶ್ಯತ್ಸುರುಜಗದ್ಧಿತಾತ್ಮೈಕ್ತವಾದಾಭಿಲಾಷೋಯ  
 146 ಸ್ತಾದ್ಭಸ್ಮೀಕರೋತ್ಕಗ್ನಿರಿವಭುವಿತರೂನ್ವಾದಿನಃಪಂಡಿತಾಯ್ಕಃ || ಸಂಸಾರಾ  
 147 ಪಾರವಾರಾಕರಧರಲಹಿತುಬ್ಬಲೋತ್ಥದೇಹವ್ಯೂಹೇಮುಷ್ಯಜ್ಜನಾ  
 148 ನಾಮಸುಖಜಲಚರೈರ್ದಿಫತಾನಾವಮಿಷಾಂಪೋತೋನೀತೋವಿನೀತೋದ್ಭುತತ  
 149 ತಿಗತವನ್ನವ್ಯಭವ್ಯಾಚ್ಛಿಂತಾಂಘ್ರಿಭ್ಯದೋನ್ನಿದ್ರಾಸುಮುದ್ರಾಸತತಮಭಿನ  
 150 ನೋರಾಜತೇಪಂಡಿತಾಯ್ಕಃ || ಅಯಮುಫಗುರುಭಕ್ತಾಕಾರಯತ್ತನ್ನಿಷದ್ಯಾಮ  
 151 ಪರಗಣೇಭಿರುಚೈರ್ಗೇಽಽಭಿಸ್ತೌಸ್ಸಹೈವಶುಭದಿನಸುಮುಹೂತ್ಪೇಪೂರಿತೋ  
 152 ದ್ವಾಖಿಲಾಶಂ ಯುಗಪದಖಿಲವಾದ್ಯ ದ್ವಾನರತ್ನಪ್ರದಾನ್ಯಃ || ಇತ್ಯಾತ್ಮಶ್ಚ



- 153 ಕ್ರೋನಿಜಮುಕ್ತಯೇರ್ಹದ್ವಾಸ್ತೋದಿತಶಾಸನಮೇತದುವ್ಯಾಪ್ತಂ ಶಾಸ್ತ್ರಾಘಕರ್ತೃತಃ  
154 ಯಶಸನಾಗಮಾಚಂದ್ರತಾರಾವಿಮೇರುಜೀಯಾತ್ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮತ್ಕನ್ನಾಟದೇಶೇಜಯತಿಪುರವರಂಗಂಗಳವತ್ಯಾಖ್ಯಮೇತತಸದ್ವೈಕದಾನೋ
- 2 ಪವಾಸವತ್ರರುಚಿರಭವತತತ್ರಮಾಣಿಕ್ಯದೇವಃ ಬಾಚಾಯಿದಧಮ್ನಾಪ
- 3 ತ್ವೀಗುಣಗಣವಸತಿಸ್ತಸ್ಯಸೂನುಸ್ತಯೋಚ್ಚಶ್ರೀಮಾನ್ಮಾಯಾಣ್ಣ
- 4 ನಾಮಾಜನಿಗುಣಮಣಿಭಾಷ್ಚಂದ್ರಶೀತೈಶ್ವರ್ಯಶಿಷ್ಯಃ || ಸಮ್ಯಕ್ತವಚೋಡಾಮಣಿ
- 5 ಯೇನಿಸಿದಅಭಿಪ್ರೋತ್ತಮನುಸ್ಸಸ್ತಶ್ರೀಶಕವರೂಪ ಂಚೀನೇಯವಿ
- 6 ರೋಧಿಸಂತಸ್ಸರದ ಚೈತ್ರಬ ೫ ಗು. ಶ್ರೀಗುಂಮಟನಾಥನವಂಧ್ಯಾಪ್ತದ
- 7 ಅಷ್ಟವಿಧಾಚ್ಚಾನಾನಿಮಿತ್ತವಾಗಿಬೆಳಗುಳದಗಂಗಳಸಮುದ್ರಕಣಿ
- 8 ಯಕಳೆಗದಾನಶಾಲಯಾದ್ವಿಖಂ ಗವನೂಬೆಳಗುಳದಮಾಣಿಕ್ಯನ
- 9 ಖರದಹಲಯಗೌಡನವಗಗುಂಮಟದೇವಮಾಣಿಕ್ಯದೇವನಮ
- 10 ಗ ಬೋಮಣ್ಣನೋಳಗಾದಗೌಡುಗಳಸಮಕ್ಷದಲಿದೇವರಿಗೆ ಪಾದಪೂಜೆ
- 11 ಯಮಾಡಿಕ್ರಯವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅಸಾಧಾರಣವಹಂತಕೀರ್ತಿಯ
- 12 ನೂಪುಷ್ಪವನೂಲುಪಾಜ್ಜಿಸಿಕೊಂಡನು || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದರ ಕೆಳಗೆ.

- 1 ಶೀಲವಚಂದ್ರಮೌಳಿವಿಭುವಾಚಲದೇವೀಜೋಗ್ಧಕಾಂತಯಾಲೋ
  - 2 ಲಮೃಗಾಪ್ತೇಬೆಳಗುಳದಗುಂಮಟನಾಥನಪಾದದ ಚಾಪ್ಪಾಳಿಗೆಬೀಡ
  - 3 ಬೆಕ್ಕನಸೀಮೆದನಿತ್ತನುದಾರವೀರಬಲ್ಲಾಳನುಪಾಳಕಂ ನುರೆಯು
  - 4 ಮಬಿಯುಮುಳ್ಳಿನಮೆಯ್ದೆ ಸಲ್ವಿನಾ || ಅಂತುಧರಾಪೂರ್ವ
  - 5 ಕವಾಮಾಡಿಕೊಟತಗ್ರಾಮಸೀಮೆ || ಮೂಡಹೊಂನೇನಹಳ್ಳಿ
  - 6 ತೊಕಬ್ಬಿಹಳ್ಳಿದೇವರಹಳ್ಳಿಪಡುವಚೋಳೇನಹಳ್ಳಿಹಾಡೋನಹಳ್ಳಿ
- (ಪೂರ್ವ ಮುಖದ ಕೆಳಗೆ.)
- 7 ಬಡಗಮಂಚೇನಹಳ್ಳಿಯಬಿಟ್ಟುಕೊಟಗ್ರಾಮಉಚ್ಚಂದ್ರಾಕ್ಷಾಸ್ತಾ
  - 8 ಯೆಯಾಗಿಸ್ತಲುಗೆಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ಪತಿ ಮು ಮುಖದ ಕೆಳಭಾಗದಲ್ಲಿ.

- ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಪೋಘಲಾಭಸಂಜೀಯಾತ್ರೈಶ್ವೋಕ್ಯನಾಥ
- 2 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀಶಕವರ್ಷ ಂಚೀನೇಯಯವಸಂವತ್ಸರದಸ್ಯ
  - 3 ಶಾಖಶುದ್ಧಂ ಗುಂ ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾರುಕೀರ್ತಿಪಂಡಿತದೇವರುಗಳಅವರಶಿಷ್ಯನುಅಭಿನವ
  - 4 ಪಂಡಿತದೇವರುಗಳುಬೆಳಗುಳದನಾಡಗವೃಡುಗಳುವಾಣಿಕ್ಯನಖರದಹಲಯಪಂಡಿತಸ್ಥಾಪಿಕವಚೈವ್ಯರು . . . ನರು

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ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಎತಗಡೆ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀ ಜಯತ್ಯಜಯ್ಯಮಾಹಾತ್ಮ್ಯವಿಶಾಸ ಶ್ರೀ
- 2 ತಕ್ಕುಶಾಸನಂ ಶಾಸನಂಜೈನಮುದ್ಭಾಸಿಸುಕ್ತೆ

- 3 ಲಕ್ಷ್ಮೀಕೃಷ್ಣಕಶಾಸನಂ || ಅಪರಿಮಿತಸುಖಮನಲ್ಪಾವಗಮಮಯ  
 4 ಪ್ರಬಲಬಲಹೃತಾತಂಕಂ ನಿಖಿಲಾವಲೋಕವಿಭವ  
 5 ಪ್ರಸರತುಹೃದಯೇವರಂಜ್ಯೋತಿಃ || ಉದ್ವಿಗ್ಧಾಖಿಲರತ್ನಮು  
 6 ದ್ವೃತಜಡನಾನಾನಯಾತೃಗೃಹಂಸಸ್ಯಾತ್ಪ್ರಸಂಧಾಭಿಲಿಪ್ತಜನಿಭೃತ್ಕರು  
 7 ಣ್ಯುಕೂಪೋಚ್ಛ್ರತಆರೋಪ್ಯಶ್ರುತಯಾನಸಾತ್ರವಮೃತದ್ವೀಪನಯಂತಃಸರಾ  
 8 ನೇತೇತೀತ್ಯಕೃತೋವಂದಿಯಹೃದಯೇವಧ್ಯೋಭವಾಬ್ಧಿಸೃತಾ || ತತ್ರಾಭವತ್ತಿ  
 9 ಭವನಪ್ರಭುರಧವೃದ್ಧಿಶ್ರೀವದ್ಧಮಾನಮುಸೃಂತಿಮತೀತ್ಯನಾಥಃ ಯದ್ವೇಹದೀಪ್ತಿ  
 10 ರುಪಸಂನಿಹಿತಾಖಿಲಾನಾಪೂರ್ವೋತ್ತರಾಶ್ರಿತಭವಾನ್ವಿಶದೀಕಾರ || ತಸ್ಯಾಭವ  
 11 ಜ್ವರಮಜ್ಜಗದೀಶ್ವರಸ್ಯಯೋಯಾವ್ಯರಾಜ್ಯಪದಸಾಶ್ರಯತಃಪ್ರಭೂತಃ  
 12 ಶ್ರೀಗೌತಮೋಗಣಪತಿಭೃಗವಾನ್ಯರಿಪ್ತಃಶ್ರೇಷ್ಠೈರನುಷ್ಠಿತನುತಿಮುಕ್ತೋನಿಭಿಸ್ಸ  
 13 ಜೇಯತಾ || ತದನ್ವಯೇಕುಬ್ಧಮತಿಪ್ರತೀತೇಸಮಗ್ರಶೀಲಾಮಲರತ್ನಜಾ  
 14 ಲೇಅಭೂದ್ಯತೀಂದ್ರೋಭವಿಭದ್ರಬಾಹುಃಸಯಃಸಯೋಧಾವಿವಸ್ವನ್ನಾಚಾರ  
 15 ದ್ರಃ || ಭದ್ರಬಾಹುರಗ್ರಮಸ್ಸಮಗ್ರಬುಧ್ಧಿ ಸಂಪದಾಶುದ್ಧಸಿದ್ಧಿಶಾಸನಸುಕ  
 16 ಬ್ದಬಂಧನಂದರಾಧವೃತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕಮ್ಪಾಭಿತ್ವಪೋವೃದ್ಧಿವದ್ಧಿತಪ್ರಕೀರ್ತಿರಂಧ್ರಧೀವ  
 17 ಹದ್ಧಿರಕಃ || ಯೋಭದ್ರಬಾಹುಶ್ರುತಕೇವಲಾನಾಮುನೀಶ್ವರಾಣಾಮಿಹಪಶ್ಚಿಮೋಽಪಿ  
 18 ಪಶ್ಚಿಮೋಭೂದ್ವಿದುಷಾವಿನೇತಾಸರ್ವಶ್ರುತಾತ್ಮಪ್ರತಿಪಾದನೇನ || ತದೀಯಶಿಷ್ಯೋಜನಿಚಂ  
 19 ದ್ರಗುಪ್ತಃಸಮಗ್ರಶೀಲಾನತದೇವವೃದ್ಧಿವೀಶಯತ್ತಿವ್ರತಪಃಪ್ರಭಾವಪ್ರಭೂತಕೀರ್ತಿರಭ್ಯು  
 20 ವನಾಂತರಾಣಿ || ತದೀಯವಶಾಕಂತಪ್ರಸಿದ್ಧಾ ದಭೂದದೋಷಾಯತಿರತ್ನಮಾಲಾ  
 21 ಬಭೌಯದಂತಮ್ಯುಣಿವನ್ಮುನೀಂದ್ರಸ್ಸಕುಂಡಲೋದಿತಚಂದ್ರತಃ || ಅಭೂದುಮಾ  
 22 ಸ್ಯಾತಿಮುನಿಃಪವಿತ್ರೇವೇತದೀಯೇಸಕಲಾತ್ಮವೇದೀಸೂತ್ರೀಕೃತಾಯೇನಜನಪ್ರ  
 23 ಣೀತಾಶಾಸ್ತ್ರಾತ್ಮಜಾತಂಮುನಿಪುಂಗವೇನ || ಸಪ್ರಾಣಿಸಂಕ್ಷಣಸಾವಧಾ  
 24 ನೋಬಭಾರಯೋಗೀಕಿಲಗೃಧೃಪಕ್ಷಾಂತದಾಪ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಹುರಾ  
 25 ಚಾಯ್ಯುರಬೋದಿತರಗೃಧೃಪಿಂಚ್ಛಂ || ತಸ್ಯಾದಭೂದ್ಯೋಗಿಕುಲಪ್ರದೀಪೋಬಲಾಕುಂಚಃ  
 26 ಸತಪೋಮಹದ್ಧಿರೇಯದಂಗಸರ್ವಶ್ವನಮಾತ್ರತೋಽಪಿವಾಯುರ್ವಿಷಾದೀನಮೃತೀಚಕಾ  
 27 ರ || ಸಮಂತಭದ್ರೋಜನಿಭದ್ರಮೂರ್ತಿರಸ್ತತಃಪ್ರಣೇತಾಜನಶಾಸನಸ್ಯ ಯದೀ  
 28 ಯವಾಗ್ವಪ್ರಕತೋರಪಾಪಶ್ಚಾಣ್ವೀಚಕಾರಪ್ರತಿವಾದಿಶೈಲಾ || ಶ್ರೀಪೂಜ್ಯಪಾ  
 29 ದೋದೃತಧರ್ಮರಾಜ್ಯಸ್ತತೋಸುರಾಧೀಶ್ವರಪೂಜಪಾದಃ ಯದೀಯವೈದ್ಯಗುಣಾನಿದಾ  
 30 ನೀವದಂತಿಕಾಸ್ತ್ರಾಶ್ರಿತದುದ್ಧೃತಾನಿ || ಧೃತವಿಶ್ವಬುಧ್ಧಿರಯಮತ್ರಯೋಗಿಭಿಃಕೃತಕೃತ್ಯಭಾ  
 31 ವಮನುಜಿಭದ್ರಾಚ್ಚಕ್ಯಃ ಜಿನವದ್ಭೂವಯದನಂಗಾಪತ್ಯಜಿನೇಂದ್ರಬುಧ್ಧಿರತಿ  
 32 ಸಾಧುವಣ್ವೀತಃ || ಶ್ರೀಪೂಜ್ಯಪಾದಮುನಿರಪ್ರತಿಮಾಪದಧ್ಧಿರಜ್ಜೀಯಾದ್ವಿದೇಹಜಿನದ  
 33 ಶ್ವನಪೂತಗಾತ್ರಃ ಯತ್ಪಾದಧೃತಜಲಸಂಸ್ಪರ್ಶಪ್ರಭಾವಾತ್ಕಳಾಯಸಂಕೀಲತದಾ  
 34 ಕನಕೀಚಕಾರ || ತತಃಪರಂಶಾಸ್ತ್ರಾದಿವಾಂಮುನೀನಾಮಗ್ರೇಸರೋಭೂದಕಳಂಕಸೂರಿಃ  
 35 ಮಿಥ್ಯಾಂಧಕಾಂಸ್ಥಗಿತಾಖಿಲಾತ್ಮಾಪ್ರಕಾಶಿತಾಯಸ್ಯವಚೋಮಯೂಷ್ಮಿಃ ||  
 36 ತಸ್ಮಿನ್ನತೇಸ್ಸಗ್ಗಭುವಂಮಹರ್ಷಾದಿವಃಪತೀನತ್ತರಮಿವಪ್ರಕೃಷ್ಟ್ವಾ ತದನ್ವಯೋ  
 37 ದ್ವಾತಮುನೀಶ್ವರಾಣಾಂಬಭೂವುರತ್ನಂಭುವಿಸಂಘೋದಾಃ || ಸಯೋಗಿಸಂಘಾಶ್ರಿತರುಃ  
 38 ಪ್ರಭೇದಾನಾಸಾದ್ಯಭೂಯಾನವಿರಂಧ್ರವೃತ್ತಾ ಬಭಾವಯಂಶ್ರೀಭಗವಾನಿಜ್ಜನೇಂದ್ರಜ  
 39 ತುಮುಕ್ತಾಶಾನೀವಮಿಥಸ್ಸನಾನಿ || ದೇವನಂದಿಸಂಹಸೇನಸಂಘೋದವತ್ತಿರನಾಂದೇಶಭೇದ  
 40 ವತ್ತಿರನಾಂದೇಶಭೇದತಃಪ್ರಬೋಧಭಾವಜೀವಯೋಗಿನಾಂ ವೃತ್ತತಸ್ಸವಸ್ತತೋವಿರುದ್ಧ  
 41 ಧಮ್ಯಾಸೇವಿನಾಂಮಧ್ಯತಃಪ್ರಸಿದ್ಧವಿಷನಂದಿಸಂಘಾಶ್ರಿತಭೂತ || ನಂದಿಸಂಘೇಸದೇಶೀ

- 42 ಯಗಣೇಗಚ್ಛೇಚಪುಸಕೇ ಇಂಗುಲೇಶಬಲಿಜ್ಞೇಯಾನ್ಯಂಗಲೇಕೃತಮೂತಲಃ ||  
 43 ತತ್ರಸರ್ವೇಶರೇವಕ್ಷಾಕೃತಮತಿರ್ವಿಜಿತೇಂದ್ರಿಯಸ್ಥಿಧೃಶಾಸನವರ್ಧನಪ್ರತಿಲಬ್ಧ  
 44 ಕೀರ್ತಿಕಲಾಪಕವಿಶ್ವತಶ್ಚತೀರ್ತಿಭಟಾ ರಕಯತಿಸ್ಸಮಜಾಯತಪುಸ್ಥ  
 45 ರದ್ವಚನಾವೃತಾಂಶುನಾಶಿತಾಬಿಲಪ್ತಮಾಃ || ಕೃತ್ವಾಪಿನೇಯಾನ್ಯತಕೃತ್ಯ  
 46 ವೃತ್ತಿನ್ನಿಧಾಯತೇಷುಶ್ವತಭಾರವಂಚ್ಯೈಃ ಸ್ವದೇಹಭಾರಂಚಭುವಿಪ್ರಾಂತಸ್ತ  
 47 ಮಾಧಿಭೇದೇನದಿವಸಭೇಜೇ || ಗತೇಗಗನಮಾಸಗಿತ್ರಿದಿವಮುತ್ರಯಸ್ತೋಚ್ಛಿಂ

(ಪೂರ್ವ ಮುಖ.)

- 48 ತಾನವೃತ್ತಗ ಣಸಂಪತ್ತಿರ್ವ್ಯಸತಿಕೇವಲಂತದ್ಯುಃ ಅಮಂದಮಂದಮ ನೃಥಪುಣಮದು  
 49 ಗುಣಾಪೋಚ್ಛಲತ್ವಗ್ರತಾಪಮತಿಕ್ರೃತಪ್ತ ರೂಢಿದಲಬ್ಧಂಭುನಿ || ಶ್ರೇಷಾರುಕೀರ್ತಿ  
 50 ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತಸ್ಮಾದಭೂಸ್ಥಿಜಯಶೋಧವಲೀಕೃತಾಃ ಯಸ್ಯಾ  
 51 ಭವತ್ತಪಸಿಷ್ಠರತೋವಶಾಸ್ತಿಶ್ಚಿತ್ತೇಗುಣೇಚಗುರುತಾಕೃಶತಾರರೇ || ಯಸ್ತ  
 52 ಪೋವಲ್ಲಿಭಿವ್ಯೇಲ್ಲಿತಾಗದುಮೋವತ್ತಯಮಾಸಸಾರತ್ರಯಂಭೂತಲೇ ಯುಕ್ತಿಶಾ  
 53 ಸ್ತಾ ಗ್ರಹಿಕಚಕ್ರಕೃಪ್ತಾಶ್ಚಯಶ್ಚ ವಿದ್ವಾಂಬುಧೇವ್ಯೈಶ್ಚ ಕೃತ್ವಾಂಧ್ರಮಾಃ || ಯಸ್ಯಯೋಗೀ  
 54 ಶಿನಃಪಾದಯೋಸ್ಸರ್ವದಾಸಂಗೀಮಿಂದಿರಾಪಶ್ಯತೇಚ್ಛೇದನಃ ಚಿಂತಯೇವಾ  
 55 ಭವತ್ಯಪ್ನ ತಾವಪ್ತ್ಯಣಿಸಾನ್ಯಥಾಸೀಲತಾಕಿಂಭವೇತ್ತತ್ತನೋಃ || ಯೇಪಾಂಶರೇರಾ  
 56 ಶ್ರಯತೋಪಿವಾತೋರೂಪಪ್ರಾಂತಂವಿತತಾನತೇಷಾಂ ಬಲ್ಲಾಳರಾಜೋತಿ ತರೋಗಶಾಂ  
 57 ತಿರಾಸೀತ್ಯಿತ್ಯತತಿ ಮುಂಭೇಷಜೇನ || ಮುನಿಮ್ನುಗೇಷಾಬಲತೋವಿಚಾರಿತಂಸಮಾಧಿ  
 58 ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮ ವಿಶಾಯದೇಹವಿವಿಧಾಪದಾಂಪದಂವಿವೇಚಿಸ್ಯಂವಪುರಿದ್ಧ  
 59 ಮೈಭವಂ || ಅಸ್ತಮಾಯಾತಿತಸ್ತನ್ಯತಿನಿಯರ್ಯಮ್ನಿ ನಾಭವಿಸ್ಯತ್ತದಾಂ  
 60 ಡಿತಯತಿಸ್ತೋಮೇವಸ್ತುಮಿಥ್ಯಾತಮಸ್ತೋಮಪಿಹಿತಂಸರ್ವಮಂತ್ರಪ್ರೇರತ್ಯ  
 61 ಯಂವಕ್ತ್ರಾಭಿರುಪಾಭೋಽಪಿ || ವಿಬುಧಜನಪಾಲಕಂಕುಂಬುಧಮತಹಾರಕಂ  
 62 ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭಜತತವಲಂಬುಧಾಃ || ಧವಲಸರೋವರನಗರಜಿ  
 63 ನಾಸ್ವದಂಅಸದೃಶವಾಕೃತತದುರುತಪೋಮುಖಃ || ಯತ್ಪಾದದ್ವಯಮೇವ  
 64 ಭೂಪತಿತತಿಶ್ಚಕ್ರೇಶೋಭೂಪಣಂಯದ್ವಾಕ್ಯಮೃತಮೇವಕೋವಿದಕುಲಂಪೀತ್ವಾಜಿ  
 65 ಜೇವಾಸೀಶಂ ಯತ್ತೀತ್ಯಾತ್ಮವಿಮಲಾಬಭೂವಭುವನಂರತ್ನಾಕರಣಾಪ್ರತಂದ್ವಿದ್ಯಾ  
 66 ವಿಶದೀಚಕಾರಭುವನೇಶಾಸ್ತೌ ಗ್ರಹಣಾತಮಹತ್ || ಕೃತ್ವಾತಪಸ್ಸಿಗ್ರವಮನ  
 67 ಲ್ಪಮೇಧಾಸ್ಸಂಪಾದ್ಯಪುಣ್ಯಾನ್ಯನಃಕಪ್ಲತಾನಿ ತೇಪಾಂಫಲಸ್ಯಾನುಭವಾಯ  
 68 ದತ್ತಚೇತಾಇವಾಪತ್ರಿದಿವಸಯೋಗೀ || ತಸ್ಮಿನ್ನಾಜ್ಞಾಭೂಮ್ನಿಸಿದ್ಧಾಂತಯೋ  
 69 ಗೀಪ್ರೋದ್ಯವ್ಯಾಚಾವಧ್ಯಯಸ್ಥಿಧೃಶಾಸ್ತೌ ಶುಭೈರ್ಮೋಮ್ನಿದ್ವಾದಶಾತ್ಮಾಕರಾಘೈ  
 70 ಯುರ್ವತ್ಯದೃಶ್ಯೋಪಮುಂಸಿದ್ರಯಸ್ತೈವೈ || ದಂರ್ವಾದ್ಯುಕ್ತೇಶಾಸ್ತೌಜಾತಂವಿಪೇ  
 71 ಕೇವಾಚಾನೇಕಾಂತಾರ್ಥಸಂಭೂತಯಾಯಃ ಇಂದ್ರೋಶನ್ಯಾಮೇಘಜಾ  
 72 ಲೋತೃಯಾಭೂವೃಧಾಂಭೂಭೃತ್ಸಂಹತೀವಾಚಿಭೇದ || ಯದ್ವತ್ಪದಾಂಜನ  
 73 ತಾವನಿಪಾಲಮಾಲಿತಶ್ಚಾಶ್ರಮೇನಿಶಮಮುಂವಿದಧುಃಸರಾಗಂ ತದ್ವನ್ನವ  
 74 ಸ್ತುನವಧೂನ್ಯಾಚಪಸ್ತೌಜಾತಂನೋಯೌವನಂನಚಬಲಂನಚಭಾಗ್ಯಮಿದ್ಧಂ || ಪ್ರವಿಶ್ಯ  
 75 ಶಾಸ್ತೌಗುಂಬುಧಿಮೇಷಧೀರೋಜಗ್ರಾಪಪೂರ್ವ್ಯಂಸಕಲಾತ್ಥರತ್ನಂ ಪರೇನಮತ್ಥಾರ್ಥ  
 76 ಸ್ತದಸ್ತಪುಕೇಶಾದೇಕೈಕಮೇವಾತ್ರನಸರ್ವವಾಪುಃ || ಸಂಪಾದ್ಯಶಿಷ್ಯಾಸ್ಸಮು  
 77 ನೀಪುನಿಧಾನಧ್ಯಾಪಯಾಮಾಸಕುಶಾಗ್ರಬುಧ್ಧಿನ್ ಜಗತ್ಪವಿತ್ರೀಕರಣಾ  
 78 ಯಧಮತ್ಪ್ರಪ್ರವತ್ತನಾಯಾಬಿಲಸಂವಿದೇಚ || ಕೃತ್ವಾಭಕ್ತಿಂತೇಗುರೋಸರ್ವಕಾ  
 79 ಸ್ತುಂನೀತ್ವಾಪ್ರತ್ನಕಾಮಧೇನಂಪಯೋವಾ ಸ್ವೀಕೃತೋಚ್ಛಿಂಸ್ತುತಿಬಂತೋತಿಪುಷ್ಪಾಃ



- 80 ಕತ್ತೆಂಸ್ವೇಷಾಂಶ್ಯಾಪಯಾಮಾಸುಧಾಂ || ತದೀಯಶಿಷ್ಯೇಷುವಿದಾಂವರೇಷು  
 81 ಗುಣೈರನೇಕೈಶ್ಚತಮುನ್ಯಭಿಖ್ಯುಃ ರರಾಜಶೈಲೇಷುಸಮುಂನತೇಷುಸರತ್ನ  
 82 ಕೂಟೈರಿವಮಂದರಾದ್ರಿಃ || ಕುಲೇನಶೀಲೇನಗುಣೇನಮತ್ಯಾಶಾಸ್ತ್ರೋರೂ  
 83 ಪೇಣಚಯೋಗ್ಯವಿಷಃ ವಿಚಾರ್ಯತಂಸೂರಿಪದಂಸನೀತ್ವಾಕೃತಕ್ರಿಯಂಸ್ವಂಗಣ  
 84 ಯಾಂಚಕಾರ || ಅಥೈಕದಾಚಿಂತಯದಿತ್ಯನೇನಾಃಸಿಃ ಸಮಾಲೋಕ್ಯನಿ  
 85 ಜಾಯುಷೋಲ್ಬಂ ಸಮರ್ಪ್ಯಚಾಸ್ತ್ರಿಸ್ವಗಣಂಸಮತ್ಯೇತಪಶ್ಯದಿಷ್ಯಾಮಿಸವನಾ  
 86 ಧಿಯೋಗ್ಯಂ || ವಿಚಾರ್ಯಚೈವಾಪ್ಯದಯೇಗಣಾಗ್ರಣೇಸ್ವಿವೇದಯಾಮಾ  
 87 ಸವಿನೇಯಬಾಂಧವಃ ಮುನಿಸ್ಸವಾಹುಯಗಣಾಗ್ರವತ್ತಿನಂಸ್ವಪುತ್ರ

(ದಕ್ಷಿಣ ಮುಖ.)

- 88 ಮಿಥಂಶ್ಚತವೃತ್ತಕಾಲಿನಂ || ಮದನ್ವಯಾದೇಪಸಮಾಗತೋಯಂಗಣೋಗುಣಾಂ  
 89 ನಾಂಪದಮಸ್ಯರಕ್ಷಾ ತ್ವಯಾಂಗಮದ್ವತ್ತಿತ್ರಯತಾಮಿತೀಷ್ವಂಸಮರ್ಪಯಾಮಾಸಗಣೇ  
 90 ಗಣಂಸ್ವಂ || ಗುರುವಿರಹಸಮುದ್ಯದ್ವಿಬದೂನಂತದೀಯಂಮುಖಮಗುರುವ  
 91 ಚೋಭಿಸ್ಪ್ರಸಂನೀಚಕಾರ ಸಪದವಿಮಲಿತಾಬ್ದಿಶ್ಚಪಾಂಸುಪ್ರತಾನಂಕಿಮದಿವಸ  
 92 ತಿಯೋಷಿಸ್ತಂಧಪೂತಾ ರವಾತೈಃ || ಕೃತತಹಿತವೃತ್ತಸ್ತತ್ವಗುಪ್ತಪ್ರವೃತ್ತೋಜಿತ  
 93 ಕುಮತವಿಶೇಷಶೋಷಿತಾಶೇಷದೋಷಃ ಚಿತರತಿಪತಿಸತ್ಯಸ್ತತ್ವವಿದ್ಯಾಪ್ರಭು  
 94 ತ್ವೇಸುಕೃತಫಲವಿಧೇಯಂಸೋಗಮದ್ವಿವೃಭೂಯ || ಗತೇತ್ರತತ್ಪೂಜಸ  
 95 ದಾಶ್ರಯೋಯಂಮುನೀಶ್ವರಸ್ಸಂಘಮವಧ್ಧಯತ್ತರಾಂ ಗುಣೈಶ್ಚಾಸ್ತ್ರೈಶ್ಚ ವಿತ್ಯೈರನಿಂ  
 96 ದಿತ್ಯೈಪ್ರಚಿಂತಯಂತದ್ಗುರೂಪದಪಂಕಜಂ || ಪ್ರಕೃತ್ಯಕೃತ್ಯಕೃತ್ಸಂಘರಕ್ಷೋವಿಹಾ  
 97 ಯಚಾಕೃತ್ಯಮನಲ್ಪಬುದ್ಧಿಃ ಪ್ರವಧ್ಧಯನಧ್ಧಮ್ನವನಿಂದಿತಂತದ್ಗುರೂಪದೇಶಾನ್ವಫಲೇ  
 98 ಚಕಾರ || ಅಖಂಡಯದಯಂಮುನಿಷ್ವಿಮಲವಾಗಿ ರತ್ನಧ್ಧತಾನಮಂದಮದಸಂಚ  
 99 ರತ್ನ ಮತವಾದಿಕೋಳಾಪಳಾನ್ ಭವುತ್ಸ ಮರಭೂಮಿಭೃದ್ಭ್ರಮಿತವಾಂಧಿ  
 100 ಪ್ರೋಚ್ಚಲತ್ತರಂಗತತಿವಿಭ್ರಮಗ್ರಹಣಾತಂಚಿಭಿಭ್ಬುವಿ || ಕಾತ್ವಂಕಾಮಿನಿ  
 101 ಕಥ್ಯತಾಂಶ್ಚತಮುನೇಕೀರ್ತಿಶೇಕಿಮಾಗಮ್ಯತೇಬ್ರಹ್ಮನ್ಮತ್ಪ್ರಿಯಸಂನಿಭೋಭುವಿ  
 102 ಬುದ್ಧಸ್ಯಂವೃಗೃತೇಸವ್ಯಗತೇನೇಂದ್ರಾಕಿಂಸಚಗೋತ್ರಭಿಧ್ಧ ನಪತೀಕಿಂನಾಸ್ತ್ರಸಾಕಿಂನರಃಶೇ  
 103 ಪಃಕುತ್ರಗತಸ್ಸಚದ್ವಿರಸನೋರಂಧ್ರಃಪರೂನಾಂಪತಿಃ || ವಾಗ್ದೇವತಾತ್ವದಯರಂಜನ  
 104 ಮೂಷನಾನಿಮಂದಾರಪುಷ್ಪಮಕರಂದರಸೋಪಮಾನಿ ಆನಂದಿತಾಖಿಲಜನಾನ್ಯಮೃತಂ  
 105 ನಮಂತಿಕರ್ಣೇಷುಯಸ್ಯವಚನಾನಿಕವೀರ್ಪರಾಣಾಂ || ಸಮಂತಭದ್ರೋಪ್ಯಸಮಂತಭದ್ರ  
 106 ಶ್ರೀಪೂಜ್ಯಪಾದೋಪಿನಪೂಜ್ಯಪಾದಃ ಮಯೂರಹಿಂಚ್ಛೋಪ್ಯಮಯೂರಹಿಂಚ್ಛ  
 107 ಶಿತ್ರಂವಿರುಧ್ಧೋಪ್ಯವಿರುಧ್ಧವಿಷಃ || ಏವಂಜಿನೇಂದ್ರೋದಿತಧಮ್ಮಮುಚ್ಚೈಪ್ರಭಾವಯಂ  
 108 ತಂಮುನಿಂಪದಿಪಿನಂ ಅದೃಶ್ಯವೃತ್ಯಾಕಲಿನಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಿಸ್ತಮ  
 109 ವಾಸದೂತವತಃ || ಯಥಾಖಿಲಃಪ್ರಾಪ್ಯಮಹಾಸುಭಾವಂತಮೇವಪಶ್ಯತು ಬಲೀಕ  
 110 ರೋತಿ ತಥಾಶನೈಸ್ಸೋಯಮನುಪ್ರವಿಶ್ಯವಪುರ್ಬಾಧೇಪ್ರತಿಬದ್ಧನೀಯೈಃ ||  
 111 ಅಂಗಾನ್ಯಭೂವನ್ಸಕೃಶಾನಿಯಸ್ಯನಚವ್ರತಾನ್ಯದ್ಭೃತವೃತ್ತಭಾಜಃ ಪ್ರಕಂ  
 112 ಪಮಾಪದ್ವಪುರಿಧ್ಧರೋಗಾನ್ ಚಿತ್ತಮಾವಸ್ಯಕಮತ್ಯಪೂವ್ಯಂ || ಸಮೋಕ್ಷಮಾ  
 113 ಗ್ಗೇರಂಚಿಮೇಷಧೀರೋಮುಂದಂಚಧಮ್ಮೇಪ್ಯದಯೇಪ್ರಶಾಂತಿಂ ಸಮಾದಧೇತದ್ವಿಪರಿತಕಾ  
 114 ರ್ನೈಸ್ತಿಸ್ತವೃಗ್ರಸ್ತಸ್ಯಧಿದೇಹಮುಚ್ಚೈಃ || ಅಂಗೇಷುತಸ್ತಿಸ್ತವಿಜೃಂಭಮಾಣೇನಿಶ್ಚಿತ್ಯ  
 115 ಯೋಗೀತದಸಾಧ್ಯರೂಪತಾಂ ತತಸ್ಸಮಾಗತ್ಯನಿಜಾಗ್ರಜಸ್ಯಪ್ರಾಣವ್ಯಪಾ  
 116 ದಾನವದಕ್ರತಾಂಜಲಿಃ || ದೇವಪಂಡಿತೇಂದ್ರಯೋಗಿದಾಜದಮ್ನಂವತ್ಪಲತ್ಯತ್ನದ

- 117 ಪ್ರಸಾದತಸ್ಸಮಸ್ತಮರ್ಜಿತಮಯಾಸದ್ಯುಃ ಶ್ರುತವ್ರತತಪಃ ಪುಣ್ಯಮ  
 118 ಕ್ಷಯಂಕಿಂಮವಾತ್ರವತ್ತಿ ತತ್ಕಿಂಯಸ್ಯ ಕಲ್ಪಕಾಂಕ್ಷೀಣಃ || ದೇಹತೋವಿನಾತ್ರ  
 119 ಕಷ್ಠಮಸ್ತುಕಿಂಜಗತ್ರಯೇತಸ್ಯ ರೋಗಪೀಡಿತಸ್ಯ ವಾಚ್ಛತಾನರಬೃತಃ ದೇಯವಿವ  
 120 ಯೋಗತೋವಪ್ರವ್ವಿಸಜ್ಜನಕ್ರಮಸ್ಸಧುವಗ್ಗನವ್ವಕೃತ್ಯವೇದಿನಾಂವಿದಾಂವರ || ವಿ  
 121 ಜ್ಞಾಸ್ಯಕಾಯೈರಮುನಿರ್ದೃಢಮತ್ಯೈರಮುಹುಮ್ನುಹುವ್ಯಾಪರಯತೋಗಣೇಶಾತ್  
 122 ಸ್ವೇಕೃತ್ಯಸಲ್ಲೇಖನಮಾತ್ಮನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ತಭಾವ್ಯಂ || ಉ  
 123 ದೃದ್ವಿಪತ್ತಿಮಿತಿಮಿಂಗಿಲನಕ್ರಚಕಃಪ್ರೋತ್ಪಂಗಳಮೃತ್ಯುಮೃತಿಭೀಮತರಂಗಭಾಜಿ ತೀ  
 124 ವ್ರಾಜವಂಜವಸಯೋನಿಧಿಮಧ್ಯಭಾಗೇಕ್ಲಿಶ್ನಾತ್ಯಹಸ್ನಿಶಮಯಂಪತಿತಸ್ಸಜಂತು ||  
 125 ಇದಂಖಲಯದಂಗಳಕಂಗಳನವಾಸಸಾಂಕೇವಲನಹೇಯಮಸುಖಾಸ್ಪದಂನಿಬಿ  
 126 ಲವೇಹಭಾಜಾಮಹಿ ಆತೋಸ್ಯಮಾನಯಃ ಪರಂಕಿಂಮನಾಯಬಧಾಶ  
 127 ಯಾಯತಂತಹಸಂತತಂಕುನಕಾಯತಾಪಾದಿಭಿಃ || ಆಯಂವಿಷಯ  
 128 ಸಂಚಯೋವಿಷಮಶೇಷದೋಷಾಸ್ಪದಂಸ್ವಶಜ್ಜನಿಜಾಪೂವಹೋಬಹುಭವೇಷು  
 129 ಸಂಮೋಹಕೃತ್ ಅತಃಖಲವಿವೇಕಿನಸ್ತಮಪಹಾಯಸವ್ಯಂಸಹಾವಿ  
 130 ಶಂತಿಪದಮಕ್ಷಯಂವಿವಿಧಕಮ್ನುಹಾನ್ಯುಧಿ ತಂ || ಉದ್ದಿಸ್ತ ದುಃಖ

(ಪಶ್ಚಿಮ ಮುಖ.)

- 131 ಶಿಖಿಸಂಗತಿಮಂಗಯಪ್ಪಿಂತೀವ್ರಾಜವಂಜವತಪಾತಪತಾಪತಪ್ತಾಂ ಸೃಷ್ಟಂದನಾದಿವಿಷ  
 132 ಯಾಮಿಷತ್ಯಲಸಿಕ್ತಾಂಕೋವಾನಲಬೃಭುವಿಸಂಚರತಿಪ್ರಬುಧಃ || ಸೃಷ್ಟು ಸ್ತ್ರೀಣಾಮೇ  
 133 ನಸಾಂಸೃಷ್ಟಿತಃ ಕಿಂಗಾತ್ರಸ್ಯಾಧೋಭೂಮಿಸೃಷ್ಟ್ಯುಚಕಿಸ್ಸಾತ್ ಪ್ರತಾದಿನಾಂಶ  
 134 ತ್ರುಕಾಯೈರಂಕಿಮತ್ಥಂಸೃಷ್ಟೇತಿತ್ಥಂವೃತ್ಥತಾಧಾತುರಾಸೀತ್ || ಇದಂಹಿಬಾಲ್ಯಂಬಹು  
 135 ದುಃಖಬೀಜಮಿಯಂವಯಃಶ್ರೀಘ್ನನರಾಗದಾಹಾಸವೃತ್ಥಭಾವೋವಂಷಾಸ್ತ್ರಶಾ  
 136 ಲಾದರೇಯಮಂಗಸ್ಯವಿಪತ್ಸಲಾಹಿ || ಲಬ್ಧಂಮಯಾಪುತ್ರನಜನ್ಮಪುಣ್ಯ  
 137 ತುಜನ್ಮಸದ್ಗುತ್ರಮಪೂರ್ವಬುಧಿಃ ಸದಾಶ್ರಯಃ ಶ್ರೀಜಿನಧರ್ಮಸೇವಾತ  
 138 ತೋವಿನಾಮಾಚಪರಃ ಕೃತೀಕಃ || ಇತ್ಥಂವಿಭಾವ್ಯಸಕಲಂಭವನಸ್ವರೂಪಂಯೋಗೀವಿನ  
 139 ಶ್ವಮಿತಿಪ್ರಸಮಂದಧಾನಃ ಅಧ್ವಾಪವಮಿಲಿತದೃಗ್ಸ್ವಲಿತಾಂತರಂಗಃ ಪಶ್ಯನ್ಸ್ವರೂ  
 140 ಪಮಿತಿಸೋಮಹಿತಸ್ಸಮಾಧೌ || ಕೃದಯಕಮಲಮಧ್ಯೇಸ್ಯದ್ಧಮಾ  
 141 ಧಾಯರೂಪಂಪ್ರಸರದಮೃತಕಲ್ಪಮೂಲಮಂತ್ರೈಃ ಪ್ರಸಿಂಚ್ಛ ಮುನಿ  
 142 ಪರಿಷದುದೀನ್ನಸೋತ್ರಘೋಷೈಸ್ಸಹೈವಶ್ರುತಮುನಿರಯಮಂಗಸ್ವಂವಿಹಾಯ  
 143 ಪ್ರಶಾಂತಃ || ಆಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮವ್ಲೀಕೃತ್ಯನಾವಿಗಲಿತಪರಿಮೋಹಸ್ತ  
 144 ತ್ರಭೋಗಾಂಗಕೇಷು ವಿನಮದಮುರಕಾಂತಾನಂದಬಾಷ್ಪಂಬುಧಾರಾಪತನಪೃತರ  
 145 ಜೋತಧ್ವಾಪಮಸೋಪಾನರಮ್ಭಂ || ಯತೌಯಾತೇತಸ್ತಿಸ್ತಗದಜನಿರೂನ್ಯಂಜನಿಭೃ  
 146 ತಾಂಮನೋಮೋಹಧ್ವಾಂತಂಗತಬಲಮಪೂರ್ಯಪ್ರತಿಹತಂ ವೃದಿಪ್ಪುದ್ಯುಚ್ಛೇ  
 147 ಕೋನಯನಜಲಮುಷ್ಣಂವಿರಚಯನ್ವಿಯೋಗಃ ಕಿಂಕುರ್ಯಾದಿಹವನು  
 148 ಹತಾಂದುಸ್ಸಹತರಃ || ಪಾದಾಯಸ್ಯಮಹಾಮುನೇರಪಿನಕೈರ್ಭೂಘೃ  
 149 ಚ್ಛಿರೋಭಿಧ್ವಗ್ರತಾವೃತ್ತಂಸನ್ನವಿದಾಂವರಸ್ಸಹದಯಂಜಗ್ರಾಹಕಸ್ಯಾಮಲಂ ಸೋ  
 150 ಯಾಶ್ರೀಮುನಿಭಾನುಮಾನ್ವಿಧಿವಶಾದಸ್ತಂಪ್ರಯಾತೋಮಹಾನ್ಯೂಯಂತದ್ವಿ  
 151 ಧಿಮೇವಹಂತತಪಸಾಹಸ್ತಂಯತಧ್ವಂಬುಧಾಃ || ಯತ್ರಪ್ರಯಾಂತಿಪರಲೋ  
 152 ಕಮುನಿದ್ಯವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ ಇಚ್ಛಾಭ  
 153 ವೇದಿತಿಕ್ವತಾಕ್ವತಪುಣ್ಯರಾಶೀಃ ಸ್ಥೇಯಾದಿಯಂಶ್ರುತಮುನೇಸ್ಸುಚಿರಂ  
 154 ನಿಷದ್ಯಾ || ಇಷುರಶಿಖಿಧುಮಿತಕಪಂಧಾವಿಕರದ್ವಿತೀಯ

- 155 ಗಾಪಾಥೇ ಸಿತನವಮಿವಿಧುದಿನೋದಯಜುಷಿಸವಿಶಾಖೇಪ್ರತಿಷ್ಠಿ  
 156 ತೇಯಮಿಹ || ವಿಲೀನಸಕಲಕ್ರಿಯಂವಿಗತರೋಧಮತ್ಯೂಜ್ವಲತಂವಿಲಂಘಿ  
 157 ತತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ ಅವಾಙ್ಮನಸಗೋಚರಂ  
 158 ವಿಜಿತಲೋಕಕಕ್ತ್ಯಗ್ರಿಮಂಮದೀಯಹೃದಯೇನಿಶಂವಸತುಧಾಮದಿವ್ಯಂಮಹ  
 159 ತ || ಪ್ರಬಂಧಧ್ವನಿಸಂಬಂಧಾತ್ಸದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ ಮಂಗರಾಜಕವೇ  
 160 ವ್ಯಾಣೀವಾಣೀವೀಣಾಯತೇತರಾಂ ||

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ಕಂಚಿ ಗುಬ್ಬಿ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಶ್ರೀಸುಖವ್ಯಸಂವತ್ಸರದೊಳುವಿಭ
- 2 ವದತುಯಜಬ ೩ ಮಿಯೊಳುತಾಂಶ್ರೀ
- 3 ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
- 4 ಅನಾದಿಯಗ್ರಾಮಂ || ಆಗ್ರಾಮದಲುಶ್ರೀಮತ್ಪಂಡಿ
- 5 ತದೇವರಶಿಷ್ಯರುಂಕಾಪ್ಯಪಗೋತ್ರದದ್ವಿಜಕುಲಸಂಪ್ಪನ್ನರು
- 6 ಸೇನಬೋವಸಾಯಂನವರುಆವರಮದ
- 7 ವಳಗೆಮಹದೇವಿಗಳಪ್ರಿಯಪುತ್ರಹಿಯಂ
- 8 ಣನಾಶ್ರೀಗುಂಮಟನಾಥಸ್ಯಾಮಿಗಳದಿಬ್ಬಶ್ರೀ
- 9 ಪದವನೂದರುಶನವಾಗಿಪರಮಜಿನೇಶ್ವರಭಕ್ತರುವರ
- 10 ಗುಣಿಗಳುಮುಕ್ತಿಪಥವಂಪಡದರೂ || ಶ್ರೀ

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ಅವಂಡ ಬಾಗಿಲಿಂದ ಬಳಕ್ಕೆ ಹೋಗುವಾಗ ಎನೆಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

- |                           |                        |
|---------------------------|------------------------|
| 1 ಸಕೆ ೧೬೫೫ ಆಸ್ವೀಜ         | 4 . . ಶ್ರೀಸಕ . . . .   |
| 2 ವದಿ ೩ . . ಬೇರಾಮಾಸಾ      | 5 . . ವಾನಾಪೋಸಾ . . . . |
| 3 ಪುತ್ರ . . . ಪುತ್ರಮುಖಿಸಾ | 6 . . ಗಯಾ ಸಫಳಶ್ರೀ      |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

- |                         |                     |
|-------------------------|---------------------|
| 1 ಸಕೆ ೧೬೫೫ ಆಸ್ವೀಜವದ ೩   | 3 ಪಣಿತುಣಬಾಜಾತ್ರಾಸಫಳ |
| 2 ಬೇರಾಮಾಸಾಪುತ್ರಹೀರಾಸಾಘಾ |                     |

## 262

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

- |                           |               |
|---------------------------|---------------|
| 1    ಸಕೆ ೧೬೬೫ ಆಸ್ವೀಜ      | 4    ಜಾತ್ರಾಸಫ |
| 2    ವದ ೩ ಬೇರಾಮಾಸಾಪುತ್ರಧ  | 5    ಳ        |
| 3    ರಮಾಸಾಘಾಪಾತ್ರಜಾಗಾ . . |               |



ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೆ ೧೬೫೩ ಪಾಸವರಿ ೧೨ ಶುಕ್ರವಾರಭಂಡೇವೇಡಕೀರ್ತಿ ಸಹಿತ ||
- 2 ಉಘರವಳಜಾತೀಹೀರಾಸಾಹಸುತಹಾಸಸಾಸುತಚಾಗೇಬಾ
- 3 ಸೋನಾಬಾ ಈರಾಜಾ ಈಗೋಮಾ ಈರಾಧಾ ಈಮುಂನಾ ಈಸಹಿತಜಾತ್ರಾ
- 4 ಸಫಳಕಲಿಕಾರಜಕರ

ಅರಂದ ಬಾಗಿಲ ಬಲಗಡೆ ಪಡಸಾಲೆಯ ಮೇಲೆ.

- |                   |                |
|-------------------|----------------|
| 1 ವೆಯನಾಮಸಂವ       | 3 ಅಷ್ಟಮಿಯಿಗುರು |
| 2 ಚರದಕಾರ್ತಿಕಸಂಧ್ಯ | 4 ವಾರ          |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಭುಜಬಲಿ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿ
- 2 ಯುಗಣಪ್ರಸ್ತಕಗ
- 3 ಚಕ್ರೀಗಣ್ಣವಿಮು
- 4 ಕ್ತಸ್ಯದಾನ್ತದೇವರಗುಡ್ಡಭರತೇಶ್ವರದಂಡನಾಯಕಮಾಡಿಸಿದ ||

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಭರತೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- |                          |                  |
|--------------------------|------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿಯ | 4 ಗುಡ್ಡಭರತೇಶ್ವರ  |
| 2 ಗಣಪ್ರಸ್ತಕಗಚ್ಚಕ್ರೀಗಣ್ಣ  | 5 ದಂಡನಾಯಕಮಾಡಿಸಿದ |
| 3 ವಿಮುಕ್ತಸ್ಯದಾನ್ತದೇವರ    |                  |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಗುಂಡಿನಲ್ಲಿ.

- |  |                                      |
|--|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ    | 10 ಲ್ಲದೆಯುಮಿಗಂಗವಾಡಿನಾಡೊಳಲ್ಲಿಗಲ್ಲಿಗೆ  |
| 2 ಸೇನೆಯಂಕಕಾಖರಣರಂಗನೀಚಿಶ್ರೀಮನ್ಮಹಿಯಾ        | 11 ಳ್ಲಿನೋರ್ವಾಡಂ    ಕ    ಪ್ರಕಟಯೋವಿಭುವ |
| 3 ನೆದಂಡನಾಥಾನುಜಂದಾನಾಥಾನುಜನೆನಿಸಿದಭ         | 12 ಣ್ಣತ್ತುಕನ್ನೆವಸದಿಗಳನೊಸದಂಜೇಣ್ಣೋದ್ಧಾ |
| 4 ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಹು                 | 13 ರ ಪ್ರಕರಮನಿನ್ನೂಹನಲಾಕಿಕಧೃತಿಮಾ       |
| 5 ಬಲಿಕೇವಳಗಳ ಪ್ರತಿಮೆಗಳುಮನೀಬಸದಿಗ           | 14 ಡಿಸಿದನೆಸೆಯೆಭರತಚಮೂಸಂ               |
| 6 ಳುಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷೋಭಾತ್ಥಂಮಾಡಿಸಿದನೀರಂಗದ | 15 ಭರತಚಮೂಪತಿಸುತೆಸುಸ್ಥಿರಶಾನ್ತಲದೇವಿ    |
| 7 ಹಪ್ಪಳಿಗೆಯುಮನೀವಹಾಸೋಪಾನಪಚ್ಚಿಯು           | 16 ಬೂಚಿರಾಜಾಂಗನೆತದ್ವಾರತನೆಯಂಮಹಿ        |
| 8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಲುರಂಗ      | 17 . . . . . ನೊಸ                     |
| 9 ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನಸ್ತಮ              | 18 ದುಬರಣಿಸಿದನಿದಂ                     |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಶ್ರೀಮತುಪರಮಗಂಭೀರಸ್ವಾದ್ಯಾ
- 2 ಧಾರ್ಮಿಕಾಭಿಲಾಷಿತನಂಜೇಯಾತ್ಮೈಃ
- 3 ಕೃತಾತಸ್ತುಸಾಸನಂಜನಶಾಸನಂ ||
- 4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಾಹಾಸಬ್ಬ ಮಾಹಾಮಂಡಲಾಚಾರ್ಯಾದಿ
- 5 ಪ್ರಶಸ್ತಯವಿರಾಜಿತಚಿಂತ್ನಾಳಂಕ್ರಿತರಂವಿಸಂಜೋಧಾವ
- 6 ಬೋದಿತರಂಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನುನೇತ್ರತ್ರಯರಂ
- 7 ಅನನ್ತಜ್ಞಾನದರ್ಶನವೀರ್ಯಸುಖಾತ್ಮಕರಂವಿದಿತಾತ್ಮಸದ್ವೈಃ
- 8 ದಾರಕರಂವಿಕತ್ಯಭಾವನಾಭಾವಿತಾತ್ಮರಂವುಭನಯ
- 9 ಸಮರ್ಥಿಸಖರಂತ್ರಿದಂಡರಹಿತರಂತ್ರಿಸಲ್ಯನಿರಾಕ್ರಿತರಂ
- 10 ಚತುಕಪಾವಿನಾಸಕರಂಚತುರ್ವಿಧವುಪಸಗ್ಗಗಿರಿಕಂ
- 11 ದರಾದಿದೈರಯಸಮಂಸ್ವಿತರಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- 12 ಕರ್ತೃಗಳಂಪಂಚಾಚಾರವೀರ್ಯಾಚಾರಪ್ರವೀಣರಂಸಡುದರಂ
- 13 ಶನದಭೇದಾಭೇದಿಗಳಂಸಟುಕಮೃತಸಾರರಂಸಪ್ತನಯನಿರ
- 14 ತರಂಽಪ್ಯಾಂಗನಿಮಿತ್ತಕೃಲರಂಽಪ್ಯವಿಧಜ್ಞಾನಾಚಾರಸಂ
- 15 ಪಂನರಂನವವಿಧಬ್ರಹ್ಮಚರಿಯವಿಸಿಮೃಕ್ತರಂದಶಧ
- 16 ಮೃತಮೃತಶಾಸ್ತ್ರರಂಯೇಕಾದಶಶ್ರವಕಾಚಾರವುಪದೇಷಬ್ರತಾಚಾ
- 17 ರಚಾರಿತ್ರರಂದ್ವಾದಶಾತಪನಿರತರಂದ್ವಾದಶಾಂಗಸುತಪ್ರವಿಧಾನ
- 18 ಸುಧಾಕರರಂತ್ರಯೋದಶಾಚಾರಶೀಲಗುಣಧೈರ್ಯಮಂಸಂ
- 19 ಪಂನರಂಽಂಬತನಾಲ್ಪುಲಕ್ಷಜೀವಭೇದಮಾಗ್ಗಣರಂಸವ್ಯಜೇವದ
- 20 ಯಾಪರರಂಶ್ರೀಮತೋಡಕುಂದಾನ್ವಯಗಗನಮಾತ್ಮಂಡರಂ
- 21 ವಿದಿತೋತಂಡಕುಷ್ಮಮಾಂಡರಂದೇಸಿಗಣಗಜೇಂದ್ರಸಿಂಧೂರಮದಧಾರಾವಭಾ
- 22 ಸುರರಂಶ್ರೀಮಹಾದೇಶಿಗಣಪೊಸ್ತಕಗಚ್ಛಕೋಡಕುಂದಾನ್ವಯಶ್ರೀಮತ್ತಿಭು
- 23 ವನರಾಜಗುರುಶ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಂ ಶ್ರೀಸೋಮಚಂ
- 24 ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಂಚತುಮೃತಖಭಟ್ಟರಕದೇವರಂಶ್ರೀಸಿಂಹ
- 25 ನಂದಿಭಟ್ಟಾಚಾರ್ಯರಂಶ್ರೀಶಾಸ್ತ್ರಿಭಟ್ಟರಕಾಚಾರ್ಯರಂಶ್ರೀಶಾಸ್ತ್ರಿಕೀರ್ತಿ .
- 26 . ರ . ಭಟ್ಟರಕದೇವರಂಶ್ರೀಕನಕಚಂದ್ರಮಲಧಾರಿದೇವರಂಶ್ರೀನೇಮಿ
- 27 ಚಂದ್ರಮಲಧಾರಿದೇವರಂಚತುಸಂಘಶ್ರೀಸಕಲಗಣಸಾಧಾರಣ . .
- 28 . ಷಡೇವಧಾಮರಂಕಲಿಯುಗಗಣಧರಪಂಚಾಸತಮುನೀಂದ್ರರಂ
- 29 ಅವಸಿಷ್ಠರಂಕೌಶೀಕಂತಿಯರಂಸೋಮಶ್ರೀಕಂತಿಯರಂ . ನಶ್ರೀ
- 30 ಕಂತಿಯರಂದೇವಶ್ರೀಕಂತಿಯರಂಕನಕಶ್ರೀಕಂತಿಯರಂಸಿಷ್ಯ .
- 31 ಯಿಷ್ಠತ್ವಂಽಟುತಂಡಸಿಷ್ಯರಂವರಸುಜೇಬಣಂದಿಸಂವತ್ಸರದಪಾ
- 32 ಲುಣಸು ೪ ಬ್ರಿಶ್ರೀಗೋಮುಟದೇವರತೀರ್ಥನಂದ . ಪಂಚಕಲ್ಯಾಣ . . . .

(ಮುಂದೆ ೫ ಪಂಕ್ತಿಗಳು ಸವೆದು ಹೋಗಿವೆ)

269 ( 114 )

ಅದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಸ್ಥಿಗಣ  
ಪುಸ್ತಕಗಚ್ಛಕೋಡಕುಂದಾನ್ವ

3 ಯಶ್ರೀತ್ಯೈವಿದ್ಯದೇವರಶಿಷ್ಯರು  
4 ಪದ್ಮಣಂದಿದೇವರನಳಸಂವ

- 5 ತ್ವರದಚೈತ್ರಃ ೧ ಸೋಮವಾರದಂ  
6 ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜನೀರಾ

- 7 ಜಮರಾಳರಾದರು ಮಂಗಳಮ  
8 ಹಾಶ್ರೀ ||

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ಅದೇ ಗುಂಡಿನ ಉತ್ತರಕ್ಕೆರುವ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಅಸ್ವೈ  
2 ಜಸುಧ ಫಲ್ಲಾಬೇಗೂ  
3 ರಗಾಮಯನರ  
4 ಸಪ್ತ ಸಟ್ಟಿಯರ  
5 ಮಗಬೈಯಣನುಸ್ಯಾ

- 6 ಮಿದರುಸನ  
7 ವಮಾಡಿ ಈಕಟ್ಟೆಕ  
8 ಟೈಯರವಟಗೆನಿ  
9 ಲಿಸಿದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಸೋಮಸೇನದೇವ  
2 ರಗುಡ್ಡ ಗೋಪಯ

- 3 ಬೈಚಕ್ಕ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 . . ಭುವನಕೀರ್ತಿ ದೇವರಶಿಷ್ಯ

- 2 . . ಕೀರ್ತಿ ದೇವರನಿಧಿ

273 ( 112 )

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಕಾಂತಿಕೀರ್ತಿ ದೇವರ || ಶಿಷ್ಯರುಹೇಮಚಂದ್ರ || 2 ಕೀರ್ತಿ ದೇವರನಿಧಿ || ಮಂಗಳಮಹಾಶ್ರೀ

274 ( 111 )

ಅದೇ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಘ  
2 ನಂಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜನಶಾಸನಂ |  
3 ಶ್ರೀಮೂಲಸಂಘಪಯಃ ಪಯೋಧಿವರ್ಧನಸಂಧಾಕರಾಃ  
4 ಶ್ರೀಬಿರುತ್ತ ರಗಣಕಮಲಕಲಿಕಾಕಲಾಪವಿಕಚನದಿವಾಕರಾಃ  
5 . ವನವಾ . . . ತಕೀರ್ತಿ ದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ರಾಯಭುಜಸುದಾಮ . . ಆ  
6 ಚಾಯ್ಯಮಹಾವಾದಿವಾದೀಶ್ವರರಾಯವಾದಿಹಿತಾಮಸಕಲವಿದ್ಯ  
7 ಜ್ಞಾನಚಕ್ರವರ್ತಿ ದೇವೇಂದ್ರವಿಠಲಕೀರ್ತಿ ದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ಭಟ್ಟಾರಕಶ್ರೀಕುಭಕೇ  
8 ತ್ತಿ ದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ಕಲಿಕಾಲಸರ್ವಜ್ಞ ಭಟ್ಟಾರಕಧರ್ಮ ಭೂಷಣದೇವಾಃ ತತ್ಸಿಷ್ಯಾ  
9 ಶ್ರೀಅಮರಕೀರ್ತಿ ಆಚಾರ್ಯಾಃ ತತ್ಸಿಷ್ಯಾಃ | ಮಾಲಿವಾ . ತಿನ್ಯಪಾಣಾಂಪು  
10 ಧಮಾನಲ . . . . . ರಸಿತ . ನುತಪಾ . . . . .  
11 ಯಮುಲಾ ಸಕ . . . ದೇಮಕ . . . . ಚಾಯ್ಯಪಟ್ಟವಿಪ್ರಲಾ  
12 ಯಾಚಲಾ . . . ಕರಣಮಾತ್ಮ ಫಂಡಮಂಡಲಾನಾಂಭಟ್ಟಾರಕಧರ್ಮ  
13 ಭೂಷಣದೇವಾನಾಂ . . . ತತ್ವಾರ್ಥವಾದ್ಧಿವರ್ಧನಹಿಮಾನುನಾಂ .  
14 ವರ್ಧಮಾನಸ್ಯಾಮಿನಾಕಾರಿತೋಹಂ ಆಚಾರ್ಯಾಣಾಂ  
. . . ಸ್ವಸ್ತಿ ಶಕವರ್ಷ ೧೯೯೫ ಪರಿಧಾವಿಸಂವತ್ಸರವೈಶಾಖ  
ಶುದ್ಧ ೩ ಬುಧವಾರೇ ||



3 ಚಳಿಭವಶ್ರೀಹಾರವಲ್ಲಿಮಣಿ: ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಲಾಗ್ನಿ ಚಣ್ಡಿ ಪವನಶಾ ವು

- 4 ಣ್ಣರಾಜೋಜನಿ || ಕಳವ್ವಂತುಹುಭಿತಾಬ್ಧಿಭೀಷಣಬಳಂಪಾತಾಳನುಲ್ಲಾ ನುಹಂ  
5 ಚೇತುಂವಜ್ಜಿಹದೇವಮುದ್ಯತಃಭಜಸ್ಯೇನ್ದ್ರಚೈತೀನ್ದ್ರಾಜ್ಞಯಾ ಪತ್ಯುಶೀ  
6 ಜಗದೇಕವೀರನೃಪತೇಜ್ವ್ರತೃದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾವದ್ಧಸ್ತಿನಿಯತ್ರ  
7 ಭಗ್ನಮಹಿತಾನೀಕಂವೃಗಾನೀಕವತಃ || ಅಸ್ತಿನಸ್ತಿನಿದಂತವಜ್ರದಳಿತ  
8 ದ್ವಿಚ್ಛುಂಭಿಕುಂಭೋಪಳೇವೀರೋತ್ತಂಸಪುರೋನಿಷಾದಿನಿಪುನ್ಯಾಳಾಂಕುಚೇಚತ್ವ  
9 ಯು ಸ್ಯಾತ್ಕೋನಾಪುನಗೋಚರಹೃತ್ತಿನೃಪೋದಾಬ್ಧಿಣಕೃಷ್ಣೋರಗಗ್ರಾಸಸ್ಯೇ  
10 ತಿನೋಽಂಬರಾಜನವರೇಯಾಣಾಘಿತಃ ಸ್ವಾಮಿಸಾ || ಬಾತಂಕ್ಷಾರ  
11 ಪಯೋಧಿರಸ್ತು ಪರಿಧಿಣ್ಣಾಸ್ತುತ್ರಿಕೂಟಜ್ವರೀಲಂಕಾಸ್ತುಪ್ರತಿನಾಯ  
12 ಕೋಸ್ತುಚಸುರಾರಾತಿಸ್ತಥಾಹಿಕ್ಷಮೇ ತಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ  
13 ತ್ವತ್ತೇಜಸೇತಿಕ್ಷಣಾನ್ವಿವ್ಯಾಫಠಂರಣಸಿಂಗಪಾತ್ಥಿವರಣೇಯೇನೋಜ್ವ್ರತಂಗ  
14 ಜ್ವ್ರತಂ || ವೀರಸ್ಯಾಸ್ಯರಣೇಷುಘೂರಿಷುವಯಂಕಣಗ್ರಹೋತ್ಕಣಯಾ  
15 ತಸ್ತಾಸ್ತಂಪ್ರತಿಬ್ಧಿಸಿವ್ಯಾತಿರಸಾಸ್ತತ್ವತ್ಸಣ್ಣಧಾರಾಂಭಸಾ ಕಳವ್ವಂತುಂರಣ  
16 ರಂಗಸಿಂಗವಿದಯಿಜೇವೇತಿನಾಕಾಂಗನಾ ಗೀರ್ವಾಣೀಕೃತರಾಜಗನ್ನಕರಿ  
17 ಣೇಯಸ್ಯೈವಿತೀಣ್ಣಾರಶಿಷಃ || ಆಕ್ರಪ್ಪಂಭುಜವಿಕ್ರಮಾದಭಿಲಪನ್  
18 ಗಂಗಾಧಿರಾಜ್ಯಶ್ರಿಯಯೇನಾದೌಚಲದಂಕಗಂಗನೃಪತಿವ್ಯೃತಾಫಭಿ  
19 ಲಾಪ್ತೀಕೃತಃ ಕೃತ್ವಾಪೀರಕಪಾಳರತ್ನಚಪಕೇವೀರವ್ಯವಶೋಣಿತಂ  
20 ಪಾತುಂಕೌತುಕಿನೃಪ ಕೋಣಸಗಣಾಪ್ತಾಸ್ತಾಫಭಿಲಾಪೀಕೃತಾಃ ||

282 ( 110 )

ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಗೊಮ್ಮಟಜನಪಾಗ್ರದಚಾಗದಕುಂಬಕ್ಕೆ ಯಕ್ಷನಂ 3 ಹೆಗ್ಗಣೆಕಣ್ಣಂ ||  
2 ಮಾಡಿಸಿದಂ | ಭೀಗಂಭೀರಗುಣಾಧ್ಯಂಭೋಗಪ್ರರಂದರನೆನಿಸ್ಸ

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ಬದೆಗಲ್ಲು ಬಸ್ತಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಚೇತಾಮನಸಲುವ | 2 ರಮಾಣಕರಕುಕರ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೆ ೧೬೪೦ 6 ನೀಕಸಾಚ  
2 ವಾಸಾಪವದೀ 7 ನಮಸ್ಕಾರ ||  
3 ೧೩ ಬುಗಡಾಸಾ (ಕನ್ನಡದಲ್ಲಿ)  
4 ಧರ್ಮಾಸಾಕೊ 8 ಮಾಣಿಕಸಾ  
5 ಟ್ಟಸಾಸೋಮಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 . . . . ಸಾ 4 . . ಕವದೀ ೧೩  
2 . . . . . ಪು 5 ಮುಖೀರಾಜಾ  
3 . . . ಕೆ ೧೬೪೦ 6 ತಾಸಫಳ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಕಾಷ್ಠ್ಯಸಂಘೇ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಕಕಂಘಿ೩೩ಸಾರ್ಥವನಾಮಸಂವತ್ಸರೇವೈಶಾಖಮಾಸೇರುಕ್ಲಪಕ್ಷೇಚತ್ವರ್ದಶೇದಿವಸೇ
- 2 ಶ್ರೀಕಾಷ್ಠ್ಯಸಂಘೇವಘೇರವಾಳಜಾತೀಯಗೋನಾಸಾಗೋತ್ರೇಸವದೀಬಾವುಸಾರ್ಯಾಜಾಯನಾತ್ರಜಯೇಪು
- 3 ತ್ರೈದ್ಯೋಪ್ರಥಮಪುತ್ರಸಂನೋಜಸಾರ್ಯಾಯಮಾರತಯೇಪುತ್ರಾಯರು . ಮಧ್ಯಸೀಮಾಸಂಘವೀತ್ರಾಪ್ಯ .  
ಸಂಘವೀತ್ರಾಪ್ಯ
- 4 ಜುನಶೀತಗ್ರಾಮೇಸಂಪ್ರಣಮತಿಧ್ವತೀಯಪುತ್ರಸಂಘವೀಪದಜೇಯಾರ್ಯತಾನಾಕತಯೇಪುತ್ರೈದ್ಯೋ
- 5 ವೀರ್ಮನಾರ್ಯಾಕಮಲಾಜಾಪುತ್ರಪೋಜಾಪದಾಜೇಸಂಘವೀಧ್ವತೀಯಪುತ್ರಗೇಸಾಜೇತಿಸಂಪ್ರಣಮತಿ
- 6 ಹೀರಾಸಾಧರಮಾಸಾಮಾಡಗಡೇ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- |                             |                  |
|-----------------------------|------------------|
| 1 ಸಂಕಂಘಿ೩೩ಚೈತ್ರಸುಧೀ೩        | 3 ತ್ಯಾಚೆಭಾಉಗೊನಸಾ |
| 2 ಅಳ್ಘಾ    ಜಗಸವಾಳ್ವಾನ್ತಪುಸಾ | 4 ಸಮಸನೀಧರ್ಮವಷ್ಟಳ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- |                    |        |
|--------------------|--------|
| 1 ಸಕಂಘಿ೩೩ಚೈತ್ರವದಂ  | 3 ತದಾಸ |
| 2 ಪ    ಜೇನಾಸಾಸುತಜೇ |        |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- |                            |       |
|----------------------------|-------|
| 1 ಚೈತ್ರವದೀ೩ ಪಂ    ಸಕಂಘಿ೩೩೩ | 3 ಸಘಳ |
| 2 ಸಾ    ಅಳೇಸಾಜಾತ್ರಾ        |       |



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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀಕಾಷ್ಠ್ಯಸಂಘ
- 2 ಮೂಡವಗಡಿ
- 3 ೧೫೩೩ ಮನಮಠನಾಮಸಂವದಸರೇ
- 4 ಕಾರ್ತಿಕವದಿ ೧೫ ಹೀರಾಸಂಘಮಾಳಾಭ

- 5 ಪ್ರತೃಧರಮಾಸಾಕುರಾಕುಪ್ರತೃಸಾನಸಾ
- 6 ವಹೀರಾಸಂವಷ್ಟ್ಯಗಡೇಸಾತಸದಮಾಕಾ
- 7 ಘೇಜಾತ್ರಾಸಫಳಮಾತಾಕುಚೇಜಾತ್ರಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಮನಮಠನಾಮ
- 2 ಸಂವತ್ಸರೇಕಾರತೀಕವದಿಪಾ
- 3 ಡಿವ ೧ ತಳೇಚೇಮಾರಮಾಕಾಲಾವಾ

- 4 ಮಾರಮಾಜೇವಾಮಾಜೇವಾಜೇವಾಹೀ
- 5 ಘಾನಯಜೇವಾನದೀಕಾಜಾಮೇರೇಡ
- 6 ಕರಸಾತಾಕಾತೀವಾಕರಕಾಜಾತ್ರಾ

## 293

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೩೩ ಚೈವದಿ ೬
- 2 ದಘಾಲುಸಾಮಾನೀಕಸಾ

- 3 ಜಾತ್ರಾಸಫಳೇ

## 294

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

೧೬೩೩ ಸಂವತ್ಸರಸಫಳ

## 295

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಸಕೇ ೧೬೫೩ ಚೈತ್ರವದಿ ೫ ಜಾತ್ರ ಕರೇ ಸಫಳ.

## 296

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಉಪ್ರಜೀಶನೇವಾಜೇ
- 2 ಸಾಮಜೀಸರತ

- 3 ಯೋಗೋಕಾ

## 297

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೇ ೧೬೪೦ ಫಾಲ

2 ಗುನಸುದೀ ೧ ಗುದೇ

3 ಮಾಸಾಮಾನಿಕ

4 ಸಾಗವೀಲ .

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

5 ದೇಮಾಸಾರಜಾ

## 298

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೇ ೧೫೮೪ ವೈಸಾಪಸುದೀ ೩ ಶ್ರೀ

2 ಕಾಪ್ಪಾ ಸಂಘೇಪೀತಲಾಗೋತ್ರೇಲಪ

3 ಸಾಪು || ಪೀಲಾಸಾಹೀರಾಸಾರಾಮಾಸಾ

4 ಜಾತ್ರಾಸಫಲ

## 299

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಬ್ರಹ್ಮ ರಂಗಸಾಗರ

2 ಪಂ || ಜನವಂತ

## 300

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಪ || ಗೋವಿಂದಾ

2 ಮಾಫಗಂಗಾಣ

## 301

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ್ ೧೭೧೯ ವರ್ಷೇ

2 ವೈಶಾಖ ಸುರಿ ೩ ಚಂದ್ರೇಶ್ವೀಕಾ

3 ಪ್ಲಾಸಂಘೇಪಂಡಿತಾ

## 302

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕ ೧೫೬೯ ಸಾವರ್ಧರೇ ಫಾಲಗುನವದಿ ೬

2 ತದಾ . . . . ಸ . . . .

3 ಪುತ್ರತ್ರಿಭಕ . . . .

4 ಯಾಯಸಾ . . . .

5 ಆವಾರ . . . . ಆ

6 ರಘು . . . . ಛಾ

7 ತ್ರೀಭಕ . . . .

## 303

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ನಾಗರಾಕ್ಷರ)

1 ಅಂಬ್ರಾಜೀಕಾಜ

|

2 ನ್ಯಾಜೀಕಾತಪ

## 304

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ನಾಗರಾಕ್ಷರ)

1 ಮಾಘಸುದಿ ೬

2 ಪಡೆಕ . ತ್ರಾಘ

|

3 ಡೆ . . ಜಾತ್ರಾಸಫಳ

## 305

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ್ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವ

2 ತ್ಸರೇ ಮಾಘ ಶುದಿ ಪಾಡಿವಮಾಚಾ . . .

|

3 ಪುತ್ರಧಾವರ . . . ಜಾತ್ರಾಸಫಳ

## 306

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ನಾಗರಾಕ್ಷರ)

1 ಸಕೇ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವತ್ಸರೇ

2 ಮೇಗನೇಮಾಸಾತಸೇಮಾಯಿಜೀವಾಈ

|

3 ಭೀವರೂಜೇಟ ಸುಧ ೩

## 307

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ನಾಗರಾಕ್ಷರ)

1 ೧೩೫ ಜೀವಾಸಂಗವೀ

2 ೧೩೫ ಅಡುಸಂಗವೀ

|

3 ಚಾಗೋಗಾಸಾ

## 308

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.  
(ನಾಗರಾಕ್ಷರ)

1 ಬ್ರ || ಕಾಪ

2 ಸಾಜೀಬ್ರ || ರ

|

3 ತ್ಸ ಸಾಗರ



ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಗುಡಘಟಪುರ . ಗೋವಿಂದ

2 ಜೀವಾಪೇಟೇಸವಡೀಸಭಾಳೀ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ೧೫೬ ಶ್ರೀಮತು

2 ಪರ್ತಿವಸಂಸ್ಥರದ ವ್ಯಸಖ

3 ಸುದಪಂಚಮಿಕಮಲಪರದ

4 ಕಮವೊವೈನಿಮಸುರಪನಗಪನ

5 ವಲಭನಮಗೋತ್ರ

6 ಮಗಜಿನಪಸುರಪಾಳಗವರುಂಚಿಖಂಡಸೆಟ .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಹಾಲೆಜನಮಸಣೆಯ

2 ಕಟ್ಟಬಿಡುವರ ಗಂಡ

3 ವೊಡೆಯರಹಂ

4 ಡತಿಯಗಂಡಜೊ

5 ಯಸೆಟ್ಟಿಯಮದಕೊಡ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಶಾಳಿವಾಹನಕವರುಷ ೧೬೦೦ ಸಿದ್ಧಾಂತಿಸಂ

2 ವತ್ಸರದಮಾಘಬಹುಳಂಯಲ್ಲಿಮುನಿಗುಂದದೇ

3 ಮೆಯದೇಕಲಕಲಕಣಿಯರಮಕಳೆವಾಂಕಹೊನ್ನಪ್ಪಯ್ಯ

4 ನಅನುಜವಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿದ್ಧಪ್ಪನಅನುಜನಾ

5 ಗಪ್ಪಯ್ಯನಪುಣ್ಣಿಸ್ತೀಯರಾದಬನದಾಂಬಿಕೆ

6 ಯರುಬಂದುದರುಕನವಾದರುಭದ್ರಭೂಯಾ

7 ತೇಶೀ | ಶ್ರುತಸಾಗರವನ್ನಿಗಗಳಸಮೇತ

8 ಯಿದೇತಿಥಿಯಲ್ಲಿಮಾಡಿಗೂರಜಿಡಗಪ್ಪನಾಗಪ್ಪನ

9 ಪುತ್ರದಾನಪ್ಪಸೆಟ್ಟರಪುಣ್ಣಿಸ್ತೀನಾಗಪ್ಪನ

10 ಮೈದಾನಭಿಷ್ಠಪ್ಪನುದರುಕನವಾದರು ||

ಚೌವ್ವಿಸತೀರ್ಥಕರರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಪೊಂನವುಸೀದ್ಧೇಭೃಗೋ

2 ಮುಟಸ್ವಾಮೀಆದೀಸ್ವರ

3 ಮುಳ್ಳನಾಕುಕುಚೋವೀ

4 ಸತೀರ್ಥಕರಂಕೀಪರತೀಮಾ

5 ಚಾರುಕೀರತೀಪಂಡೀತಧರ

6 ಮುಚಂದ್ರಬಿಳುತಕಾರಲಪದಸಾ

7 ಸಕೇ ೧೫೬೦ ಸವಧಾಲಿನಾ

8 ಮಸಂವತ್ಸರವೌಸಾಕವದೀ

9 ಸುಕುರವಾರದೇಹರಾಂಕೀಪತೀಸ್ವಹ

10 ಈ . . ಗೆರವಾಳ್ವೆಯವರೇಗೋತ್ರ

11 ಜೀನಾಸಾಂಭೀವಾಸಾಕಾಪು

12 ತ್ರೇಸದಾವನಸಾವಯಾಬೂಸಾ

13 ವಲಾಮಾಸಾಕಾಪುತ್ರತಾಕಾ

14 ಸಾಮನಾಸಾಕಮುಲಪೂರೇ

15 ಸಾತಸಾಂಭಾಸಸಾ . .

16 . ವದ . ಭೋಪತ . . . .

17 . ರಸೇರಾವ . . . .

## 314

ಹೊರಕೋಟೆಯ ಬಾಗಿಲಿಗೆ ಬಲಗಡೆ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಜಿನವಮ್ಮನಕಂಖಿಯಧ್ವ
- 2 ನಿಕಿವಿವುಗೆದುಜ್ಜನಂಗಿ
- 3 ಭಯಮುಂಸುಜನಂಗನುರಾ

- 4 ಗಮುಮುದಕುಸುಗುಂಘನನಾ
- 5 ದದಿನೆನ್ನು ಹಂಸಗಂನವಿಲಿಂಗಂ

## 315

ಅದರ ಮೇಲಾಗದಲ್ಲಿ.

- 1 ಕೊಳಿಪಾಕೆ
- 2 ಮಾಣಿಕ್ಕುದೇ
- 3 ವನಗುಡ್ಡ ಜಿನವ

- 4 ಮೃಜೋಗಿಕಂಕರಿ
- 5 ಜಗದಾಳಮೊರಮೂ
- 6 ರಾಜಿನಾಥನಮೋಸ್ತು

## 316

ಅದೇ ಬಾಗಿಲಿಗೆ ವಾಯವ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಶ್ರೀಮತ್‌ರೂಪಾರಿಬಿದಿಗಾಕವ್ಯುಟದಸೂಳೆಂದಮುಟ್ಟದರವೆಯಿಜಾಯಿಲೆಪಿಗಗಿನ್

## 317

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪರನಾರೀಪುತ್ರಕನಣ್ಣರತೋಽಂತು ಕೆಳಗೆಕುಪ್ಪುತುಸುಣಗಡಸರ್ಪತೋದಟ್ಟರಬೀವಬಾವನಬಣ್ಣಗುಣ್ಣಚಕ್ರಜೆಡ್ಡಗಂ

## 318 (120)

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

- 1 ಅರಕೆಱಿಯಿರವೀರಪ
- 2 ಲ್ಲವರಾಯನಮಕಂಕೆದಸಂ
- 3 ಖರನಾಯಕಂಚಿಳ್ಳುಗೊಳ

- 4 ಘ . ಯೆಚ್ಚ ಬೆಳಬಡಿಗರ
- 5 ಬೆಟ್ಟಕ್ಕೆ ||

## 319

ಅದೇ ಮೆಟ್ಟಿಲುಗಳ ಕಡೆಯ ತೋರಣ ಕಂಭಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾಗ್ಗೊಸಿರಪ್ಪಮಿಸುಕ್ರವಾರ
- 2 ದಂದುಕೊಮರಚಣಾಅಕನತಮ್ಮ ಮಲೆಅಳಿಪ್ಪನಾಯ
- 3 ಕಾಣ್ಲಿದುಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆಚ್ಚ ||

## 320

ಅದೇ ತೋರಣ ಕಂಭಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ ಮುಕ್ಕೊಡೆಯ ಕೆಳಗೆ.

- 1 ಗಡಿಬ
- 2 ಗದ್ದೆಗೆ

- 3 ಕೆಳಗೆ

## 321 (121)

ಅದೇ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup> ಸಿದ್ಧಿ | ಕರ್ತಿಸ್ತುಧರಲು |

<sup>4</sup> ಉಗಿರಿಗೊಡನಾತಂವು

<sup>2</sup> ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ

<sup>5</sup> ರಂಗೈಯನಸೇವೆ ||

<sup>3</sup> ಟಪವಂನುಹರಿಸಾ

## 322

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ವಿಜಯಧವಳ.

## 323

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೆ.

ವಿಜಯಧವಳ.

## 324

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

<sup>1</sup> ಸಕೇರಿಚ್ಚಿಮಾಸ್ವಾಪಾಂಡವ

<sup>3</sup> ಜತ್ತಾ

<sup>2</sup> ಗೋಕೆಸ್ವಾಸ್ವಾಪಾಂಡವ

## 325

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup> ಮಾಣಿಪೀರಬದ್ರನಪಾಂಡವ

<sup>3</sup> ಬೈರವವೀರವ

<sup>2</sup> ನಪಾ . ಕನ . .

<sup>4</sup> . ಹಿಬ . . ನ . . ತನ . .

## 326 (122)

ದೊಡ್ಡ ಬೆಟ್ಟದ ಹಿಂದೆ ಜಿಗಣೇಕಟ್ಟೆ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup> ಸ್ವಸ್ತಿಪ್ರಸಿದ್ಧ ಸೈದ್ಧಾಸ್ತಿ ಕಚಕ್ರವತ್ತಿ ಗಳಿತ್ತಿಪ್ಪ ಪಾವೇಪ್ಪ ತಕೀತ್ತಿ ಗಳಿತ್ತಿ ಕೊಂಡಕುಂದಾನ್ವಯಗಗನ

<sup>2</sup> ಮಾತಂಡರುಮಪ್ಪ ಶ್ರೀಮನ್ನಯಕೀತ್ತಿ ಗಳಿತ್ತಿ ನ್ನ ಚಕ್ರವತ್ತಿ ಗಳಿತ್ತಿ ಬಮ್ಮದೇವಹೆಗ್ಗಡೆಯ

<sup>3</sup> ಮಗನಾಗದೇವಹೆಗ್ಗಡನಾಗನಮುದ್ರಮಂದಕುಪ್ಪಿಪ್ಪ ಸಿತ್ತೋಟನನಿಕ್ಕಿ ಸಿದ್ಧವರಕಿಷ್ಕರು

<sup>4</sup> ಭಾನುಕೀತ್ತಿ ಗಳಿತ್ತಿ ನ್ನ ದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರುಭಟ್ಟರಕದೇವರುನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಬಾಳಚಂ

<sup>5</sup> ದ್ರದೇವರಸನ್ನಿಧಿಯುನಾಗದೇವಹೆಗ್ಗಡೆಗೆತೋಟಗದ್ದ ಆವರಹಾಳಸಬ್ಬಾ ಬಾಧಪರಿಹಾರವಾಗಿವರ್ತಕ್ಕೆಗ

<sup>6</sup> ದ್ವಾಣಿತಪುವಂತಾ ಗಿಮಕ್ಕಳಮಕ್ಕಳುಪಯ್ಯನ ಕೊಟ್ಟ ಬಸನರ್ತವಾಗಿಶ್ರೀಗೊಂಮುಟದೇವರಆಪ್ಪವಿ

<sup>7</sup> ಧಾಚ್ಚರ್ಯನೇಗಿಟ್ಟದತ್ತಿ ||



ಗ್ರಾಮ.

327 (124)

ಅಕ್ಕನ ಬಸ್ತಿಯಲ್ಲಿ ಬಾಗಿಲಿಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

- ಶ್ರೀಮತ್ಪರಮಗುಹ್ಯರಸ್ಯಾದ್ಯಾದಾಮೋಘಲಾಙ್ಘನಮಯೇಯತ್ಯೈಶ್ವೇಷ್ಯನಾಥಸ್ಯಶಾಸನಜ್ಞಾನ  
ಶಾಸನಮ್ || ಭವ್ರಮುಖ್ಯಯಾಜ್ಞೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾಶಿನೇಕುತೀತ್ಯಧ್ಯಂತಸ  
ಹೃತ್ತಪ್ರಭೇದಘನಭಾನವೇ || ಸ್ವಸ್ತಿಶ್ರೇಷ್ಠಗೇಹಂಸಿಭೃತಸಂಪಮೌವ್ಯಾಸಳೋದ್ಧಾಮತೇಜಃ  
ವಿಸ್ತಾರಾಂತಕೃತೋವ್ಯೀತಳಮಮಳಯಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂವಸ್ತುಬ್ರಾತೋದ್ಭವ  
ಸ್ಥಾನಕಮತಿರಯಸತ್ಯಾವಳಂಬಂಗಳಿರಂಪ್ರಸ್ತುತ್ಯಂಸಿತ್ಯವಂಭೋನಿಧಿಸಿಭಮಸಗಂಜೋಯ್ನೋವ್ಯೀಶವಂಶಂ || ಅದ  
ಜೊಳುಕಾ  
ಸ್ತುಭವೋದನಗ್ಗೃಹಗುಹಮಂದೇವೇಭದ್ರದ್ಧಾಮಸತ್ಯವಗುಬ್ಬಂಹಿಮರೆತ್ತಿಯುಜ್ಜುಳಕಳಾಸಂಪತ್ತಿಯಂಪೂಜಾ  
ತದುದಾರತ್ವದಪಂಪನೊಬ್ಬಗನಿಸಿತಾಂತಾತ್ಮತಾನತ್ತಪ್ರತ್ಯದನಂದ್ವೇಜಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ || ಕಂ ||  
ವಿನಯಾಬುಧರಂರಂಜಿಸಘನತೇಜಂವೈರಿಬಲಮನಲಖಿಸನೆಗಳ್ಳಂವಿನಯಾದಿತ್ಯನೃಪಾಳಕನನುಗ  
ತನಾಮಾತ್ಮನಮಳಕೀತ್ತಿಗಸಮತ್ಥಂ || ಅವಿನಯಾದಿತ್ಯನವಧುಭಾವೋದ್ಭವಮಂತ್ರದೇವತಾಸಂನಿಭಸದ್ಭವಗುಣ  
ಭವನಮುಖಳಕಳಾವಿಳಸಿತಕೇಳಿಯಬರಸಿಯೆಂಬಳುಪಸರಂ || ಅದಂಪತಿಗೆತನೂಭವನಾದಂಶಂಸುರಂ  
ಧಿಪತಿಗಂಮುಂನೇ ತಾದಂಜಯಂತನಂತವಿಷಾದವಿದೂರಾಂತರಂಗನೇಹಿಯಂಗನೃಪಂ || ಆತಂಚಾಳುಕ್ಕುಭೂಪಾಳನಬ  
ಲದಭು  
ಜಾದಾಡಮುದ್ದಂಡಭೂಪಬ್ರಾತಪ್ರೋತ್ತಂಗಭೂಭೃದ್ವಿವಳನಕುಳಂವಂದಿಸಸ್ಯಾಘಮೇಘೋತ್ಪತ್ತಾಂಭೋಜಾತದೇವಬ್ಬಿ  
ರವನಶರದಭೇ  
ದುಕುಂದಾವದಾತಶ್ಚಾತಪ್ರೋದ್ಯದ್ಯಶ್ರೀಧವಳಿತಭುವನುಧೀರನೇಕಾಂಗವೀರಂ || ಎಜೆಯನೇಳೆಗೆನಿಸೆಗಳ್ಳದ್ಧಂಜಿ  
ಯಂಗನ  
ಪಾಳತಿಳಕನಂಗನೆಚಿಲ್ವಿಂಗೇಹಿನಿಪಟ್ಟುಶೀಲಗುಣದಿನಿವದೇಚಲದೇವಿಯಂತುನೋಂತರುಪೂಳರೇ || ಎನೆಗಳ್ಳವರಿಬ್ಬ  
ಗ್ಗಂತನೂಭ  
ವನ್ನೇಗಳ್ಳರತ್ತಬಲ್ಲಳಂವಿಷ್ಣುನೃಪಾಳಕನುದಯಾದಿತ್ಯನಂಬಪಸರಂದಮುಖಳವಸುಧಾತಳದೊಳ್ || ಅವರೊಳ್ಳುಧ್ಯ  
ಮನಾಗಿರುಂ  
ಭುವನದೊಳುಪೂರ್ವಾಪರಾಂಭೋಧಿಯೆದ್ದವಿನಂಕೂಡೆನಿಸಿಚ್ಚಗವೊಂದನಿಜಬಾಹಾವಿಕ್ರಮಕ್ರೇಡೆಯ್ದವದಿಂದ  
ತ್ತಮನಾದ  
ನುತ್ತಮಗುಣಬ್ರಾತೃಕಥಾಮಂಧರಾಧವಚೂಡಾಮಣಿಯಾದವಾಬ್ಬದಿನಪ್ರೀತಿವಿಷ್ಣುಭೂಪಾಳಕಂ || ಎಳೆಗಸವಕ್ಕೋಯ  
ತೂತ್ತತ್ತಳ  
ವನಪುರಮಂತೆರಾಯರಾಯಪುರಂಬಳ್ಳಳಬಳಿದವಿಷ್ಣುತೇಜೋಜ್ವಳನದಬೆದವುಬಳಿಷ್ಣುರಿಪುದುಗ್ಗಂಗಳ್ಳ || ಇನಿತಂದುಗ್ಗಂ  
ಮವೈರಿದುಗ್ಗಂ  
ಚಯಮಂಕೊಂಡಂನಿಜಾಕ್ಷೇಪದಾಬಿಸಿಬಂಧ್ಯಾಪರನಾಜೆಯೊಳತವಿಸಿದಂತಂನಸ್ತ್ರಸಂಘಾತದಿಂದನಿಬಗ್ಗಂನತಗಿಗ್ಗನು  
ದ್ಭವದಮಂಕಾರಂ

- 20 ಣ್ಣವಿಂದಂತಾನನಿತಂಲಕ್ಷ್ಯದೇವೇಷ್ಟೋಡಬ್ಜಭವನಂವಿಭ್ರಾಂತನಪ್ಪಂಬಲಂ || ಕಂ || ಲಕ್ಷ್ಮೀದೇವಿಖಗಾಧಪಲಕ್ಷ್ಯಂಗೆಸೆ  
ದಿದ್ಧವಿಪ್ಲವಗಂತಂತವಲಂಲಕ್ಷ್ಯದೇ
- 21 ಪಿಲಸನ್ಮೃಗಲಕ್ಷ್ಯಾನನನಿಷ್ಣುಗಗ್ರಸತಿಯನೆನೆಗದ್ದಳ || ಅವಗ್ಗಮನೋಜನಂತಸುದತೀಜನಚಿತ್ತಮನೀಳ್ತೊಳಕ್ಕ ಸಾಲ್ವ  
ವಯವಶೋಭೆ
- 22 ಯಿಂದತನುವೆಂಬಿಭಿಧಾನಮನಾನದಂಗನಾನಿವಹಮನೆಚ್ಚು ಮುಯ್ಯನಣಮಾನದಬೀರರನೆಚ್ಚು ಯುದ್ಧದೊಳುತವಿಸುವೊನಾ  
ದನಾತ್ಮಭ
- 23 ವನಪ್ರತಿವಂನರಸಿಂಹಭೂಘಂಜಂ || ಪಡೆವಾತೇಂಬಂದುಕಂಡಂಗಮೃತಜಳಧಿತಾಂಗಬ್ಬದಿಂಗಂಡವಾತಂನುಡಿವಾತಂಗೇನ  
ನೆಂಬೈಪ್ರಳಯಸಮಯದೊ
- 24 ಳುವೇರಯುವಿಾನುಬಿಬ್ರಾೃಕಕಡಲನುಕಾಳನಂನಮುಳಿದುಕುಳಿಕನಂನಯುಗಾಂತಾಗ್ನಿಯಂನುಗಿಲಂನುಗಿಹದಂ  
ನು ಪುರಹರನುಗಿಣಂನನಿನಾಂಸಿಂ
- 25 ಹಂ || ತದದ್ಧಾೃಗಲಕ್ಷ್ಮೀ || ಮೃದುಪದೆಯೇಚಲದೇವೀದತಿಯೆನರಸಿಂಹನೃಪತಿನುಪಮಸಾಖ್ಯಪ್ರದಪಟ್ಟಮಹಾ  
ದೇವೀಪದವಿಗಸಲೆಯೋಗೈಯಾ
- 26 ಗಿಧರೆಯೊಳ್ಳುಗದ್ದಳ || ವೃ || ಲಲನಾಲೀಲೆಗೆಮುನ್ನವೆಂತುಕುಸುಮಾಸ್ತ್ರಂಪುಟ್ಟದೊಂವಿಷ್ಣುಗಂಲಿತಶ್ರೀವಧುವಿಂಗವಂತೆ  
ನರಸಿಂಹಕ್ಷೋಣಿಪಾಳಂಗವೇಚಲದೇವೀವ
- 27 ದುಗಂಪರಾತ್ಮಚರಿತಪುಣ್ಯಾಧಿಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ರಿಪುಭೂ  
ಪಾಳೇಭಸಿಂಹಂಪ್ರಸೃಪನಳಿನಾನೀಕರಾಕಾಶ
- 28 ಶಾಂಕಂರಿಪುರಾಜನ್ಯೌಘವೇಪ್ರಕರಸಿರಸನೋದ್ಧೂತವಾತಪ್ರಪಾತಂ ರಿಪುಧಾತ್ರೀಶಾದ್ರಿವಜ್ರಂ ರಿಪುನೃಪತಿತಮಸ್ತೋಮ  
ವಿದ್ವಂಸನಾಕ್ರೂರಿಪುಪ್ರಿಥ್ವಿಪಾಳಕಾಳಾನಳ
- 29 ನುದಿಯಿಸಿದಾವೀರಬಲ್ಲಾಳದೇವಂ || ಗತಲೀಳಂಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋಗ್ರವ್ಯರಂಗೋಜ್ವಲರಂಸಂಧ್ಯತರೂಳಂಗೊಳನು  
ಚ್ಚೈಕರಧೃತವಿಳಸಪ್ಲವಂಪಲ್ಲವಂಪ್ರೋಜ್ಞಿತ
- 30 ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೊಳುಭೇರಿಯು ಪೊಯ್ಯವೀರಾಹಿತಭೂಭೃಜಾಳಕಾಳಾನಳನತುಳಬಳಂವೀರಬಲ್ಲಾಳ  
ದೇವಂ || ಭರಂದಂತನ್ನದೋಗ್ಗಿಬ್ಬದಿನೊಡೆಯರಸಂಕಾಯ್ದಿಕಾ
- 31 ದಲ್ಕುಣಂಪೂಣ್ಣಿರೆಬಲ್ಲಾಳಕ್ಷಿತೀಶಂ ನಡದುಬಳಸಿಯುಂ ಮುತ್ತೆನೆನಾಗಜೇಂದ್ರೋತ್ಕರದಂತಾಘಾತಸಂಚೋಣ್ಣೀತ ಶಿಖರ  
ದೊಳುಚ್ಚಂಗಿಯೊಳ್ಳಿತ್ತಿ ದಂಬಾಸುರಕಾಂತಾದೇಶಕೋಶ
- 32 ವ್ರಜಜನಕಹಯೌಘಾಸ್ವಿತಂಪಾಂಡ್ಯಭೂಪಂ || ಚಿರಕಾಲಂರಿಪುಗಳ್ಳ ಸಾಧ್ಯಮೆನಿಸಿದ್ದು ರಿಚ್ಚಂಗಿಯಂಮುತ್ತಿ ದುರ್ಧರತೇ  
ಜೋನಿಧಿಧೂಳಿಗೋಟಿಯನೆಕೊಂಡಾಕಾಮದೇವಾವನೀ
- 33 ಶ್ವರನಂಸಂದೊಡೆಯಕ್ಷೀಶ್ವರನನಾಭಂಡಾರಮುಂ ಸ್ತ್ರೀಯರಂತುರಗವ್ರಾತಮುಮಂ ಸಮಂತುಡಿಂಬಲ್ಲಾಳಭೂಪಾಳ  
ಕಂ || ಸ್ವಸ್ತಿ ಸಮದಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇ
- 34 ಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ | ತುಳುವಬಳಜಳಧಿಬಡವಾನಳಂದಾಯಾದದವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡ  
ಗಂಡಭೇರಂಪಮಂಡಳಿಕಬೇಂಟಿಕಾರಚೋಳಕಟಕಸೂಟಿಕಾ
- 35 ಏ | ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದಸಂತಪ್ತನ ಸಮಗ್ರವಿತರಣವಿನೋದ | ವಾಸಂತಿಕಾದೇವೀ  
ಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರದ್ವೈಮಣಿ | ಮಂ
- 36 ಡಳಕಮಕುಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಸರೊಳ್ಳಂಪಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮಲ್ಲ | ನಾಮಾದಿಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀ  
ಮತ್ತಿಭುವನಮಲ್ಲತಳಕಾಡುಕೋಂಗು
- 37 ನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸಹಾನುಂಗಲ್ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಹೊಯ್ಯವೀರಬಲ್ಲಾಳದೇವದ್ಧಕ್ಷಿಣ ಮಂ  
ಡಲಮಂದುಷ್ಯನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳ
- 38 ನಪೂರ್ವಕಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ ರತತ್ವದಪದ್ಮೋಪಜೀವಿ || ತನಗಾರಾಧ್ಯಂಕರಂವಿಕ್ರಮಭು  
ಜಪರಿಘಂವೀರಬಲ್ಲಾಳದೇವಾವನಿಪಾ
- 39 ಳಂಸ್ಯಾಮಿ | ವಿಭ್ರಾಜಿತವಿಮಳಚರಿತ್ರೋತ್ಕರಂ ಶಂಭುದೇವಂಜನಕಂಶಿಷ್ಯೇಷ್ವಚಿಂತಾಮಣಿ ಜನನಿಜಗತ್ಪ್ರಾತಯಕ್ಕ  
ವೈಯೆಂದಂದಿನಿಸಂಶ್ರೇಷ್ಠಂಧ್ರಮೌಳಿಪ್ರಭುಗೆಸ

- 40 ಮಮೆಕಾಳೇಯಮಂತ್ರೀವಗ್ಗಂ || ಪತಿಭಕ್ತಂವರಮಂತ್ರಶಕ್ತಿಯುತಸಿದ್ರಂಗೆಂತು ಭಾಸ್ವದ್ವಹಸ್ವತಿವಂತ್ರೀಶ್ವರನಾ  
ದನಂತವಿಳಸದ್ಬಲ್ಲಾಳದೇವಾವನೀಪತಿಗೀವಿಶ್ವ
- 41 ತಚಂದ್ರಮೌಳಿವಿಬುಧೇರಮಂತ್ರಿಯಾದಂಸಮುಂನ್ನ ತತೇಜೋನಿಳಯಂವಿರೋಧಿಸಚ್ಚೋನ್ಮತ್ತೇಭಪಂಚಾನನಂ || ವರತ  
ಕ್ರಾಂತುಬುಜಭಾಸ ರಂಭರತಣಾಸ್ತ್ರಾಂಭೋಧಿಚಂದ್ರಂಸಮುದ್ಭು
- 42 ರಸಾಹಿತ್ಯಲತಾಲವಾಲನೆದನಾನಾಕಳಾಕೋವಿದಂ ಸ್ಥಿರಮಂತ್ರಂವಿಜವಂಶೋಭಿತನರೇಷಸ್ತುತ್ಯನುದ್ಭವ್ಯಂ ಧರಯೋ  
ಶ್ವಿಶ್ವತಚಂದ್ರಮೌಳಿಸಚ್ಚವಂಸಾಜನ್ಯಜನ್ಯಾಲಯಂ ||
- 43 ತದದ್ಭಾಗಲಕ್ಷ್ಮಿ || ಘನಬಾಹುಹಳೋಮ್ನಿಫಾಸಿತಮುಖವ್ಯಾಕೋಚಪಂಕೇಜಮಂಡನದೃಗ್ಗೀನವಿಳಾಸನಾಭಿವಿತ  
ತಾಪ್ತಾಂಕಲಾವಣ್ಯಪಾವನವಾಸ್ತಂಭತಚಂದ್ರಮೌ
- 44 ಇವಧುವೀಶ್ರೀಆಚಿಯಕ್ತಂಜಗಜ್ಜನಸಂಸ್ತುತ್ಯೈಕಳಂಕದೂರನುತೆಗಂಗಾದೇವಿತಾನಲ್ಲಳೇ || ಸ್ವಸ್ತುನವರತವಿನಮದಮ  
ರಮೌಳಿಮಾಳಾಮಿಳಿತಚಳನನಳಿನಯಂಗಳಭಗವದ
- 45 ಹೃತ್ಪರಮೇಶ್ವರಸನ್ನತಗಂಧೋದಕ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಗೆಯುಂ ಚತುರ್ವಿಧಾನೂನದಾನಸಮುತ್ತುಂಗೇಯಮುಪ್ಪ  
ಶ್ರೀಮತುಹಿರಿಯಹೆಗ್ಗಿಣ್ಣಿಯಾಚಲದೇವಿಯನ್ವಯವಂ
- 46 ತಂದೋಡೆ || ವರಶೀರ್ತಿಧವಳತಾಶಾದ್ವಿರದೌಘಂವಾಸವಾಡಿನಾಡವಿನೂತಂ ಪರಮಶ್ರವಕನಮಳಂ ಧರಣಿಯೋಳೀಣಿಯು  
ನಾಯಕಂವಿಭುವೆಸೆದಂ || ಆತನಸತಿಗೆಸಿತಾಂಬುಜಶೀತಾಂಶು
- 47 ರತ್ನಯೋದವಿರವಯುಶೇಶ್ರೀಧೌತಧರಾತಳೆಗಬಿಳವಿನೀತೇಗಚ್ಚದವೈಗಬಲೆಯದೊರೆಯುಂಟೆ || ತತ್ಪುತ್ರ || ಜಿನಪತಿಪದಸ  
ರಸೀರುಹವಿನಮದ್ಭೃಂಗಂಸಮಸ್ತಲಸಾನಂಗೆಂ ವಿನಯನಿಧಿವಿ
- 48 ಶ್ವಧಾತ್ರಿಯೊಳನುಪಮನೀಬಿಮೃದೇವಹೆಗ್ಗಡನೆಗಳ್ಳಂ || ತತ್ಸಹೋದರಂ || ಗತದುರಿತನಮಳಚರಿತಂವಿತರಣಸುತರ್ಪಿ  
ತಾಬಿಳಾತ್ಮಿಪ್ರಕರಂ ಕ್ಷೀತಿಯೊಳ್ಬವೆಯನಾಯಕನತಿಧೀರಂಕಲ್ಪ
- 49 ವೃಕ್ಷಮಂಗೆಲೆವಂದಂ || ತತ್ಸಹೋದರ || ಸರಸಿರುಹವದನೆಘನಕುಚೆಹರಿಣಾಕ್ಷಿ ಮದೋತ್ಕೋಶಿಳಸ್ವನೆಮದವತ್ಕರಿಪತಿ  
ಗಮನಿತನೂದರಿಧರಯೊಳ್ಕಳವೈರೂಪಿಗಾರಮಾದಳ || ತತ್ಸ  
ಹೋದರ || ಧರೆಯೊಳರೂಢಿಯಮಾಸವಾಡಿಯರಸಂಹೆಮ್ಮಾಡಿದೇವಂ ಗುಣಾಕರನಾಭಾಸನ ಚಿತ್ತವಲ್ಲಭಲಸತ್ಸಿಂಭಾಗ್ಯ  
ಗಂಗಾನಿಶಾಕರತಾರಾಚಳತಾರಹಾರರರಧಂಭೋದಸ್ಪರ
- 51 ತ್ತಿತ್ತಿಫಾಸುರೆಯಪ್ಪಾಚಲದೇವಿ ವಿಶ್ವಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಳಿದಳ || ತತ್ಸಹೋದರಂ || ಪರವಿದ್ವಜ್ಜನಕಲ್ಪಭೂಜ  
ನಮಳಾಂಭೋರಾಸಿಗಂಭೀರನಂದ್ಧ ರದಪ್ರಪ್ರತಿನಾಯಕಪ್ರಕರತೀವ್ರಧ್ವಾಂತ
- 52 ಸಂಘಾತಸಂಹರಣಾಕ್ರಾಂತರದಭ್ರಶುಭ್ರವಿಳಸತ್ಕೀರ್ತೃಗನಾವಲ್ಲಭಂಧರೆಯೊಳ್ಸೋವಣನಾಯಕಂ ನೆಗಳ್ಳ ನುದ್ಭವ್ಯ  
ಯ್ಯುಶಿಯ್ಯುಕರಂ || ಕಂ || ಗಿರಿಸುತೆಗೆಜಹ್ನು ಕನ್ನೆಗಿಧರಣೀಸುತೆ
- 53 ಗತ್ತಿಮುಚ್ಚಗನುಪಮಗುಣದೊಳ್ಳೊರೆಯನಲಿಂತೀಸಕಳೋವ್ವರೆಯೊಳಬಾಚವ್ವಶೀಳವತಿಸತಿನೆಗಳ್ಳ || ತತ್ಪುತ್ರಂ || ಪ  
ರಸೈನ್ಯಾಹಿಪಂಗೆನೂಜ್ಜಿಣತಯಶಸ್ಸಂಗಜಿನೇಂದ್ರಂ
- 54 ಪ್ರಪದ್ಮರಜೋಭೃಂಗನುದಾರತುಂಗನೇಸದಂ ತಂನೋಪ್ಪುವೀಸದ್ಗೋತೃರಹಿಂದೇಸಿಯ ದಣ್ಣನಾಯಕನಿಳಾಬೀಷ್ವಾತ್ಮ  
ಸಂದಾಯಕಂಧರೆಯೊಳಬಮ್ಮೆಯನಾಯಕಂನಿಬಿಳದಿನಾನಾಥಸಂತ್ರಾ
- 55 ಯಕಂ || ತದ್ವನಿತೆ | ಕತಪತ್ರೇಕ್ಷಣಮಲ್ಲಿಸಟ್ಟವಿಭುಗಂನಿಶ್ವೇಷಾರಿತ್ರಭಾಸಿತಗೀವಾಚವೆಸೆಟ್ಟಕವೈಗವನೂನಾತ್ಮೀಯ  
ಸಾಂದಯ್ಯನಿಜ್ಜಿಣತಚಿತ್ತೋದ್ಭವಕಾಂತೆಯುಧ್ವವಿಸಿದ
- 56 ಳ್ಳೋಚವೈಸತ್ಯಾಂತತಾರತುಷಾರಾಂಶುಲಸದ್ಯೋಧವಳತಾಶಾಚಕ್ರೆಯಿಧಾತ್ರಿಯೊಳ || ಬಮ್ಮೆಯನಾಯಕನನುಜಂ ||  
ಮಾರಮದನಾಕಾರಂಹಾರಕ್ಷೀರಾಬ್ಧಿವಿಶದಕೀರ್ತ್ಯಾಧಾರಂ ಧೀರಂಧರೆ
- 57 ಯೊಳ್ಳೆಗಳ್ಳಂದೂರಿಕೃತಸಕಳದುರಿತವಿಮಳಾಚಾರಂ || ತಧನುಜೆ || ಹರಣೀಲೋಚನೆಪಂಕಜಾನನೆ ಘನಶ್ರೋಣೀಸ್ತನಾ  
ಭೋಫಾಸುರೆಯಿಬಾಧರಕೋಶಿಳಸ್ವನೆಸುಗಂಧಶ್ವಾಸಚಂಚತ್ತನೂಧ
- 58 ರಿಭೃಂಗವಿಳನೀಳಕೇಶಕಳಹಂಸೀಯಾನೆಯಿಾಕಂಬುಕಂಧರೆಯಪ್ಪಾಚಲದೇವಿಕಂತುಸತಿಯಂಸಾಂದಯ್ಯದಿಂದೇಳಿಸಳ ||  
ತದನುಜೆ || ಇಂದುಮುಖಿಮೃಗವಿಲೋಚನೆಮಂದರಗಿರಿದೈಯ್ಯುತುಂಗಕು
- 59 ಚಯುಗೆಭೃಂಗಿಬೃಂದಶೀತಕೇಶವಿಳಸಿತಚಂದವೈವಿನೂತೆಯಾದಳಿಬಿಳೋವ್ವರೆಯೊಳ || ತದನುಜಂ || ಹಾರಹರಹಾಸಹ  
ಮರುಚಿತಾರಗಿರಿಸ್ಥಿತಕಶಂಖಶುಭ್ರಾಂಬುರುಹಕ್ಷೀರಸು



- 60 ರಸುರಸಿಂಧುಕಾರದನೀರದಭಾಸುರ ಯಶೋಭಿರಾಮಕಾಮಂ || ಸಿರಿಗಂವಿಷ್ಣು ಗವೆನ್ನುಮುನ್ನವಸಮಾಸ್ತ್ರಂ ಪುಟ್ಟಿದೊಂ  
ಕುಭುಗಂಗಿರಿಸಂಜಾತಗವೆಂಪುಡ್ಡದನನಾದೊಂ ಪುತ್ರನನ್ನಿಗಳೇಧರಣೀವಿ
- 61 ಶ್ರುತಚಂದ್ರಮೌಳಿವಿಭುಗಂಶ್ರೀಯಾಚೆಯಕ್ಕಂಗಳವುಡ್ಡ ರತೇಜು ಗುಣಿಸೋಮನುಡ್ಡವಿಸಿದನಿಸ್ಸೀಮಪುಣ್ಯೋದಯಂ || ವ  
ರಲಕ್ಷ್ಮೀಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂತಾಕಣ್ಣ ಪೂರಂವಿಭಾಸುರ
- 62 ವಾಣೀಪ್ರದಯಾಧಿಪಂತುಹಿನತಾರಾಕ್ಷೀರವಾರಾಸಿ ಪಾಂಡುರಕೀರ್ತಿಗೀತನುದಗ್ರದುಡ್ಡ ರತುರಂಗಾರೂಢರೇವನುಡ್ಡ ರ  
ಕಾನ್ತಾಕಮನೀಯಕಾಮನೆಸೆದಾಶ್ರೀಸೋಮನೀಧಾತ್ರಿಯೊಳ್ ||
- 63 ಪರಮಾರಾಧ್ಯನನು ಸಾಖ್ಯನಿಳಯಂ ಶ್ರೀಮಜ್ಜಿನಾಥೀಶ್ವರಂಗುರಸ್ಯದ್ಧಾನ್ತಿ ಕಚಕ್ರವರ್ತಿ ನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ  
ಶ್ವರಂಧರಣೀವಿಶ್ರುತಚಂದ್ರಮೌಳಿಸಚೆವಂಪ್ರತ್ಯಾಂತನೆಂದದಡಾದೊರೆ
- 64 ಯಾಯಾಚಲದೇವಿಗಿದು ವಿಶದೋದ್ಯುಕ್ತಿತ್ತಿಗೀಧಾತ್ರಿಯೊಳ್ || ಭರದಿಂಜಳುಗೊಳತೀರ್ಥದೊಳಿ ನಪತಿ ಶ್ರೀಪಾರ್ಶ್ವದೇ  
ವೋದ್ಧಮಂದಿರಮಂವಾಡಿಸಿದಳವಿನೂತನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ
- 65 ನೈಭಾಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜಿನೀಭಕ್ತ ಸುಸ್ಥಿರಯಸ್ಸಾಚಲದೇವೀರ್ತಿವಿಶದಾಕಾಚಕ್ರ  
ಸದ್ಭಕ್ತಿಯಿಂ || ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣ
- 66 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನವ್ಯಯದೊಳ್ || ಕಂ || ವಿಧಿತಗುಣಚಂದ್ರಸಿದ್ಧಾಂತದೇವಸುತನಾತ್ಮ ವೇದಿಸರಮತಭೂಭುಧಿ  
ದುರನಯಕೀರ್ತಿಗಿದ್ಧಾನ್ತದೇವನೆಸೆದಂಮುನೀಂದ್ರನಪಗತತಂದ್ರಂ ||
- 67 ವರಸೈದ್ಧಾನ್ತ ಪಯೋಧಿವದ್ಧ ನಶರತ್ತಾರಾಧಿಪಂತಾರಹಾರರುಚಿಭಾಜಿತಕೀರ್ತಿ ಧೌತನಿಖಿಳೋವ್ವಿಮಂಡಳಂದುಡ್ಡ ರ  
ಸ್ತುರಬಾಣಾವಳಿಮೇಘಜಾಳಪವನಂಭವ್ಯಾಂಬುಜವ್ರತಭಾಸುರ
- 68 ನಿಶ್ರೀನಯಕೀರ್ತಿಗದೇವಮುನಿಪಂ ವಿಶ್ವಾತಿಯಂತಾಡಿದೊಂ || ತಚ್ಚೈಶ್ವರ್ || ವರಸೈದ್ಧಾನ್ತಿ ಕುಭಾನುಕೀರ್ತಿ ಮುನಿಪಶ್ರೀ  
ಮತ್ಪ್ರಭಾಚಂದ್ರದೇವರಶೇಷಸ್ತುತಮಾಘನಂದಿಮುನಿರಾಜಪ್ಪಗದ್ಯನಂದಿವ
- 69 ತೀಶ್ವರರುವ್ವೀನುತನೇವಿಚಂದ್ರಮುನಿನಾಥಶ್ವಾರ್ಥತರಾದನ್ನಿ ರನ್ತರವೀಶ್ರೀನಯಕೀರ್ತಿಗದೇವಮುನಿಪಾದಾಂಭೋರು  
ಹಾರಾಧಕರಿ || ಸ್ತುರಮಾತಂಗಮೃಗೇಂದ್ರನುಡ್ಧನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋ
- 70 ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರುಹಾನಮನು ಧುಕರಂಚಂಚತ್ತಪೋಲಕ್ಷ್ಮೀಗೀಶ್ವರನಾದೊಂನರಪಾಳಮೌಳಿಮಣಿರುಕ್ಮಾಳಾ  
ಚ್ಚಿ ತಾಂಭ್ರದ್ವಯಂಸ್ಥಿರನಾಥ್ಯುಕ್ತಿ ಕುಬಾಳಚಂದ್ರಮುನಿಪಂಚಾಂತ್ರ
- 71 ಚಕ್ರೇಶ್ವರಂ || ಗೌರತಪಂಗಳನೆಗಳ್ಳ ತಾನೆರೆದಳ್ಳಡ ಚಂದ್ರಮೌಳಿಯೊಳೆನಾರಿಯಗಿಂನ್ನದೇಸೊಬಗುಪೇಳ್ವಲವಂಭವ  
ದೊಳ್ಳಿ ರನ್ತರಂ ಸಾರತಪಂಗಳಂಪಡೆದುತಾನೆರೆದಂ ಗಡಚಂದ್ರಮೌಳಿಗಂಭೀರೆ
- 72 ಯೆನಿಪ್ಪತನ್ನ ನೆನಿಪಾಚಲೆವೋಲೊಬಗಿಂಗೆನೋನ್ತರಾರ || ಶಕವರ್ಷದಸಾಯಿರದನೂಪನಾಲ್ಕನೆಯ ಪ್ಲವಸಂವತ್ಸರದಪಾ  
ಷ್ಪಬಹುಳತದಿಗೆಸುಕ್ರವಾರದುತ್ತುರಾಯಣಸಂ
- 73 ಕ್ರಾಂತಿಯೆಂದು || ವೃ || ಶೀಲಧಿಚಂದ್ರಮೌಳಿವಿಭುವಾಚಲದೇವಿ ನಿಜೋದ್ಧಾಕಾಂತೆಯಾಲೋಳ ಮೃಗಾಕ್ಷಿಮಾಡಿಸಿದಬೆಳ್ಳೊ  
ಳತೀರ್ಥದಪಾರ್ಶ್ವದೇವರಚಾರ್ಗಳಿಗೆಬೇಡಬವ್ವಿಯನಪ್ಪಿಯನಿ
- 74 ತ್ತನುದಾರಿವೀರಬಲ್ಲಾಳನೃಪಾಳಕನ್ಧರೆಯುಮುಬ್ಬಿಯುಮುಳ್ಳಿನವೆಯೆ ಸಲ್ವಿನಂ || ತದವನಿಪನಿತ್ತದತ್ತಿಯನದನಾಚಲೆಬಾ  
ಳಚಂದ್ರಮುನಿರಾಜಶ್ರೀಪದಯುಗವಂಪೂ
- 75 ಜಿಸಿಚತುರುದಧಿವರಂನಿವರಕೀರ್ತಿಗಜಿನಪತಿಗಿತ್ತಳ್ || ಅನ್ತುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟತದ್ಗ್ರಮಸೀಮೆ | ಮೂಡ  
ಕಂಬರಯಹಳ್ಳ | ಮಲ್ಲಿಂತಂಕಮೆಟ್ಟಿ | ಅಲ್ಲಿಂತಂಕಹಿಂ
- 76 ಯಹೆದ್ದಾರಿ | ಅಲ್ಲಿಂತಂಕಅಲದಮರ | ಅಲ್ಲಿಂತಂಕಮೆಳಿಯಬ್ಬ ನೊಬ್ಬಿ ಅಲ್ಲಿಂತಂಕಲಂಕದಹಾಳೊಬ್ಬಿ | ಅಲ್ಲಿಂತಂಕನಾಗರ  
ಕಟ್ಟಕ್ಕು ಹೋದಹೆದ್ದಾರಿ | ಅಲ್ಲಿಂಪಡುವಕೆಂಟೆಯಹಳ್ಳಂ | ಅಲ್ಲಿಂಪಡುವಮು
- 77 ರನೆಲ್ಲಿಯಗುಂಡು | ಅಲ್ಲಿಂಪಡುವಮೆಟ್ಟಿ | ಅಲ್ಲಿಂಪಡುವಮಿರೆಯರೆಯಕಲ್ಲತಿ | ಅಲ್ಲಿಂಪಡುವಲ್ಲಡವದಕೊಳ | ಅಲ್ಲಿಂಪ  
ಡುವಕಲ್ಲತಿ | ಅಲ್ಲಿಂಪಡುವಬೂಡಿದಾರಿಯೊಬ್ಬಿ | ಅಲ್ಲಿಂಬಡಗಲೋಣಿಯು
- 78 ದಾರಿ | ಅಲ್ಲಿಂಬಡಗದೇವಣನಕೆಣಿಯತಾಯ್ವಳ್ಳ | ಅಲ್ಲಿಂಬಡಗಹುಣಿಸಯಗುಂಡು | ಅಲ್ಲಿಂಬಡಗಲಾಲದಗುಂಡು | ಅಲ್ಲಿಂ  
ಮೂಡಲೊಬ್ಬಿ | ಅಲ್ಲಿಂಮೂಡನಟ್ಟಗುಂಡು | ಅಲ್ಲಿಂಮೂಡಲತ್ತೆಯಳಿಯನಗು
- 79 ಡ್ಡೆ | ಅಲ್ಲಿಂಮೂಡಲಾಲದಮರ | ಅಲ್ಲಿಂಮೂಡಲೆಂಬರಯಹಳ್ಳಮಂಸೀಮಕೂಡತ್ತು || ಸ್ಥಳವೃತ್ತಿ || ಶ್ರೀಕರಣದಕೇಸಿ  
ಯಣನತವ್ಯಬಾಳಣನಕೈಯಿಂಮಾಪಂಕೊಂಡುಬೆಕ್ಕು ನೆಕ್ಕೇಳ್ಳ

- 80 ಜಿಯುತಾಮಗಟ್ಟಮಂಜಿಟ್ಟರದಹಿಸೀಮೆ ಮೂಡಸಾಗರ | ತಂಕಸಾಗರ | ಪಡುವಪುಟ್ಟಗಟ್ಟ | ಬಡಗನಟ್ಟಕಲ್ || ಹಿರ  
ಯಜುಕ್ತಿಯಟ್ಟಯಕೇಜಿಯತೋಟ | ಕೇತಂಗೆಜಿ | ಗಂಗಸಮುದ್ರದಕೇಳೇರಿಯ  
81 ತೋಟ | ಬಸದಿಯಮುಂದಣಾಂಗೆಡಿಪ್ಪತ್ತು || ನಾನಾದೇಸಿಯುನಾಡುಂನಗರಮುಂದೇವರಪ್ಪವಿಧಾಚ್ಚನೆಗೆಬಟ್ಟ  
ಯದವಸದಹೇಜಿಯಿಗಬಳ್ಳ ೧ ಅಡಕೆಯಹೇಜಿಯಿಗೇಹಾಗ ೧ ಮೆಳಸಿನಹೇಜಿಯಿಗೇಹಾಗ  
82 ಗ ೧ ಅರಸಿನದಹೇಜಿಯಿಗೇಹಾಗ ೧ ಹತ್ತಿಯಮಳವೆಗೆಹಾಗ ೧ ಸೀರೆಯಮಳವೆಗೆಹೋಂಗೆಸೀ ೧ ಎಲೆಯಹೇಜಿಯಿಗೇಹಾಗ  
ನೂಟು || ದಾನವಾಪಾಲನಾವಾತ್ರದಾನಾಚ್ಚಿಯೋನುಪಾಲನಾ ದಾನಾತ್ವ  
83 ಗ್ಗಮಾವಾಪೋತಿಪಾಲನಾದಚ್ಚುತಪದಂ || ಬಹುಭಿರ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಕಯಸ್ಕಯದಾಭಾಮಿ  
ಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಾ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸು  
84 ನ್ಧರಾಂ ಪ್ಪಿರ್ವಪ್ಪರ್ವಪಸಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ || ಪುಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 328 (125)

ಅದೇ ಬಸ್ತಿಯ ಮಹಾದ್ವಾರದ ಇದಿರಿಗೆ ದಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

- 1 ಕ್ಷಯಾಹ್ವಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತವೈಶಾಖಕೇ | 3 ತಾಪನಿಧಿದೇವರಾಟ್ಟ್ರಲಯಮಾಪಹಂತಾಸವೋ  
2 ಮಹೀತನಯವಾರಕೇಯುತಬಲಕ್ಷಪಕ್ಷೇತರೇ | ಪ್ರ | 4 ಚತುರ್ದಶಾದಿನೇಕಧಂಭಿತಪತೇನಿವಾರ್ಯಾಗತಿಃ ||

## 329 (126)

ಅದೇಗೋಡೆಯ ಪೂರ್ವಕಡೆ ಮೂಲೆಯಲ್ಲಿ.

- 1 ತಾರಣಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಶಮಿಯೂ | 2 ಸೋಮವಾರದಬುಹರಹರರಾಯನುಸ್ವಸ್ಥನಾದನು

## 330 (127)

ಅದರ ಕೆಳಗೆ.

- 1 ಕ್ಷಯಾಖ್ಯಕವತ್ಸರೇದ್ವಿತಯಯುಕ್ತವೈಶಾಖಕೇಮಹೀತನ  
2 ವಾರಕೇಯು (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ).

## 331

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾರ್ಶ್ವನಾಥ ದೇವರ ಬಿಂಬದಮೇಲೆ.

- 1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಗಣಪುಸ್ತಕಗಚ್ಛಕೋಡಕುಂದಾನ್ವಯಕೇಸಿದ್ಧಾಂತಚ  
2 ಕ್ರವತ್ತಿನಯಕೀರ್ತಿಮುನಿರ್ವರೋಭಾತಿ || ತಟ್ಟಿಪ್ಪೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಸ  
3 ಶ್ರೀಪಾದಪದ್ಮಪ್ರಿಯಾಸಂವೋದ್ವೀನುತಚಂದ್ರಮೌಳಿಸಚಿವಸ್ಯಾದ್ಧಾಂಗಳಕ್ಷೀರಿ  
4 ಯಾಂಚಾಂಬಾರಜತಾದ್ರಿಹಾರಹರಹಾಸೋದ್ಯದ್ಯೋನುಂಜರೀಪ್ರಂಜೇಭೂತ  
5 ಜಗತ್ತ್ರಯಾಜಿನೃಹಂಭಕ್ತಾಮುದಾಕಾರಯತ್ ||

## 332

ಸಿದ್ಧಾಂತ ಬಸ್ತಿಯಲ್ಲಿ ಅಮೃತಶಿಲೆಯ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

. . ತಾತೀರಾವಸುದೀಪರಾ . ಪಮಘೇವ ||

## 333 (128)

ನಗರ ಜಿನಾಲಯದ ಹೊರಗೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಙ್ಗನಂ | ಜೇಯಾತ್ಮೈಘೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜನಶಾಸನಂ || ಭಯ  
ಲೋಭದ್ವಯ
- 2 ದೂತನಂಮದನಘೋರಧ್ವಾಂತತೀಬ್ರಾಂಶುವನಯನಿಕ್ಷೇಪಯುತಪ್ರಮಾ
- 3 ಣಪರಿನಿಷ್ಣೇತುತಾತ್ಥಸಂದೋಹನನಯನಾನಂದ ನಶಾಂತಕಾಂತತನುವಂ
- 4 ಸಿದ್ಧಾಂತಚಕ್ರೇಶನನಯಕೀರ್ತಿಬ್ರತಿರಾಜನಂನೆದೋಡಂಪಾಪೋತ್ಕರಂಪಿಂಗುಗುಂ ||
- 5 ಅವರತಚ್ಚೈಷ್ಯಯರು ಶ್ರೀದ್ವಾಂವನಂದಿತ್ಯೈವಿದ್ಯದೇವರಂಶ್ರೀಭಾನುಕೀರ್ತಿಗಸಿದ್ಧಾಂತದೇವ
- 6 ರಂಭಾಳಚಂದ್ರದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರುಮಾಘಾಣದಿಭಟ್ಟಾರಕದೇವರುಮಂ
- 7 ತ್ರವಾದಿಸದ್ಮಣಂದಿದೇವರುನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಇನ್ದಿವರಶಿಷ್ಯರುನಯಕೀರ್ತಿಗದೇವ
- 8 ರು || ಧರೆಯೊಳುಖಂಡಳಿಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವಸ್ಸತ್ಯಶಾಚರ
- 9 ತಸ್ಸಿಂಹಪರಾಕ್ರಮಾನಿಸ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾ
- 10 ನಾವ್ಯವಹಾರಜಾಳಕುಶಳವ್ಯಿಖ್ಯಾತರತ್ನತ್ರಯಾಭರಣಬೈಳುಳತೀರ್ಥವಾ
- 11 ಸಿನಗರಂಗಳುರೂಢಿಯಂತಾಳ್ತಿದರು || ಶ್ರೀಗೋಮೃಟಪುರದ
- 12 ಸಮಸ್ತನಗರಂಗಳ್ಳಿಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿಗವೀರಬಲ್ಲಾಳದೇವರಕುಮಾರ
- 13 ಸೋಮೇಶ್ವರದೇವನಸ್ತಧಾನಂಹಿರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಿರಾಮದೇವನಾಯಕರ
- 14 ಸುನಿಧಿಯುಲುಶ್ರೀಮನ್ನಯಕೀರ್ತಿಗದೇವರುಕೋಟೈಶಾಸನಪಠ್ಯಳಯಕ್ರಮಪಂತಂ
- 15 ದಡೆಗೋಮೃಟಪುರದಮನೆದೇವಿಅಕ್ಷಯಸಂವತ್ಸರಮೊದಲಾಗಿಆಚಂ
- 16 ದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಶಲುವನ್ನಾಗಿ ಹಣವೊಂದಪಮೊದಲಿಂಗೊಟುಹಣವಂತೆತ್ತು
- 17 ಸುಖವಿಪ್ಪರುತೆಲಿಗರಗಾಣವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯವನ್ನಾಯಮಂ
- 18 ಳಬ್ರಿಯವನುಬಂದಡಂ ಆಸ್ಥಳದಾಚಾಯ್ಯರುತಾವೇತೆತ್ತುಸಿನ್ನಯಿಸು
- 19 ಮಂಜುಕ್ತಲಕಾರಣಕಥೆಯಿಲ್ಲ ಈಶಾಸನಮಯ್ಯಾದೇಯಮಿಖಿದವರು
- 20 ಧರ್ಮ್ಯಸಳವಕೆಡಿಸಿದವರುಈತೀರ್ಥದ ನಖರಂಗಳೊಳಗೆಬಬ್ಬರಿಬ್ಬರುಗಾ
- 21 ಮಿಣಿಗಳಾಗಿ ಆಚಾಯ್ಯರಿಗೆಕವುಟೆಲ್ಲಬುದ್ಧಿಯಂಕಲಿಸಿಬಂದಕೊಂ
- 22 ದನೆನದುತೊಳಸಾಟವಂಮಾಡಿ ಹಾಗೆಬೆಳೆಯನಳಿಹಬೇಡಿಕೊಳ್ಳಿಯೆಂದು ಆಚಾ
- 23 ಯ್ಯರಿಗೆಮನುಗೊಟ್ಟಡೆಅವರುಸಮಯದ್ರೋಹರುರಾಜದ್ರೋಹರುಬಿಣಂಬೆಗ
- 24 ಸಗೆಯರುನತ್ತೆಗಯರುಕೋಲೆಕವತ್ತೆಗೋಡೆಯರು ಇದನಖಿದುನಖ
- 25 ರಂಗಳುಲುಪೇಕ್ಷಿಸಿದರಾದಡೆಕುಧರ್ಮವನಖರಂಗಳೇಕೆಡಿಸಿದವರಲ್ಲದೆಆಚಾ
- 26 ಯ್ಯರುಂದುಜ್ಜನರುಂಕೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳನುಮತವಿಲ್ಲದೆಬಬ್ಬರಿಬ್ಬರು
- 27 ಗ್ರಾಮಿಣಿಗಳಿಆಚಾಯ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆಹೊಕ್ಕು
- 28 ಡೆಸಮಯದ್ರೋಹರುಮಾನ್ಯಮನ್ನಣೆಯಪೂರ್ವಮಯ್ಯಾದೆನಡಸು
- 29 ವರುಈಮಯ್ಯಾದೇಯಂಕೆಡಿಸಿದವರು ಗಂಗೆತಡಿಯಕವಿಲೆಯಂ
- 30 ಬ್ರಾಹ್ಮಣಂಕೊಂದಪಾಪದಹೋಹರು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ
- 31 ತಿಸುಸುಂಧರಾ ಪಷ್ಕಿಷ್ಟರ್ಪಣಸಹಸ್ರಾಣಿಮಿಷ್ಪಾಯಾಜಾಯತೇಕ್ರಿಮಿಃ ||

## 334 (129)

ಅದೇಬಸ್ತಿಯ ಬಳಿಗೆ ದಕ್ಷಿಣಕಡೆ.

- 1 ಉಕ್ತಂಶ್ರೀಮೂಲಸಂಘೇಸ್ತೀಬಲಾತ್ಕರಗ . . . . ಶಾಸ್ತ್ರಸಾರಾಖ್ಯಶಾಸ್ತ್ರಕೃತ್ ||
- 2 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಙ್ಗನಂ ಜೇ



- 3 ಯಾತ್ರೈಲೋಕ್ಯುಪಾಧಸ್ಯಶಾಸನಮಜಿನಶಾಸನಮ ||  
 4 ನವಃಕುಮುದಚ್ಚಾದ್ರಾಯವಿಧ್ಯವಿರದಮೂ  
 5 ತ್ತಯೇ ಯಸ್ಯವಾಕ್ಯಚಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾನಂ  
 6 ದನಂದಿನೇ || ನಮೋನಮ್ನಜನಾನಂದಸ್ಯಂದಿನೇವಾಘನಂದಿನೇ |  
 7 ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚಪ್ರಮೋದಿನೇ || ಸ್ವಸ್ತಿಶ್ರೀ  
 8 ಜನ್ಮಗೇಹನಿಭೃತನಿರೂಪಮೌರ್ವಾನೋದ್ರಾಂತೇಜಂವಿಸ್ತಾರಾನ್ಮಃ  
 9 ಕೃತೋವ್ವೀತಳಮಮಳಯಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ ವಸ್ತುಬ್ರಾ  
 10 ತೋದ್ಭ[ವ] ಸ್ಥಾನಕಮತಿಶಯಸತ್ತ್ವಾವಳಂಬಂಗಭೀರಂಪ್ರ  
 11 ಸ್ತುತ್ಯೈನಿಮ್ಯಮಂಭೋನಿಧಿನಿಭವಸಗುಂಹೋಯ್ಸ  
 12 ಲೋವ್ವೀರವಂಶಂ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಂಸಕವರ್ಷಂ ೧೦೦೫  
 13 ನಯ ಚಿತ್ರಘನಾನಂದವನ್ಶರ ಶ್ರಾವಣಸು ೧೦ ಬ್ರ | ದಂದುಸ್ವಸ್ತಿ ಸಮಸ್ತ  
 14 ಪ್ರಸ್ತುತಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಾರಂ ಆಚಾರ್ಯವ  
 15 ಯ್ಯಾರಂಶ್ರೀಮೂಲಸಂಘದಾಂಗಲೇಶ್ವರದೇವಿಯಗಣಾಗ್ರಗಣ್ಯ  
 16 ರಂರಾಜಗುರುಗಳುಮಪ್ಪ ನೇಮಿಚಂದ್ರಪ್ರಣಿತದೇವರಶಿಷ್ಯರು  
 17 ಬಾಳಚಂದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಾರಂಆಚಾರ್ಯ  
 18 ವಯ್ಯಾರಂಹೋಯ್ಯರಾಯರಾಜಗುರುಗಳುಮಪ್ಪಶ್ರೀಮಾ  
 19 ಘನಂದಿಸೈದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಡ್ಡಗಳುಮಪ್ಪಶ್ರೀಚಿಳುಗು  
 20 ಳತೀರ್ಥದಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರಂಆಗಣ್ಯಪ್ರಣ್ಯರುಮಪ್ಪ  
 21 ಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂ (ಗರಂ) ಗಳುನಖರಜಿನಾಲಯದ ಆದಿದೇವರ  
 22 ಅಮೃತಪಡಿಗೆರಾಜೆಯನಹಳ್ಳಿಯಹೋಲವರೆಗೊಳಗಾದವಡವಳಗೆಜಿ  
 23 ಯಕೆಳಗಪೂರ್ವದತ್ತಿಮೋದಲೇರಿಯತೋಟಮುಂ | ಅಮೃತಪಡಿಯಗದ್ದೆ . .  
 24 ಆಹುತಭೂಮಿಯಸೇರುವೆಗೆಆಬಾಳಚಂದ್ರದೇವರಕಯ್ಯಲುಸಮ  
 25 ಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಡಿಸಿಕೊಂಡವಳಯಶಾಸನದಕ್ರಮವೆಂದೆಂದಡೆ |  
 26 ರಾಜೆಯನಹಳ್ಳಿಯಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವದಾನದಗದ್ದೆ ಹೊಜಿ  
 27 ಗಾಗಿಅಗದ್ದೆ ಇಂದುೂಪಲುನಟ್ಟಕಲ್ಲು | ಅಲಿಂತಂಕಹಾಸರೆಗಲ್ಲು | ಅಲ್ಲಿಂತಂಕಗಿ  
 28 ಡಿನಾಲದಗುಂಡಂಗಳಿಂ ಮೂಡಣಕಿಹುಕಟ್ಟದಗದ್ದೆ | ನೀರೊತ್ತೊಳಗಾದಚತು  
 29 ಸ್ಸೀಮೆ | ಅಕಿರುಕಟ್ಟದಪಡುವಣಕೋಡಿಯಲುಹುಟ್ಟುಗುಂಡಿನಲಿಬರದಮುಕ್ಕೊ  
 30 ಡೆಹಸುಬೆನೆಟ್ಟೆ ಅಲ್ಲಿಂತಂಕಹಿರಿಯೆಬಿಟ್ಟದತಪ್ಪಲಹಾಸಜಿಗಲ್ಲು | ಅಲ್ಲಿಮೂಡ  
 31 ಯದೇವಳಂಗೆಜಿರಿಯಂತಂಕಣಕೋಡಿಯಗುಂಡಿನಲಿಬರದಮುಕ್ಕೊ ಡೆಹಸುಬೆ  
 32 ನೆಟ್ಟೆ ಆಕೆಜಿರೀರೊತಿಲಿಸೀಮೆ | ಆಕೆಜಿಯಬಡಗಣಕೋಡಿಯಗುಂಡಿನಲ್ಲಿಬರದ  
 33 ಮುಕ್ಕೊ ಡೆಹಸುಬೆನೆಟ್ಟೆ ಇಂತೀಕೆಜಿಯುಂಕಿಹುಕಟ್ಟೆವೊಳಗಾದಚತುಸ್ಸೀಮೆಯಗದ್ದೆ ||

335 (130)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಉತ್ತರಕಡೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗವಿಬ್ರಾಹ್ಮಣದ್ವಾದಾಮೋಘಬಾಹುನಮ ಜೀಯಾತ್ರೈಲೋಕ್ಯು  
 2 ನಾಥಸ್ಯಶಾಸನಜ್ಞೇನಶಾಸನಮ || ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹನಿಭೃತನಿರೂಪಮೌರ್ವಾ  
 3 ನೋದ್ರಾಂತೇಜಂವಿಸ್ತಾರಾಂತೇಕೃತೋವ್ವೀತಳಮಮಳಯಶ್ಚಂದ್ರಸಂ  
 4 ಭೂತಿಧಾಮಂ ವಸ್ತುಬ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ತ್ವಾವಳಂಬಂಗಭೀರಂ  
 5 ಪ್ರಸ್ತುತ್ಯೈನಿಮ್ಯಮಂಭೋನಿಧಿನಿಭವಸಗುಂಹೋಯ್ಸಲೋವ್ವೀರವಂಶಂ || ಅದಹೋಳೆ

1 ಸ್ತುಭವೋದನಸ್ಥರ್ಗೃಗಣಿಸುವೇವೇಧಮದ್ದಾ ಮ ಸತ್ಯದಗಂಧ್ಯಗಂಪಿಷರೈಯದ್ವ  
7 ಳಕಳಾಸಂಪತ್ತಿ ಯಂಪರಿಹಾರಮದಾರತ್ಯ ದಪಂಪನೊವ್ಯ ನೆನಿತಂತಃತಾನ್ ತಾನಲ್ಪಿ ಪ್ರ  
8 ಟ್ಟದನದ್ವೇದೀತವೀರವೈದಿನಿಯಾದಿತ್ಯಾವನೀಪಾಲಕಂ || ಕ || ವಿನಯಾದಿಶ್ಯನೃಪಾ  
9 ಳನತನುಭವನೆಡೆಯಂಗಳೂಘಂಜಂತತ್ಯ ನಯಂ ವಿನುತಂವಿಸ್ತು ನೃಪಾಳಂದನಪತಿತ  
10 ದಪತ್ಯನೇದನೀನರಸಿಂಹಂ || ತತ್ಪ್ರಶಂ || ಗತಲೀಳಂಲಾಳನಾಳಂಬಿತಬಹಳಭಯೇ  
11 ಗ್ರಹ್ಯರಂಗೋಜ್ಜರಂಸಂಧ್ರಿತಕೂಳಂಗಳನಚ್ಚೈ ಕ್ಕೆವೃತವಿಳಸತ್ಯವಂಪ್ಲವಂಪ್ರೇಚ್ಚೈತ  
12 ಚೇಳಂಚೋಳನಾದಂಕದನವದನೋಳ್ ಭೇರಿಯಂಪೋಯ್ವೀರಾಟತಫೋಪ್ಪ  
13 ಜ್ವಾಳಕಾಳಾನಳನತುಳಬಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ || ಚಿಕಾಂಬರಿಪುಗಳ್ಳನಾಧ್ಯಪಿನಿ  
14 ದ್ವೈಕ್ಷಂಗೆಯಂಮುತ್ತಿದ್ವೈರತೇಜೋನಿಧಿಧೂಳಿಗೋಟೆವ ನೆಕೊಂಡಾಕಾಮೇವಾವನೀಶ್ವ  
15 ರನಂಸಂದೋಪೇಕ್ಷಿತೀಶ್ವರನನಾಭಾಡಾರಮಂಸ್ತ್ರಿಯರಂಭಾರಗವ್ರಾತಮುಮಂಪವಂ  
16 ತುಮಿಡಂಬಲ್ಲಾಳಭೂಪಾಲಕಂ || ಸ್ತುಸ್ತಿಸಮಧಿಗತಪಂಚಮಾರಬ್ಧಮಹಾಮಂಡಳೇಶ್ವ  
17 ರದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರ | ತುಳುವಬಳಜಳಧಿಬತವಾನಳ | ದಾಯಾದದಾವಾನಳ | ಪಾ  
18 ಧೈಕುಳಕಮಳವೆಂಡ | ಗಂಜಭೇರಂಜ | ಮಂಜಳಕಜೀಟಿಕಾಪ | ಚೋಳಕಟಕಸೂಟಿಕಾಪ | ಸಂ  
19 ಗ್ರಹಭೇವ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬ್ರಂದಸಾತ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದ |  
20 ವಾಸಂತಿಕಾವೇವಿಬ್ಬವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರದ್ವೀಪಣಿ | ಮಂಜಳಕಮಕು  
21 ಟ್ತೂಡಾಪುಣಿಕದನಪ್ರಚಂಡಮಲಪರೋಳ್ ಜನಾಪಾದಿಸ್ವರಸ್ತುಸುತಂಪೀಮತ್ತಿಭು  
22 ವನಮಲ್ಲಿ ತಳಕಾಡುಕ್ಕೂಂಗುನಂಗಲಿನೋಂಬವಾಡಿಬನವಸೆಹನಗಲಿಲ್ಲೋಕಿಗುಂಡಿಕುಂ  
23 ಮ್ಲೆಟವರಂಬರಗೆಯೊಳಗಾದನಮಸ್ತದೆದನಾನಾದುಗ್ಗಂಗಗಳಂತೀಲಾಮಾತ್ರಂಸಾದ್ಯಂ  
24 ಮಾಡಿಕೊಂಡ ಭಂಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಚಕ್ರವತ್ತಿ ಹೋಯ್ವೀರಬಲ್ಲಾಳದೇವರಸ  
25 ಮಸ್ತಮಹೀಮಂಡಳಮಂದಮ್ಲನಿಗ್ರಹಪಿಷ್ಟಪ್ರತಿಪಾಳನಪೂರ್ವಕಾಸುಖಸಂಕಥಾವಿನೋ  
26 ದದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತದೀಯ ಕರತಳಕಳಿತಕರಾಳಕರವಾಳಧಾರಾದಳನೇಸ್ಸ  
27 ಪತ್ತೀಕ್ಯತಳತುಪ್ಪಯೋಧಿಪರಿಪಾಲಿತ ವೃಥುಳಬ್ಧಿತ್ವಾಂತವ್ಯತ್ತಿಹಯಂಶ್ರೀಮದ್ವ  
28 ಕ್ಷೀಂಕುಕ್ಕುಟೇಶ್ವರದಿನಾಧಿನಾಥ ಪದಕುಲೇಶಯಾಳಶ್ರೀತಮುಂ ಶ್ರೀಮಾತ್ಸಮಾಪಾರ್ವದೇವಾ  
29 ಬನಾನಾಜಿನವರಾಗಾರಮಂಡಿತಮುಮಪ್ಪಶ್ರೀಮದ್ವೈಗಳ್ಳತೀರ್ಥದಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಂಬಾಯ್ವ  
30 ರಸ್ತುಪ್ಪರೆಂದಡ || ಭಯಲೋಭದ್ವಯದೂರನಮದನಪೋರಧಾನ್ವತೀಬ್ರಾಹ್ಮವಂ ನಯನಿಕ್ಷೇ  
31 ಪಯುತಪ್ರಮಾಣಪರನಿನ್ನೀತಾತ್ಮಗಸಂದೋಹನಂ ನಯನಾನಂದನಾಂತಕಾಂತನವ  
32 ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂ ನಯಕೀರ್ತಿಬ್ರತಿರಾಜನಂನೆದೋಡಂಪಾಪೋತ್ತರಂಪಿಂಗುಂ || ತಟ್ಟಪ್ಯೂರಿ || ಶ್ರೀ  
33 ದಾಮನಂತೈತ್ರಿವಿದ್ಯದೇವರಂ | ಶ್ರೀಭಾನುಕೀರ್ತಿಗಿಂದಾಂತದೇವರುಂ | ಶ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ | ಶ್ರೀ  
34 ಪ್ರಭಾಚಂದ್ರದೇವರುಂ | ಶ್ರೀಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಂ | ಶ್ರೀಮಂತ್ರವಾದಿಪದ್ಮನಂದಿದೆ  
35 ವರುಂ | ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಂ | ಶ್ರೀಮೂಲಸಂಘದದೇವಿಯಗಣದಪ್ಪಸ್ತಕಗಟ್ಟದ  
36 ಶ್ರೀಕೊಂಡಕ್ಕುಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಂಬಾಯ್ವಶ್ರೀಮಂನಯಕೀರ್ತಿಗಿಂದಾನ್ವ  
37 ಚಕ್ರವತ್ತಿಗಳಗುಂಡಂ || ಕ್ಷಿತಿತಳವೋಳರಾಜಿದಂಧ್ರತನತ್ಯಂನೆಗಳ್ಳನಾಗದೇವಾಮಾತ್ಮಂಪ್ರತಿಪಾಳಿತ  
38 ಜಿನಚೈತ್ಯಕೃತಕೃತ್ಯಾಂಬಮ್ಮದೇವಸಚಿವಾಪತ್ಯಂ || ತದ್ವಸಿತ || ಮುದದಿಪಟ್ಟಣಸಾಮಿಯಂಬಪರಂತಾ  
39 ಲ್ಲಿದ್ದಗಲಕ್ಷ್ಮೀಸಮಾಸ್ತದನ್ನುಗೇಣಿಮಲ್ಲಿಸೆಟ್ಟವಿಭುಗಂಜೋಕ್ಕೋತ್ತಮಾಚಾರಸಂಪದಗೀಮಾಚವಸಟ್ಟ  
40 ಕಪ್ಪಗವನೂನೋಲಾಪಮಂ ತಾಳಿಪಟ್ಟದಚಂದವ್ಯರಮಾಗ್ರಗಣೈಭುವನಪ್ರಾಕೃತಿಯಂತಾಳಿದಳ || ತ  
41 ತ್ವತ್ರ || ಪರಮಾನಂದನಿಂತುನಾಕಪತಿಗಂಜಾಲೋಮಿಗಂಪಟ್ಟದೇವರಸಾದಯ್ಯಾಜಯಂತನಂತೆತು  
42 ಹಿಂಕ್ಷೀರೋದಕಲಿಲ್ಲೀಳಭಾಸುರ ಕೀರ್ತಿಗ್ರಹಯನಾಗದೇವವಿಭುಗಂಜಂದವ್ಯಗಂಪಟ್ಟದೋಂಭರನಿಪಟ್ಟಣ  
43 ಸಾಮಿವಿದ್ಯವಿನುತಂಶ್ರೀಮಲ್ಲಿದೇವಾಪ್ಪಯಂ || ಕ್ಷಿತಿಯೊಳ್ಳುತ್ತಬಮ್ಮದೇವವಿಭುಗಂಜೋಗವ್ಯಗಂಪೋದ್ವ  
44 ವತ್ತುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಜಿಗತಯರಂಗೀಮಲ್ಲಿದೇವಂಪ್ರಜ್ಜಿಗತಗೀಕಾಮಲದೇವಿಗಂಜನಕನಂಭೋಜಾಸ್ಥಗು  
45 ವೀತಳಸುತಗೀಚಂದಲಿನಾಂಗೀಶನೇದಂಶ್ರೀನಾಗದೇವೋಸ್ತಮಂ|| ಕಾರಿತೇವೀರಬಲ್ಲಾಳಪತ್ಯನಸ್ತುನಿನಾಮುನಾ

- 46 ನಾಗೇನಪಾರ್ವದೇವಾಗ್ರೇನೃತ್ಯರಂಗಾತ್ಮಕುಟ್ಟವೇ || ಶ್ರೀಮನ್ನಯಕೀತ್ತಿಸಿದ್ಧತಚಕ್ರವರ್ತಿಗಳ್ಗೆ ಪರೋಕ್ಷವಿ  
47 ನೆಯಾತ್ಮವಾಗಿಮುಡಿಮುಮುನಿಷ್ಠಿಯುಮುಶ್ರೀಮತ್ತ್ವಮಕಪಾರ್ವದೇವರಬಸುಬಯಮುಮದಣಕಲುಕ  
48 ಟ್ಟವುನೃತ್ಯರಂಗಮುಮುಮೂಡಿಸಿತದನನ್ನರ || ಶ್ರೀನಗರಜಿನಾಲಯಮುಶ್ರೀನಿಲಯಮುನಮಗಳ  
49 ಣಗಣಮೂಡಿಸಿದು ಶ್ರೀನಾಗದೇವಸಚಿಸುಶ್ರೀನಮಕೀತ್ತಿವ್ರತೀಕದಯುಗಭಕ್ತ || ತಜ್ಜಿನಾಲಯಾಶ್ರಿತಾಳ  
50 ಕರಪ್ಪನಗರಂಗಳ || ಧರಯೊಳಿಖಂಡಳಮೂಳಧವ್ರವಿಸದ್ವಂಶೋದ್ಭವಸ್ವಾತ್ಮಕೌತುಕತನ್ನಂಜ  
51 ಪರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿನೀಳಾಸ್ವರಾಂತರನಾನಾಪ್ರವಾರದೊಳಕುಲೃಷ್ಟಿಶ್ಯಾಂತರತ್ಯತ್ರೂ  
52 ಭರಣಿಬೆಳ್ಳುಳ್ಳಿಶೀರ್ಷವಾನಿನಗರಂಗಳ ರೂಪಿಯನ್ನಾಳಿದರ || ಸಕವರ್ಷ ೧೦೦೧ನೆಯ ರಾಕ್ಷಸಸಂವತ್ಸ  
53 ರದಜ್ಯೇಷ್ಠ ಸು ೧ ಬ್ರಹ್ಮವಾರದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಎಕವಲಗೇಷೆಯಮೂದಲೇರಿಯ ತೋಟಮು  
54 ಯಾವಿಸಲಗೆದ್ದೆಯುಂಟುಕರವ ನೆಯಮುಮದಣಕುಟೆಯುಕೆಳಗಣಬೆದ್ದಲೆಕೊಳಗ ೧೦ ನಗರ  
55 ಜಿನಾಲಯದವರಗಣ ಕೇಶಿಸಿಟ್ಟಿಯುಕೇರಿ ಅತಂಕಣ ಎರಡುಮನೆಅಂತಂಗಡಿಸಡಯಕ್ತಿಗಾ  
56 ಣ ಎರಡುಮನೆಗೆಡಣಿಯು ಉರಿಗೆ ಮಳಬಿದ ಹಣಮೂಟು

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ಅದೇ ಬಸ್ತಿಯ ಬಳಬಾಗಿಲಿನ ಉತ್ತರಕಡೆ.

- |                                     |   |
|-------------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕವರ್ಷಂ ೧           | 21 ಅದಿದೇವನಿತ್ಯಾಭೀಕಕ್ರೇಮಲಗೇಟೆ              |
| 2 ಹೂನೆಯಪ್ರಮಾಧಿಸಂ                    | 22 ಯೋವೋ ಅಕ್ಷಬಂಧಾರವಾಗಿ                     |
| 3 ವತ್ಸರದಮಾಗ್ಗನಿರ ಸುಂ                | 23 ಕೊಟ್ಟಗದ್ದಾಣಂತಿ ದಯಿಹೊಂಜಿಂ               |
| 4 ಬ್ರಿದಂದ ಶ್ರೀಬೆಳಗುಳತೀ              | 24 ಗೆವಾಲಂಬ ೧    ಸರ್ವಧಾರಿಸಂವತ್ಸ            |
| 5 ತ್ತದಸವಸ್ತುನಬರಂಗಗಳಿನಬಿ             | 25 ರದ ಬ್ಬಿಲೀಯಧಾವ್ರವದಸು ೫ ಬ್ರ   ಶ್ರೀಬೆಳಗುಳ |
| 6 ರಜಿನಾಲಯದಪೂಜಾಕಾರಿಗಳ                | 26 ತೀರ್ಥದಜಿನಪಾಧಪುರದಸಮಸ್ತವಾಣಿಕ್ಯನಗರಂ       |
| 7 ಬಡಂಬಟ್ಟುಬರಸಿದಸಾಸನದಕ್ರಮ            | 27 ಗಳತಮ್ಮೊಳೊಡಂಬಟ್ಟುಬರಸಿದಸಾಸನದಕ್ರ          |
| 8 ವೇತಂದತೆ   ನಬರಜಿನಾಲಯದ              | 28 ಮವೆಂದೊಡೆ   ನಗರಜಿನಾಲಯದಶ್ರೀಚು            |
| 9 ಅದಿದೇವದೇವದಾನದಗದ್ದೆಬೆದ್ದಲು         | 29 ದೇವರಜಿನೋದ್ಭವಪ್ರಕರಣಶ್ರೀಕಾಯ್ಯಕ್ಕೆ ಪೂ     |
| 10 ಎಲ್ಲಿಉಳಿದನುಬೆಳದಕಾಲದಲುದೇವ         | ಧಾರಂ                                      |
| 11 ಅಷ್ಟವಿಧಾತ್ಮಗನೇವೃತಪಡಿಸುತ          | 30 ಪೂರ್ವಕುಮೂಡಿತಂಧ್ರಾಕ್ಷ್ಯಕೃತಾರಂಬರಂಸಲುಮಂ   |
| 12 ಶ್ರೀಕಾಯ್ಯವಸನಕರಂಗಳನಿ              | 31 ತಾಗಿಅಯಿರಡುಪಟ್ಟಂದಸಮಸ್ತನಬರಂಗಳೂಸ್ಸದೇ      |
| 13 ಯಾವಿಸಿಕೊಟ್ಟಪಡಿಯ ನುಕುಂದ           | ಶಿವಂದೇ                                    |
| 14 ದನಡಸುವೆವು ಅದೇವದಾನದಗದ್ದೆಬೆದ್ದಲನೂ  | 32 ಬಿಂಬಂದಂಬಂದತವದವಾಗದ್ದಾಣನೂವಕ್ತಗ           |
| 15 ಅಧಿಕ್ರಯದಾಲಿತಗುತಗೇಮವಂಜವಾ          | 33 ದ್ವಾಣವೊಂದೊಡೊಪಾಯದವಂಚಿನೇವಾಗಿ             |
| 16 ದಿಯಾಗಮುಕ್ತಳುಮುಕ್ತಳುದಪ್ಪದೇತರವಾ    | 34 ಸಲುಮಾತಾಗಿ ಕೊಟ್ಟರಾಸನಿ ದಯಿಳವಿರಹಿತ        |
| 17 ಡಿದಡಂರಾಯನೊಹಿಸಮಯದೊಹಿ              | 35 ಗುಪ್ತವನಾರಂಮೂಡಿದಡಂಜನಸಂತಾನನಿಸ್ಸಂತಾನತ     |
| 18 ಗಳಂನುಮೊಡಂಬಟ್ಟುಬರಸಿದಸಾಸನದಂತ       | 36 ವದೇವದೊಹಿರಾದದ್ರೋಬಸಮಯದೊಹಿಗಳಂದ            |
| 19 ಪ್ಪುದಕ್ಕೆ ಅಸರಪೊಸ್ಸ ಶ್ರೀಗೊಮ್ಮಟನಾಥ | ಪೊಡಂ                                      |
| 20 ಶ್ರೀಬೆಳಗುಳತೀರ್ಥದನಕರಜಿನಾಲಯದ       | 37 ಬಟ್ಟುಬರಸಿದಸಮಸ್ತನಕರಗಳೂಸ್ಸಶ್ರೀಗೊಮ್ಮಟ     |

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ಮಂಗಳಾಯಿ ಬಸ್ತಿಯಲ್ಲಿ ರಾಂತಿರ್ತಿರ್ಥಕರ ಬಿಂಬದ ಮೇಲೆ.

- 1 ಶ್ರೀಮತ್ಪಂಡಿತಾಚಾರ್ಯ ಗುಣಿ ದೇವರಾಯಮ  
2 ಹೂರಾಯರಾಣಿಭೀಮಾದೇವಿಮಾನ್ವಿದರಾನ್ವಿನಾಥಸ್ವಾಮೀಶ್ರೀ



ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ವರ್ಧಮಾನಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

1 ಶ್ರೀಪಂಡಿತದೇವರುಗುಡಿಬಸ

3 ಮಿ || ಶ್ರೀ

2 ತಾಯಿಮಾಡಿಸಿದವರ್ಧಮಾನಸ್ವಾಮಿ

ಅದೇ ಬಸ್ತಿಯ ೨ ನೆಯ ಬಾಗಿಲವಾಡದ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯರಕಿ

ಪೈಸವ್ಯಕ್ತವಿಜ್ಞಾನಮಾ

2 ಣಿರಾಯಪಾತ್ರಚೂಡಾಮಣಿಬೆಳಗುಗಳದಮಂಗಾಯಿಮಾಡಿಸಿದತ್ರಿಭುವನಚೂಡಾಮಣಿಯೆಂಬ ಚೈತ್ಯಾಲಯಕ್ಕೆ ಮಂಗಳ  
ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

ಅದೇ ಬಸ್ತಿಯ ದ್ವಾರದ ಬಲಗಡೆ.

1 ಶ್ರೀಮತುಪಂಡಿತದೇವರುಗ

7 ಡನಕಟ್ಟಿಗದ್ದೆಬಿದ್ದ ಲಯಾಧರ್ಮ

2 ಳ ಗುಡ್ಡಗಳಾದಬೆಳಗುಗಳದನಾಡಚಿಂ

8 ಕ್ಕೆ ಅಳುಪಿದವರುವಾರಣಾಸಿ

3 ನ್ನ ಗೊಂಡನಮಗನಾಗಗೊಂಡಮು

9 ಯಲ್ಲಸಹಸ್ರ ಕುಪಿಲಯಕೊಂ

4 ತ್ತಗದಹೊನ್ನೇನಕಳ್ಳಿಯ ಕಲಗೊ

10 ದಪಾಪಕ್ಕೆ ಹೋಗುವರು ಮಂಗೆ

5 ಂಡನೊಳಗಾದಗೊಡಗಳು ಮಂಗಾ

11 ಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

6 ಯಿಮಾಡಿಸಿದಬಸ್ತಿಗೆಕೊಟ್ಟ ದೊ

ಅದೇ ಬಸ್ತಿಯ ದ್ವಾರದ ಎಡಗಡೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣ

6 ರಾಯಪಾತ್ರಚೂಡಾಮಣಿ ಬೆಳಗು

2 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯ

7 ಳದಮಂಗಾಯಿಮಾಡಿಸಿದ ತ್ರಿಭು

3 ದ್ರೇಮದಭಿನವಚಾರುಕೀರ್ತಿಪಂ

8 ವನಚೂಡಾಮಣಿಯೆಂಬಚೈತ್ಯಾಲ

4 ಡಿತಾಚಾರ್ಯರ ಶಿಷ್ಯಳುಸಮ್ಯಕ್ತ್ವದೈ

9 ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

5 ನೇಕಗುಣಗಣಾಭರಣ ಭೂಷಿತ

ಅದೇ ಬಸ್ತಿಯ ದಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯದಾಮೋಘಲಾಂಛನಂ ಜೇಯಾತ್ತ್ಯಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ || ತಾರಾಸ್ಥಾರಾ

2 ಲಕೌಘೀಸುರಕೃತಸುಮನೋವೃಷ್ಟಿಪ್ರಪ್ಪಾಶಯಾಲಿಸ್ತೋಮಾಃಕ್ರಾಮಂತಿಡ್ಯಹಜಧರಪಟಲೀಡಂಭತೋದುಸ್ಥಮೂರ್ಧ್ನಾಸೋ  
ಯಶ್ರೀಗುಂಮುಖೇ

3 ಶಸ್ತ್ರಧುವನಸರಸೀರಂಜನೇರಾಜಹಂಸೋಭವ್ಯ . . ಬಭಾನುಬ್ಬಳುಗುಳನಗರೀಸಾಧುಜೇಜೀಯತೀರ್ಧಂ || ನಂದನಸಂವತ್ಸ  
ರದ ಪ್ರಪ್ಪಾಶು ಲೋಗೇರಸೋಪ್ಪಯ

4 ಹಿರಿಯಾಚಾರ್ಯಗಳಶಿಷ್ಯರುಗುಂಮುಖಾಣಗಳುಗುಂಮುಖನಾಥನಸಂನಿಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕ ಬೆಟ್ಟದಲ್ಲಿಚಿಕ್ಕಬಸ್ತಿಯಕಲ್ಲಕಟಿಸಿಜೀ  
ನೋರ್

5 ದ್ವಾರಿಬಡಗನಾಗಿಬಸ್ತಿಮೂಜುಮಂಗಾಯಿಬಸ್ತಿವೊಂದುಹಾಗೆಅಯಿದುಬಸ್ತಿಜೀರ್ಣೋದ್ಧಾರವೊಂದುತಂಡಕ್ಕೆಆಹಾರದಾನ

## 343 (135)

ಅದರ ಕೆಳಗೆ.

ವಿಕಾರಿಸಂವತ್ಸರವ ಶ್ರಾವಣಶು ೧ ಗೆರಸೂಪ್ಪಯಶ್ರೀಮತಿಅಪ್ಪಗಳಸಮಸ್ತರುಗೋಷ್ಠಿಯಕ್ಕೊಟ್ಟು ೨

## 344 (136)

ಭಂಡಾರ ಬಸ್ತಿಯೊಳಗೆ ಪೂರ್ವೈವಿಕ್ಕಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ೧ ನೆಯ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ || ಪಾಷಂಡಸಾಗರಮಹಾಬಲ
- 2 ವಾಮುಖಾಗ್ನಿ ಶ್ರೀರಂಗರಾಜಚರಣಾಂಬುಜಮೂಲದಾಸ ಶ್ರೀವಿಷ್ಣು
- 3 ಲೋಕಮಣಿಮಂಟಪಮಾಗ್ನಿದಾಯಿ ರಾಮಾನುಜೋವಿಜಯತೇಯತಿ
- 4 ರಾಜರಾಜ || ಶವಕರ್ಷ ೧೫೦ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾವದ
- 5 ದಶುಂಬ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಿಯುವಿಭಾಡಭಾ
- 6 ಪೆಗತಪ್ಪವರಾಯರಗಂಡಶ್ರೀವೀರಬುಕ್ಕರಾಯನುಬ್ರಿಧ್ವೀರಾ
- 7 ಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಂವಾಜವಾದಲ್ಲಿ
- 8 ನೆಯಗೋದಿಹೊಸಪಟ್ಟಣಪನುಗುಂಡೆ ಕಲೆಹದಪಟ್ಟಣವೊಳಗಾದ
- 9 ಮಸ್ತನಾಡಭವ್ಯಜನಗಳು ಆಬುಕ್ಕರಾಯಗೆಭಕ್ತರುಮಾಡುವಅನ್ಯಾಯ
- 10 ಗಳನೂಬಿನಹಂಮಾಡಲಾಗಿ ಕೋವಿಲೆತಿರುಮಲೆಮೂಳೆಕೋವಿಲೆತಿರುನಾ
- 11 ರಾಯಣಪುರ ಮುಖ್ಯವಾದಸಕಳಾಚಾರ್ಯರೂ ಸಕಳಸಮಾಜಗಳೂ ಸಕಳಸಾ
- 12 ತ್ವಿಕರೂಮೋಷ್ಠಿಕ್ಕುಮೆತಿರುವಣಿತಿರುವಿಡಿತಂಸ್ತೀರವರುನಾಲ್ವತ್ತೆಂಟುಜನಂ
- 13 ಗಳಸಾಂವತಬೋವಕ್ಕಳುತಿರುಕುಲ ಜಾಂಬುವಕುಲವೊಳಗಾದಹದಿನೆಂಟುನಾ
- 14 ಡಶ್ರೀವೈಷ್ಣವರಕ್ತೈಯ್ಯಲುಮಹಾರಾಯನುವೈಷ್ಣವದರ್ಶನಕ್ಕೆಉಜ್ಜೈನದರ್ಶನಕ್ಕೆಉ
- 15 ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಷ್ಣವರಕ್ತೈಯ್ಯಲು ಜೈನರಕ್ತೈವಿಡಿದುಕೊಟ್ಟಯಿರಾಜೈ
- 16 ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವಮರಿಯಾದೆಯಲುಪಾಚಮಹಾವಾದ್ಯಗಳೊಳಗಲಸ
- 17 ಉಳಿದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತರದೇಸೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಷ್ಣವ
- 18 ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರುಯಾಮಯ್ಯಾದೆಯಲುಯಲ್ಲಾ ರಾಜ್ಯದೊಳಗುಳ್ಳ
- 19 ತಹಬಸ್ತಿಗಳಿಗೆಶ್ರೀವೈಷ್ಣವರುಶಾಸನವನಟ್ಟುಪಾಲಿಸುವರುತಂದ್ರಾಕ್ಷರಸ್ಥಾಯಿ
- 20 ಯಾಗಿವೈಷ್ಣವಸಮಯಲು ಜೈನದರ್ಶನವರಕ್ಷಿಸಿಕೊಂಡುಬಹಲು ವೈಷ್ಣವರೂಜೈ
- 21 ನರೂವೊಂದೇವಾಗಿಕಾಣಲಾಗದು ಶ್ರೀತಿರುಮಲೆಯತಾತಯ್ಯಂಗಳು
- 22 ಸಮಸ್ತರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳಗುಳದತೀರ್ಥದಲ್ಲಿವೈಷ್ಣವ
- 23 ಅಂಗರಕ್ಷೆಗೋಸುಕ ಸಮಸ್ತರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರಾಬಾಗಿಲುಗಟ್ಟಳೆ
- 24 ಯಾಗಮನಿಸುವನೆಗೆವರ್ಷಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯೆತ್ತಿದಹೊನ್ನಿಗೆ ದೇವರ
- 25 ಅಂಗರಕ್ಷೆಗೆಯಿಪ್ಪತ್ತಾನೂಸಂತವಿಟ್ಟುಮಿಕ್ಕ ಹೊನ್ನಿಗೆ ಜೇಣ್ಣು
- 26 ನಾಲಯಂಗಳಿಗೆನೋದೆಯನಿಕೂದುಯಿಮರಿಯಾದೆಯಲುಚಂದ್ರಾಕ್ಷರ
- 27 ರುಳ್ಳಂನಂ ತಪ್ಪಲೀಯದೇವರ್ಷವರ್ಷಕ್ಕೆ ಕೊಟ್ಟು ಕೀರ್ತಿಯನೂಪುಣ್ಯವನೂಉಪಾ
- 28 ಜ್ಞಿಸಿಕೊಂಬುದುಯಿಮಾಡಿದಕಟ್ಟಳೆಯನು ಅವನೊಬ್ಬನುಮಿಹಿದವನುರಾ
- 29 ದಮ್ರೋಹಿಸಂಘಸಮುದಾಯಕ್ಕೆ ದ್ರೋಹಿ ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಿಣಿಯಾಗಲಿಯಿ
- 30 ದಮ್ಭವಕ್ತೆನ್ನಿದರಾದಡೆಗೆಯತಡಿಯಲ್ಲಿಕುಲೆಯನೂ ಬ್ರಾಹ್ಮಣನೂಕೊ
- 31 ದಪೂಪದಲ್ಲಿಹೋದರು || ಶ್ಲೋ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸಂ
- 32 ಧರಾ ಪಟ್ಟವರ್ಷಸಹಸ್ರಾಣಿಮಿಷ್ಯಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

## ಮೇಲ್ಪಟ್ಟಿಗದ್ದಿ.

- 33 ಕಲ್ಲೆ ಹದಹವ್ವಿಸಟ್ಟೆಯಸುಪುತ್ರಬುಸುವಿಸಟ್ಟೆಬುಕ್ಕರಾಯರಿಗೆ ಬಿಂನಹಂಮಾಡಿತಿರುಮಲೆಯತಾತಯ್ಯ  
34 ಎಗಳಬಿಜಯಂಗೈಸಿತರಂದುಜೇನ್ನೋದ್ದಾರವಮಾಡಿಸಿದರುಳುಳಯಸಮಯಲೂಕೂಡಿಬುಸುವಿಸಟ್ಟೆಯರಿಗೆಸಂಘ  
35 ನಾಯ್ಕಪಟ್ಟವಕಟ್ಟಿದರು ||

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೧ನೆಯ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಾಮೋಘಲಾಙ್ಘನಾ ಜೇಯಾತ್ಮ್ಯೋಕ್ಯನಾಥ  
2 ಸ್ಯುತಾಸನಂಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯ  
3 ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಾನಿಭೃತನಿರೂಪಮೌರ್ವ್ಯಾನಳೋದ್ಧಾಮತೇಜಾ ವಿಸ್ತಾರಾನ್ತಃಕೃತೋರ್ವೀತಳಮಮಳಯಶ್ಚದ್ರಸಂಭೂ  
4 ತಿಥಾವಂ ವಸ್ತುಬ್ರೂತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ಯಾವಳಂಬಂಗಬೀರಂ ಪ್ರಸ್ತುತ್ಯಂಸಿತ್ಯಮೂನಿಧಿನಿಭ  
5 ಮೌಸಗಂಜೋದ್ವ್ಯೋರ್ವೀಶವಂಶಂ || ಅದಜಿಲಿಳುಕಾಸ್ತುಭದೊಂದನಗ್ಗೈಗುಣವಂದೇವೇಭದುದ್ಧಾಮಸತ್ವದಗುವ್ಯಂ  
ಹಿಮ  
6 ರತ್ನಿಯುಜ್ವಲಕಳಾಸಂಪತ್ತಿಯುಪಾಜಾತದುದಾರತ್ವದಪೂಜನೋರ್ವ್ಯನೆನಿತಾನ್ತಂತಾಳಿತಾನಲೈಪುಟ್ಟದನುದ್ವೇಜಿತವೀ  
7 ರಪೈರಿವಿನಯಾದಿತ್ಯವನೀಪಾಳಕಂ || ಕ || ವಿನಯಂಬುಧರಂಜಿಸೆಘನತೇಜಂಪೈರಿಬಲಮನಲಚೆನೆಗಳ್ಳಂವಿನ  
8 ಯಾದಿತ್ಯನೃಪಾಳಕನುಗತನಾಮಾತ್ಮನಮಳಕೀರ್ತಿರಸಮತ್ಥಂ || ಅವಿನಯಾದಿತ್ಯನವಧುಭಾಪೋದ್ಭವಮಂತ್ರದೇವತಾಸಂಸಿ  
ಭೆಸದ್ಭಾವಗು  
9 ಣಭವನಮುಖಿಕಳಾವಿಳಿಸಿತೆಕೆಳಯಬರಸಿಯೆಂಬಳಪಸರಿಂ || ಅದಂಪತಿಗೇತನೂಭವನಾದಂಚಗಂಸುರಾಧಿಪತಿಗಂಮಂಜನಾ  
ದಂಜಯಂತನ  
10 ನೈವಿಪಾದವಿದೂರಾನ್ತರಂಗನೇಜಿಯಂಗನೃಪಂ || ಆತಂಚಾಳುಕ್ಯಭೂಪಾಳನಬಲದಭುಜಾದಂಡಮಂದಂಡಭೂಪಾತ್ರಾಪೋ  
ತ್ತಂಗಳೂಭೃದ್ವಿವಳನಕುಳಿರವಂದಿಸ  
11 ಸ್ಯಾಘೇವೇಘಂ ಕ್ವೇತಾಂಭೋಜಾತದೇವದ್ವಿರದನಕರದಭ್ರೇದು ಕುಂದಾವವಾತಖ್ಯಾತ ಪೋದ್ಯದ್ಯುಕೇಶ್ರೀಧವಳಿತಭುವನಂಧೀರ  
ನೇಕಾಂಗವೀರಂ || ಎಜಿಯನೆಳಗಿನಿನಗ  
12 ಳ್ಳಿದ್ದೇಗಜಿಯಂಗನೃಪಾಳಕನಗನೇಚೆಲ್ವಿಂಗೆಜಿಯೆವಟ್ಟಿಲಿಗುಣವನೆಜಿದೇಶಲದೇವಿಯನ್ನುನೋತ್ತರಂವೇಳಲೇ || ಎನನಗ  
ಳವರಿವ್ಯಗ್ಗಂತನೂಭವನ್ನೆಗಳ್ಳರಲ್ಲಿ ಬಲ್ಲಾಳವಿ  
13 ಪ್ನುನೃಪಾಳಕನುಯಾದಿತ್ಯನೆಂಬಪಸರಿಂದಮುಖಿಕವಸುಧಾತಳದೊಳ || ವೃ || ಅವರೋಳ್ಳಧ್ಯಮನಾಗಿಯುಂಭುವನದೊಳಪೂ  
ರ್ವಾಪರಾಂಭೋಧಿಯೆ  
14 ಯುಂವಿನಂಕೂಡೆನಿಮಿಚ್ಚು ಪೊಂದುನಿಜಬಾಹಾವಿಕ್ರಮಕ್ರೀಡೆಯುಂಭವದುದುತ್ತಮನಾದನುತ್ತಮಗುಣವಾತ್ಮೈಕಧಾಮಂಧಂ  
ಧವಚೂಡಾವಂಣಿ ಯಾದವಾಬುದಿನ  
15 ಪಂಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳಕಂ || ಕ || ಎಳೆಗಸವಕ್ಕೋಯತೂತ್ತರತ್ತಳವನಪುರಮನೆರಾಯರಾಯಪುರಂಬಳ್ಳಳಬಳದವಿಷ್ಣುತೇ  
ಜೋಜ್ವಳನದೇಸದವುಬಳಿಪ್ಪ ರಿಪುದುಗ್ಗಂಗಳ್ಳ ||  
16 ವೃ || ಇನಿತಂದುಗ್ಗರಮಪೈರಿದುಗ್ಗರಚಯವಂಕೋಂಡನಿಜಾಕ್ಷೇಪದಿಂದಿನಿಬಳ್ಳುರಪರನಾಜೆಯೊಳ್ಳವಿಸಿದಂತನ್ನಸ್ತ್ರಸಂಘಾತ  
ಬಂದಿನಿಬಗ್ಗಾ ನತಗ್ಗಿರತ್ತನುದ್ಭವದಮಂ  
17 ಕಾರುಣ್ಯದಿಂದಂತಾನನಿತಂಲೇಕದೇವೇಳ್ವೊಡಬ್ಬಭವನಂವಿಭ್ರಾಂತನಪ್ಪಂಬಲಂ || ಕ || ಲಕ್ಷ್ಮೀದೇವಿಬಗಾಧಿಪಲಕ್ಷ್ಮಂಗೆಸದಿ  
ದ್ದೆವಿಷ್ಣುಗೇತಂತೆವಲಂಚ್ಚಾದೇವಿಸ  
18 ನ್ತೃಗಲಕ್ಷ್ಮಾನನೇವಿಷ್ಣುಗಗ್ರಸತಿಯನನಗಳ್ಳ || ಅವಗ್ಗಿರಮನೋಜನನ್ನೆಸುದತೀಜನಚಿತ್ತವನೀಯೊಳ್ಳಲೈಸಾಲ್ಪವಯವೋ  
ಭೆಯಿಂದತನುಮೆಂಬಭಿಧಾನವನಾ  
19 ನದಂಗನಾನಿವಹಮನೆಚ್ಚು ಮಯ್ಯನಾಮನದೆಬೀರನೇಚ್ಚು ಯುದ್ಧದೊಳ್ಳವಿಸುಪೋನಾದನಾತ್ಮಭವನಪ್ರತಿಮಂನರಸಿಂಹಭೂಭು  
ಜಂ || ಪಡೆವಾತೇಂಬದು



- 20 ಕಂಡಂಗಳ್ವೃತಜಞ್ಜಿತಾಂಗಬೃಗುಂಗಂಡವಾತಂನುಡಿವಾತಂಗೆನ್ನ ನೊಬ್ಬಪ್ರಳಯಸಮಯದೊಳ್ಳೇಯಂ ವಿಘಟಿಬಿರ್ವೃಕಡಲ  
ನ್ನಂಕಾಳನನ್ನಮುಳಿದಕ್ಕಳಿಕನ
- 21 ನ್ನೆಯುಗಾನ್ಮಗ್ನಿಯನ್ನೆಸಿಡಿಲನ್ನೆಸಿಹದನ್ನಪುರಹರನುರಿಗಣ್ಣನ್ನಿನೀನಾರಸಿಂಹಂ || ಲಪ್ತಸರ್ವದೃಷ್ಟದಾವಾನಳಬಹಳ  
ಶಿಖಾಜಾಳಕಾಳಾಂಬುವಾಹರಿ
- 22 ಪ್ರಭೂಪೋದ್ರೃತ್ಪ್ರದೀಪಪ್ರಕರಪಟುತರಸ್ಥಾರಯುರಯಾಸಮೀರಂಪುನಾಗಾನೀಕತಾಕ್ಷ್ಯಂಪ್ರಪುಪನಗೋಷಂಜವೇದಾಡಮೂ  
ಪರಿಪ್ರಭೂ
- 23 ಭೃದ್ಭೃವಿವ್ರಂಭಪುನೃಪವಂಮಾತಂಗಸಿಂಹಂನೃಸಿಂಹಂ || ಸ್ವಸ್ತಿ ಸವಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾವಂಡಳೇಶ್ವರ | ದ್ವಾರವತೀ  
ಪುರವರಾಧೀ
- 24 ಶ್ವರ | ತುಳುವಬಳಜಞ್ಜಿತವಾನಳ | ದಾಯಾದದಾವಾನಳ | ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡ | ಗಂಡಳೇರಂಡ | ಮಂಡಳಿಕೇರ  
ಟಿಕಾಪಟೋಳಕಟಿ
- 25 ಕಸೂಟಿಕಾಪಿ | ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದ ಸಂಸ್ತೃಪ್ತನಸಂಗ್ರಹಿತರಣಿನೋದ | ವಾಸಂತಿಕಾ  
ದೇವೀಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂ
- 26 ಬರದ್ಯುಮಣಿ | ಮಂಡಳಿಕಮಕುಟಚೂಡಾವಣಿ ಕದನಪ್ರಚಂಡ | ಮಲಪರೋಳಂಡ | ನಾಮಾದಿಪ್ರಸಿದ್ಧಸಹಿತಶ್ರೀಮತ್ತ್ರಿಭು  
ವರಮುಲ್ಲತಳಕಾಡು
- 27 ಕೊಂಗುನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸ ಯಾನಂಗಲ್ಲೊಂಡಭುಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಹೋಯ್ಯಳನಾರಸಿಂಹದೇವರ | ದಕ್ಷಿಣ  
ಮಹೀಮಂಡಳಮಂದಪ್ಪನಿಗ್ರಹ
- 28 ಶಿಷ್ಯಪ್ರತಿಪಾಳನಪೂರ್ವಕಂಸುಖಸಂಕಥಾನಿನೋದದಿರಾಜ್ಯಂಗಯ್ಯುತ್ತಮಿರ ತದೀಯುತೃಪ್ತವಿಷ್ಣು ಭೂಪಾಳಪಾದಪದೋ  
ಪಜೀವಿ || ಅನೇಗಳ್ವೃದಾರಸಿಂಹ
- 29 ಧರಾನಾಥಂಕಮರಪತಿಗಿವಾಚಸ್ವತಿವೋಲಿತಾನೆಸದನುಚಿತಕಾಯ್ಯವಿಧಾನಧರಂಮಾನ್ಯಮಂತ್ರಕುಳ್ಳಚಮೂಪಾ || ವೃ || ಆಕಳಂ  
ಕುಂಭಿತೃವಾಜಿವಂಶ
- 30 ತಿಳಕಂಶ್ರೀಯಕ್ಷರಾಜಾನಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಾದಿತ ಸುಶೀಲಾಚಾರದೈವಾದಿವೀರಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರಾಹು  
ನಾಥಂದಯುಜ್ಜೋಣಿಸಾಳಕಚೂ
- 31 ಡಾವೂನಾರಸಿಂಹನೆನಲೇಪಂಪ್ರಜ್ಞನೋಡುಳ್ಳಪಂ || ಧರೆಯಂಗಲ್ಲಿದ್ದ ಗತಿಣ್ವಿಳನನುದಧಿಯನೇನಂಬಗುಣ್ವಿಳನಂ ಮಂದರಮೂ  
ಮಾಕೃತ್ಯುಳಪಂಪ್ರಜ್ಞನನಮರವಂಹಿಜಾ
- 32 ತಮಂಮಿಕ್ಕಲೋಕೋತ್ತರಮಪ್ಪುಪ್ಪುಳನಂಪ್ರಜ್ಞನನೇವಜಿನೇಂದ್ರಾಭೃಪಂಕೇಜಪೂಜೋತ್ಕರದೊಳತಳವ್ಯಯ್ದಲಂಪ್ರಜ್ಞನನ  
ನುಕರಿಸುತ್ತ್ರ್ಯನಾಪೋಸಮತ್ಥಂ ||
- 33 ಸುಮನಸ್ಸಸ್ತುತಿಸೇವಿತಂಗುರುವಚೋನಿಬ್ದಿಪ್ಪನೀತಿಕ್ರಮಂಸಮದಾರಾತಿ ಬಳಪ್ರಭೇದನಕರಂ ಶ್ರೀಜೈನಪೂಜಾಸಮಾಜಮ  
ಹೋತಾಸ್ತಹಪಂಪು
- 34 ರನ್ನರನಪಿಂಪಾತಾಳ್ದಿಭಂಡಾರಿಹುಳ್ಳಮಂಡಾಧಿಪನಿದ್ದ ಪಂಮಹಿಯೊಳುದ್ಯದೈವಭಾಜಿತಂ || ಸತತಂಪ್ರಾಣಿವಧಾವಿನೋದಮ  
ನೃತಾಳಾಪಂವಚಃ ಪ್ರಾಣಿಪುತ್ರತ
- 35 ಮನ್ಮಾತ್ಮವನಿಳ್ದಿಕೋಳ್ದಿದವಲಂತೇಜಾಪರಸ್ತ್ರೀಯರೋಳರತಿಸಾಭಾಗ್ಯಮನೂನಕಾಕ್ಷಮತಿಯಾಯ್ತುಗ್ಗಮಾಪೋಗೀ  
ಲ್ಮಪಬ್ಬ್ರತತತ್ಪ್ರಕರಕ್ಕೆಶೀ
- 36 ಳಭಟರೋಳ್ಳಾಹುಳ್ಳನಂಹುಳ್ಳನಂ || ಸ್ಥಿರಜಿನಶಾಸನೋದ್ಧರಣರಾದಿಯೊಳಾರನೆರಾಚಮುಳ್ಳಭೂವರವರಮಂತ್ರರಾಯನಬಳಕ್ಕೆಬುಧ  
ಸ್ತುತನಪ್ಪವಿಷ್ಣುಭೂ
- 37 ವರವರಮಂತ್ರಗಂಗಳಣಿಮತ್ತೆಬಳಿಕ್ಕೆನೃಸಿಂಹದೇವಭೂವರವರಮಂತ್ರಹುಳ್ಳನೆಪಿಂಗಳಿನಿತುಳ್ಳಡಪೇಳಲಾಗದೇ || ಜಿನಗದಿತಾಗಮಾ  
ತ್ಮವಿದರಸ್ತುಸಮಸ್ತುಬ
- 38 ಹಿಪ್ಪಿಪ್ರಾಚರತ್ಯನುಪಮಾರುದ್ಧಭಾವನಿರತಗ್ಗತಮೋಹರೆನಿಪ್ಪಕುಂಕುಟಾಸನಮಲಧಾರದೇವರೆ ಜಗದ್ಗುರಂಗಳಗುರುಗಳನಿಜ  
ಪ್ರತಕ್ಷನಗುಣಗೌರವಕ್ಕೆತೂಣೆ
- 39 ಯಾರೋಚಮೂಪತಿಹುಳ್ಳರಾಜನ || ಜಿನಗೇಹೋದ್ಧರಣಂಗಳಿಂಜಿನಮಹಾಪೂಜಾಸಮಾಜಂಗಳಿಂಜಿನಯೋಗಿಬ್ರಹ್ಮದಾನಂಜಿನಪ  
ದಸೋತ್ತರಿಯಾನಿಷ್ಠೆಯಿಂ

- 40 ಜಿನಸತ್ವಪ್ರಾಣಸಂಕ್ರಮಣದಿಂ ಸನ್ನೋಪಮಂತಾಂ ಭವ್ಯನುತಂ ನಿಚ್ಚ ಲುಮಿನ್ತೆ ಪೊಟ್ಟುಗಳವಂ ಶ್ರೀಹುಚ್ಚದಂಡಾಧಿಪಂ || ಕ ||  
ನಿಸ್ಸಟಮೇಣ್ಣಿಮಾದುದನುಪ್ಪಟ್ಟಯ್ಯ
- 41 ನಮಹಾಜಿನೇಂದ್ರಾಲಯಮಂನಿಪ್ಪೊಸತುಮಾಡಿದಂ ಕರಮೊಪ್ಪಿರೆಹುಚ್ಚಂಮಂನಿಸ್ವಬಂಕಾಪುರದೊಳ್ || ಮತ್ತಮಲ್ಲಿಯೆ || ವೃ || ಕ ||  
ಲಿತನಮುಂವಿಟಿತ್ತುಮು
- 42 ಮನುಚ್ಚವನಾದಿಯೊಳೊಪ್ಪನುಪ್ಪಿಯೊಳಕಲಿವಿಟಿನೆಂಬನಾತನಜಿನಾಲಯಮಂನೇಜಿಣ್ಣಿಮಾದುದಂಕಲಿಸದೆ ದಾನದೊಳ್ಳರ  
ಮಹಾಬ್ಬಿರಮಾರತಿಯೊಳ್ಳಿಟಂವಿ
- 43 ನಿಶ್ಚಲಮೆನಿಸಿದ್ಧಕುಚ್ಚನದನೆತ್ತಿಸಿದಂರಜತಾದ್ರಿತುಂಗಮಂ || ಪ್ರಿಯಾದಿನ್ದಂಹುಚ್ಚಸೇನಾಪತಿಕೊಸಣ ಮಹಾತೀರ್ಥದೊಳ್ಳಧಾತ್ರಿ  
ಯುಂವಾದ್ಧಿಯುಮುಚ್ಚನ್ನಂ
- 44 ಚತುರ್ವಿಂಶತಿಜಿನಮುನಿಸಂಘಕ್ಕೆ ನಿಶ್ಚಿತ್ತಮಾಗಕ್ಷಯದಾನಂಸಲ್ವಪಾಂಗಿ ಬಹುಕನಕಮನಾಕ್ಷೇತ್ರಜಗ್ಗಿತ್ತು ಸದ್ವೃತ್ತಿಯನಿ  
ನ್ನೀಲೋಕಮೆಲ್ಲಂಪೊಗಳೆಬಿ
- 45 ಡಿಸಿದಂಪುಣ್ಯಪುಂಜೈಕಧಾಮಂ || ಕೆಲ್ಲಂಗೆಜಿಯಾದಿತಿರ್ಥಮದುಮುನ್ನಂ ಗಂಗಂನಿಮ್ಮಿತ್ತಂಲೋಕಪ್ರಸ್ತುತಮಾಯ್ತು  
ಕಾಲವಶದಿನಾಮಾವಶೇಷಂಬಳ ಕಾ
- 46 ಕಲ್ಪಸ್ಥಿರಮಾಗೆಮಾಡಿಸಿದನಿಭಾಸವಜ್ಜಿ ನಾಗಾರಮಂಶ್ರೀಕಾಂತಂತಳದಿನ್ನಮೆಯ್ದೆ ಕಳಸಂಶ್ರೀಹುಚ್ಚದಂಡಾಧಿಪಂ || ಕ || ಸಂಚಮ  
ಹಾವಸತಿಗಳಂಪಂಚಸು
- 47 ಕೆಲ್ಯಾಣವಾಂಭೆಯುಂಹುಚ್ಚಮೂಪಂಚತುರಂಮಾಡಿಸಿದಂಕಾಂಚನನಗಧೈಯ್ಯನೆಸವಕೆಲ್ಲಂಗೆಜಿಯೊಳ್ || ಕ || ಹುಚ್ಚಚಮೂ  
ಪನಗುಣಗಣಮುಚ್ಚ
- 48 ನಿತುಮನಾರೊನೆಜಿಯೆಪೊಗಳೆಜ್ಜಿ ಜಿವಿರ್ ಬಳ್ಳದೊಳೆಳೆದುಧಯಜಳಮುಚ್ಚ ನಿತುಮನಾರೊಪವಣಿಸಲೆಜಿವನ್ನರ್ || ಸಂಕಿತನ  
ದ್ವುಣಂಕಳಭವ್ಯನುತಂ
- 49 ಜಿನಭಾಷಿತಾತ್ಮಗನಿಸ್ಸಂರಯಬುದ್ಧಿ ಹುಚ್ಚಪ್ರತನಾಪತಿಕೈರವಕುನ್ದ ಹಂಸಕುಬ್ರಾಂಶುಯಶಂಜಗನ್ನು ತದೋಳೀವರಚೆಳ್ಳುಳತಿರ್ಥ  
ದೊಳೆಚತುರ್ವಿಂಶತಿತಿರ್ಥ
- 50 ಕೃನ್ನಿಳಯಮಂನೇಜಿವನಾಡಿಸಿದಂದಲಿನ್ನಿದಂ || ಕ || ಗೊಮ್ಮಟಪುರಭೂಷಣಮಿದುಗೊಮ್ಮಟಮಾಯ್ತೆನೆಸಮಸ್ತಪರಿಕರಸಹಿತಂ  
ಸಮ್ಪಾದಿಂಹು
- 51 ಚ್ಚಮೂಪಾಮಾಡಿಸಿದಂ ಜಿನೋತ್ತಮಾಳಯಮನಿದಂ || ವೃ || ಪರಿಸೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರವಿಪುಳವಿಳಸತ್ಪಕ್ಷದೇಶಸಶೈಳಿಕ್ಕಿರ  
ಜೈನಾವಾಸಯುಗ್ಗಂ ವಿವಿಧಸು
- 52 ವಿಧಸತ್ಪ್ರೀಚ್ಚಸದ್ಭಿವರೂಪೋತ್ಕರರಾಜದ್ವಾರಹಮ್ಯುಂಚಿರಸತುಳಚತುರ್ವಿಂಶತಿರ್ಥೇಶಗೇಹಂ ಪರಿಪೂರ್ಣಂಪುಣ್ಯಪುಂಜ  
ಪ್ರತಿಮಮೆಸ
- 53 ದುರಿಯುಂದಂವಿಹುಚ್ಚನಿಂದಂ || ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕಗಚ್ಚದ ಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರವ್ವಶ್ರೀ  
ಗುಣಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಪ್ಪುರಪ್ರಶೇನಯಕೀತ್ತಿಗನಿದ್ಧಾಂತದೇವರಸ್ತಪ್ಪರಂದೊಡೆ || ವೃ || ಭಯಮೋಹದ್ವಯದೂರನಂ  
ಮದನಘೋರಧ್ವಾಂತತೀವ್ರಾಂ
- 54 ಶುಂಕನಯನಿಜೇಪಯುತ ಪ್ರಮಾಣಪರಿನಿರ್ಣೀತಾತ್ಮಸನ್ನೋಹನಂ ನಯನಾನಂದನಶಾಂತಕಾಂತತನುವಂ ಸಿದ್ಧಾಂತಚಕ್ರೇಶ  
ನಂನಯಕೀತ್ತಿಬ್ರತಿರಾಜ
- 55 ನಂನೇದೊಡಂಪಾಪೋತ್ಕರಂಸಿಂಗುಗುಂ || ಕೃತದಿಗ್ವಿತ್ರವಿಧಂಬರುತ್ತೆ ನರಸಿಂಹಕ್ಷೋಣಿಸಂಕಂಡು ಸನ್ಮತಿಯಿಂಗೊಮ್ಮಟಪಾ  
ಶ್ವನಾಥಜಿನರಂವತ್ತಿಚತುರ್ವಿಂಶ
- 56 ತಿಪ್ರತಿಮಾಗೇಹವಂನಿಸ್ವಿವಕ್ತೃವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂಬಿಟ್ಟನಪ್ರತಿಮಲ್ಲಂ ಸವಣೇಜಿನೂರನಭಯಂಕಲ್ಪಾಂತರಂಸಲ್ಪಿನ || ಅದ  
ಕೇನಯಕೀತ್ತಿಗನಿ
- 57 ದ್ಧಾಂತಚಕ್ರಪತ್ತಿಗಳಂ ಮಹಾಮಂಡಳಾಚಾರ್ಯರನಾಚಾರ್ಯಮ್ನಾಡಿ || ವೃ || ತವದೊಚ್ಚೈದನಾರಸಿಂಹನೃಪನಂತಾಂಪೆ  
ತ್ತುದಂಸದ್ಗುಣಾಣ್ಣಿವನೀಜೈನಗೃಹಕ್ಕೆ
- 58 ಮಾಡಿದನಚಂಡಂಹುಚ್ಚದಂಡಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೊಪ್ಪತಿಪ್ಪ ಸವಣೇಜಿಂಬೂರನಂಭೋಧಿಯುಂ ರವಿಯುಂ ಚಂದ್ರನು  
ಮುಂವ್ವರಾವಳಯಮುಂನಿಲ್ವನ್ನೆ

- 60 ಗಂಸಲ್ಯನಾ || ಗ್ರಾನಸೀಮೆಯೊಡನೆ ಮೂಡೂದೆಯೊಳ್ ಸವಣೇಖಚಿಕ್ಕ ನೆಡೆಯಸೀಮೆಕರೆಯೊಡನೆ ಅಲ್ಲಿ ತೊಕ್ಕುರಿಯೊ  
ಬೈಯಿಸೋಗಲು ಬಿಂಬಿಸಿಟ್ಟುಯಕೆಡೆಯುಕೋಡಿಯ  
61 ಕೀಳ್ವೆಯುಲಿಅಲ್ಲಿತೊಕ್ಕ ಬಿಡುಗಳ ಕೆಡೆಯುಚ್ಚ ಗಟ್ಟುಮೇರೆಯಾಗಿ ಹಿರಿಯೊಬ್ಬಯ ಬಿಸುರಿಯತೊಕ್ಕುಕೊಡೆಯುಮಣಿಸೆತೊಕ್ಕಣ  
ದಸೆಯೊಳು ಬಿಳಿತ್ತಿಯಸವಣೇಖವಡೆಯ  
62 ಎರೆಯುಹಿಣೆಯ ಹುಣಿಸೆಯುಕೊಳಹಿರಿಯಾಲಅಲ್ಲಿಹಡುವಲುಹಿರಿಯೊಬ್ಬಯ ಸೆಳೆಮೂಹಿಯ ಹಮನುಬಳ್ಳಿಯಕೆಡೆಯತೊಕ್ಕಣ  
ಕೋಡಿಯಬಳಿಯಬನ  
63 ಅಲ್ಲಿವತ್ತ ತಹಿಹಡಿಯಕಲಿಯಮನಕಟ್ಟಿದತಾಯ್ವಳ್ಳಜನ್ನವರದ ಹಿರಿಯಕೆಡೆಯತಾಯ್ವಳ್ಳಸೀಮೆ | ಹಮನುದಸೆಯೊಳ್  
ಜನ್ನವುರಕ್ಕುಂಸವಣೇಖಿಂಗಂ ಸಾಗರಮು  
64 ಯ್ಯಾದೆಹನ್ನವುರಸವಣೇಖಕೆಡೆಯೀರಿಯ ನಮೂಣಹಿರಿಯುಹುಣಿಸೀಮೆ | ಬಡಗಣದಸೆಯೊಳ್ ಕಕ್ಕುನಕ್ಕೋಹುಅದಿ  
ಮೂಡುಬಿರಿದ್ವ ನಕೆಡೆಯ ಅಕೆಡೆಯೊಳಗಸವಣೇ  
65 ಹಜಿಡುಗನಹಳ್ಳಿಯನಡುವಬಸುರಿಯದೊಣೆ ಅಲ್ಲಿಮೂಡಲಾಲಜ್ಜನಕವ್ವು ಅಲ್ಲಿವೂಡಲಿಡೆಡೆಸೀಮೆ || ಈಸಳ್ಳದಿಂ  
ದಾದದ್ರವ್ಯಮನಿಲ್ಲಿಯಾಚಾಯ್ಕಿರಿಸ್ಕಾನದ ಬಸದಿಗಳಬಣ  
66 ಸುಟ್ಟತಲೇಣ್ಣೋದ್ಧಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂರಂಗಭೋಗಕ್ಕೆಂಬಸದಿಗಿಬಸಕಯ್ಯಪ್ರಜೆಗಂಖುಪಿಸಮುದಾಯದಾಹಾರದಾನ  
ಕ್ಕಂಸಲಿಸುವುದು || ಇದನಾವಂಸಿದಕಾಲದೊ  
67 ಳ್ಸುಪಿಧಿಯಿಸಾಳಪ್ಪಲೋಕ್ಕೀತ್ತಮಂ ವಿತಂಸಿಸ್ತುಳಪ್ಪಣ್ಣಿಕೀತ್ತಿ ಯುಗಮಂತಾಂತಾಳ್ದು ಗುಂತಮಿಂತಿದನಾವಂಕಿಡಿ  
ಪೊರ್ದ ಕೆಟ್ಟಬಗೆಯಂತದಾತನಾಳ್ದುಂಗಳೇದುರನೊ (ಮುಂದೆಬರಹವಿಲ್ಲ.)

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ಆದೇ ಕಲ್ಲಿನ ಬಲಸಾರ್ವದಲ್ಲಿ.

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1 ತ್ರೀಮತ್ಸುಸಾರ್ವದೇವಂಭೂಮು           | 17 ದಯಕ್ಕೆ ಸ್ತನ್ದುಪದ್ಮಾ ವತೀಲನಾ      |
| 2 ಹಿತಂಮುತ್ರಿತಃಪ್ರಾಜಾಗಂ             | 18 ರತ್ನದರೂಪಶೀಲಗುಣಮಂಪೋಲ್ವು          |
| 3 ತದ್ಭಾವಿನಿಸದ್ಭಾವತಿಗೇಕ್ಷೇಮಾ        | 19 ನ್ನರಾಕ್ಷಾಸ್ತಯೇ    ಉರಗೇಂದ್ರಪೀ    |
| 4 ಯುಷ್ವಿಧವವೃದ್ಧಿಯಮಾಳ್ವಧ            | 20 ರನೀರಾಕರರಜತಗಿರೀಸಿ                |
| 5 ಮಂ    ಕೆವನೀಯಾನನಕೇವತಾ             | 21 ತಚ್ಚತ್ರಗಂಗಳಾರಹಾಸೈರಾ             |
| 6 ಮರಸದಿನೇತ್ರಾಸಿತಾಂಘೋಜಿರಿದ          | 22 ವತೇಭಸ್ಸುಪಿಕವೃಷಭರಂಭಾ             |
| 7 ಮಳಾಂಗದ್ಯುತಿಕಾಂತಿಯಿಂಕುಂಕರ         | 23 ಭ್ರಸೀಹಾರಹಾರಾಮರಾ                 |
| 8 ಧಾಂವ್ಯದ್ವದಿಶ್ರೀನಿವಾಸನು           | 24 ಜಘ್ನೀರಮಂಕೇರುಹಪಳಧರ               |
| 9 ಲುಪದ್ಯಲದೇವಿರಾಜಿಸತಮಿ              | 25 ವಾಕ್ಯಂಬವನೇದುಕುಂದೋತ್ಕರಚಂ         |
| 10 ಸ್ವಳುಪುಷ್ಪರಾಜಾಂತರಂಗಮುರಾ         | 26 ಚತ್ಕೀತ್ತಿ ಕಾಂತಂಬುಧಜನನಿಂತಂ       |
| 11 ಳರಮಿಯಿಪ್ಪಸದ್ವಿನಿದಿವೊ            | 27 ಭಾನುಕೀತ್ತಿ ಪ್ರತಿರಿದ್ರಂ    ಶ್ರೀನ |
| 12 ಲುನಿತ್ಯಪ್ರಸಾದಾಸ್ಪದಂ    ಚಲಾ      | 28 ಯಕೀತ್ತಿ ಮುನೀಶ್ವರನೂನು ಶ್ರೀ       |
| 13 ಮನಯರಕ್ಕೆ ಕಾರ್ಕಸ್ಯಮಂದರಕ್ಕೆ       | 29 ಭಾನುಕೀತ್ತಿ ಯತಿಪತಿಗಿತ್ತಂ ಭೂ      |
| 14 ತ್ಯಂತರಂಗಸದೃಶ್ಯ ಲಸತ್ಪೂರಿತ        | 30 ನುತನವ್ಯುಪಾಸನೇನಾಪತಿಧಾ            |
| 15 ಳಕ್ಕೆ ಕಕ್ಕುಗರತವಕ್ಕೋಜಕ್ಕುಕಾ      | 31 ರೆಯೊಹದುಸವಣೇಖೀರಂ                 |
| 16 ಪ್ಪೂರ್ಣಕಚ್ಚು ಲಸತ್ಪೂಗತಿಗಿತ್ತಿಪ್ಪ |                                    |



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ಅದೇ ಕಲ್ಲಿನ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಹರಾಭ್ಯಾ
- 2 ದಯಾಶ್ವ ಸಕವರಂಪಂ
- 3 ೧೦೦೦ನೆಯ ಬಹುಭಾಷ್ಯನಂ
- 4 ವತ್ಸರದ ಚೈತ್ರಸು ೧ ಸು | ಭಂಡಾ
- 5 ರಿಯಯ್ಯನಬಸಿದಿಯ್ರಿದೇ
- 6 ವರವ್ಯಭದೇರಿಗಿನಿತ್ಯಾಬಿಜೇಕ
- 7 ಕ್ಷೇತ್ರಯಭಂಡಾರವಾಗಿಶ್ರೀಮ
- 8 ನಮಃಹಾರಮಂಡಳಾಚಾರಿ
- 9 ಯಂವ್ರದಚಂದ್ರದೇವಸಿಷ್ಯ
- 10 ರಂಮುನಿಚಂದ್ರದೇವರಂ ೫
- 11 ಪ ೫ಕಂ ಹಾಲಮಾನ ೫ ಶ್ರೀಮತು
- 12 ಚಂದ್ರಪ್ರಭದೇವರಸಿಷ್ಯರಂಪದಂ
- 13 ಮಂಜುನಿಚಂದ್ರದೇವರಂಕೊಟ್ಟಪ ೯ ಹಾ | ಶ್ರೀಮನ್ಮ
- 14 ಹಾಂಮಂಡಳಾಚಾರಿಯರು ನೇಮಿಚ
- 15 ಸ್ವರೇತಮ್ನ ಸಾತನ್ನ ಸವರಮಂ
- 16 ಪದಮನ್ನಾ ಸವರಂಕೊಟ್ಟಗ ೧ ಪ ೫
- 17 ಮಂಜುನಿಚಂದ್ರದೇವರಂಆಳಿಯಆರಿ
- 18 ಯನ್ನಾಗ ೧ ಪ ೫ || ಬೋವ್ವಿ ಸತಿ
- 19 ಯಂವ್ರತಮ್ನ ಪೂಸದೇವ ಗ ೧ ಪ ೫ ||
- 20 ಜನ್ನವ್ರದಸೇನಬೋವಮದಯ್ಯ
- 21 ಗ ೧ ಪ ೫ || ಅತನತವ್ಯ ಪೂಸದೇವಯ್ಯ
- 22 ಸಿಂಗಣ್ಣ ಪ ೫ | ಸೇನಬೋವ ಪದಮನ್ಮ
- 23 ಣ್ಣ ನಮಃಗಚ್ಚಣ್ಣಗ ಪ ೧ ಭಾರತಿ

- 24 ಯಕ್ಷಸನಮ್ನವಯ್ಯ ಕ್ಷಪ ೧ ಅಗ್ಗಪ್ಪಗೆ .
- 25 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರಿ
- 26 ಯಂವ್ರತಮ್ನಗುರಂಗಳಂಪಂ
- 27 ಪ್ಪಶ್ರೀಮೂಲಸಂಘದಸಮಃದಾಯಂಗಳ
- 28 ಮಂಜುನಿಚಂದ್ರದೇವರಂ ಆಪ್ತಾಧನಂ
- 29 ೫ ಆ || ಶ್ರೀಗೊಂಪುಟದೇವರಂಶ್ರೀಕಮಲ
- 30 ಪೂರಿಪ್ಪದೇವರಂಭಂಡಾರಯ್ಯನ ಬಸಿದಿ
- 31 ಯಂವ್ರದೇವರಂವಲ್ಲಭದೇವರಂ ಮಂಜು
- 32 ವಾದಬಸಿದಿಗಳದೇವದಾಸದಗದ್ದೆ ಬದ್ದಲು
- 33 ಸಹಿತರಾಣಾಭ್ಯಾಗತಿಕಟಕೇಸರಿ
- 34 ಸದಿಸಾನಕ್ಷತಯಿವುಮಂತಾಗಿಯೇನು
- 35 ವಸಂಕೋಳ್ಳಿವೆಂದುಬಟ್ಟುಶ್ರೀಜಿಳಗುಳತಿ
- 36 ತ್ಥದಸಮಸ್ತವಾಣಿಕ್ಯನಗರಂಗಳೇಕ
- 37 ಯಾ ಮುನಾಥಅಪುಮಂದಗೌ
- 38 ಜಪ್ರಜಿಗಳಮಂತಾಗಿ ಶ್ರೀ
- 39 ದೇವರಂವಲ್ಲಭದೇವರಂಹಾಪು
- 40 ವರಪಳ್ಳಿಗೇಸಂಭಂದೇವ ನ್ಯಾಯವಾಗಮ
- 41 ಫಲಯವಾಗಿಕೊಂಬಗವ್ಯಾಆಯ್ತು ಸು
- 42 ಅದೇವರಂವಲ್ಲಭದೇವರಂಗಳೋಗಕ್ಕೆ ಸಲು
- 43 ಉಮಂತಪ್ಪಿಯಅಪ್ಪುಭೋಗಿತೇದಕಂವ್ಯಾಕೆ
- 44 ಚುಕ್ಕುಳಯೇನಾದೋಡಂತದೇವರಂವಲ್ಲಭದೇ
- 45 ವರಂಗಳೋಗಕ್ಕೆ ಸಲು

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ಅದೇ ಬಸ್ತಿಯ ಪ್ರಾಕಾರದ ದಕ್ಷಿಣ ಗೋಡೆಗೆ ಬರಗಿಸಿರುವ ಕಲ್ಲು.

- 1 . . . . .
- 2 . . . . . ಭನಂ
- 3 . . . . . ಶಾಸನಂ
- 4 . ಪರೋಕ್ಷ . . . . . ಯ್ಯ
- 5 . ದ್ವೈ . . . . . ನುಡಿ
- 6 . . . . . ಅಂತರಕ . ಳ್ಲಾಮ
- 7 ದೇವರಂತ್ಸಿಷ್ಯ . . . . . ಪ್ಪ
- 8 . ದಾತಾ . . . . . ತತ್ಸಿಷ್ಯ
- 9 . . . . . ಅಭಯನುಡಿ

- 10 . . . . . ಸಿದ್ಧಾಂತದೇವರಂದೇವ
- 11 . . . . . ದ್ವಾಂತದೇವರಂ
- 12 . . . . . ವಚಂದ್ರ
- 13 . . . . . ಸಂಕೇತ್ತಿರತ್ತಿವಿ
- 14 . . . . . ಚಂದ್ರಭಟ್ಟ
- 15 . . . . . ಗುಣಚಂದ್ರ . . . . . ಭಟ್ಟಾರಕ
- 16 . . . . . ಭಟ್ಟಾರಕರು
- 17 . . . . . ಕಟಕಾ . . . . .
- 18 ತ್ರ . . . . . ತಕಮಂ



- 15 ಯಸ್ತಸ್ಮಿನ್ಮಾನೇಷಯಿಬ್ಬ ತುಬ್ಬ ನೃಪತಿಃ ಕೈಃ ಕೈಣ್ಣ ಸಂವತ್ಸರಗತೇ || ಅಹಿಚ || ಕೃತೋತ್ತಮಜಯಬ್ಬ ಮುಣ್ಣಿ ಷಪತೇದ್ವೋ ರೀ  
ವ್ವಿಕ್ತುನುಶ್ರೀತನಸೂತುಮೂಳವಮಂ
- 16 ಎಳೆಪ್ಪ ರಪ್ಪುಂಧಾರಾಮದಾಕ್ಷೇತುಕ್ಷಣಾತ್ ದೋಃ ಕಣ್ಣುಳಕರಾಳಚೋಳಕಟಕುದ್ರಾಕೃಂದಿರೀಕವ್ವಧಾಸ್ವ ದ್ಧಾರಮಾಕೃತ  
ಚಕ್ರಗೊಟ್ಟ ಮಕರಾದ್ವೈಗಂಕಳಿಂಗಸ್ಯಚ || ಕಾನಾಂ
- 17 ತಸ್ಯ ಲತಾಂತರಾಣಾಲನಾಲಾವಣ್ಯಪ್ರಣೋದಯ್ಯಸಾಭಾಗ್ಯಸ್ಯಚವಿಶ್ವವಿಸ್ತಯಕ್ತಚಕ್ವಪ್ರೀಧೇ ಶ್ರೀಭೃತಹೃವ್ವಿತ್ರೀವದ್ವಿಸ  
ತೃಳಾಸುಸಕಳಾಸ್ವಂ
- 18 ಭೋದಯೋನೇವ್ವಧೂರಾಶೀದೇಚಲನಾಮಪ್ರಣ್ಯವಸಿತಾರಾಷ್ಟ್ರೀಯಶ್ರೀಸಖೀ || ಅಹಿಚ || ಕುನ್ತಳಕದಳೇಕಾನಾಂ ಪೃಥುಕು  
ಚಕುಂಭಾಮದಾಲಾಭಾಶಿಸ
- 19 ದಾಸ್ತುರಸವಂಸದ್ವಿದಿಯನುತಂಜೋದ್ವೈವಚಾರುಮೂತ್ತಿ ರೇಚಲವೇವೀ || ಅಹಿಚ || ಸಚೀವಶ್ರಾಂಜನಕಾತ್ಮಜೇವರಾಮಂ  
ಗಿರಿಂದ್ರಸ್ಯಸುತೇವಶಮ್ಬಂ ಪದ್ಮೇ
- 20 ಪವಿಷ್ಣುಂನುದಯತ್ಯಜಸ್ತಂಸಾನಂಭೂಲಕ್ಷ್ಮೀರೇಷೀಯಬ್ಬಭೂಪಃ || ಕೌಶಲ್ಯಯಾದರವಧೋಭೂವಿರಾಮಚಂದ್ರಶ್ರೀದೇವಕೇವಸಿ  
ತಯಾವಸುದೇ
- 21 ವಭೂಪಃ ಕೃಷ್ಣಂಸಚೀಪ್ರಮದಯೇವಯಂತಮಿಂದ್ರೋ ವಿಷ್ಣುಂತಯಾಸನೃಪತಿಜ್ವಗನಯಾಂಬಭೂವ || ಉದಯತಿವಿಷ್ಣು ತ  
ಸ್ತೀಂನನೇರದರಿಚಕ್ರಕು
- 22 ಳಮಿಳಾಧಿಸಚಂದ್ರೇ ಅಧಿಕತರತ್ರಿಯಮಭಜತ್ಕು ವಳಯಕುಲಮಂಶ್ಯದಮಳಧಮ್ಯಾಂಭೋಧಿಃ || ಅಹಿಚ || ನಿರ್ದ್ರಗೃತಕೋಯ  
ತೂರೋಭಸ್ತೀಕ್ರತಕೋಂ
- 23 ಗರಾಯರಾಯಪುರಃ ಘಟ್ಟತಘಟ್ಟಕವಾಟಃ ಕಂಠಿತಕಾಂಚೀಪುರಸ್ಸವಿಷ್ಣು ನೃಪಾಳಃ || ಅಹಿಚ || ಆತುಳನಿಜಬಳಸದಾಹತಿಧೂ  
ಳೀಕ್ರತ
- 24 ತದ್ವಿರಾಟನರಪತಿದುರ್ಗಃ ವನವಾಸಿತವನವಾಸೋವಿಷ್ಣು ನೃಪಸ್ತುರಳಿತೋರುವಲ್ಲೂರಃ || ಅಹಿಚ || ನಿಜಸೇನಾಪದಧೂಳೀಕ  
ದ್ಧಗಮಿತಮಲಪ್ರ
- 25 ಪಾಲಿನೇವಾರಃ ಕಳಪಾಳಶೋಣಿತಾಂಬುನಿಶಾಶೀಕ್ರತನಿಜಕರಾಸಿರವನಿಪವಿಷ್ಣುಃ || ಅಹಿಚ || ನರಸಿಂಹವನ್ಮೃಗಭೂಭುಜಸಹ  
ಸ್ರಧಾಜಭೂ
- 26 ಜಪರಾರಾಮೋಽಪಿ ಚಿತ್ರಾವಿಷ್ಣು ನೃಪಾಳಶತಕೃತ್ಪ್ರೋಪ್ಪಾಜಿನಿಹಿತತುಪ್ರಪ್ರಃ || ಅಹಿಚ || ವ್ಯಪ್ರಥೇಯ್ಯಾರ್ಯಯ್ಯವಂರಾಹು  
ಕ್ಷ್ಮಂಗಿರಿಗಿಂದ್ರ
- 27 ಪತಿಸವಿದ್ವೋಃ ತಳವನಪುರಲಕ್ಷ್ಮೀಪುನರಹರವ್ವಯಾಮಿವರಿಪೋಸ್ಸವಿಷ್ಣು ನೃಪಃ || ಅಹಿಚ || ಚಕ್ರಿಪ್ರೇಷಿತವಾಳವೇಶ್ವರರಗದ್ವೇ  
ವಾವಿಸ್ಯ
- 28 ನ್ಯಾಣ್ಣ ಸಂಘೋಣ್ಣ ಸಂಪದಸಾಂಬಿತ್ಕರತಳೇನಾಹತ್ಯಮೃತ್ಯುಪ್ರಭುಃ ಪಾಕ್ಪಣ್ಣ ದಸಿನಾಗ್ರಹಿದಿಹಮಹೀಂತತ್ಯಪ್ಪವೇ  
ಣ್ಣಾಪಧಿಶೀವಿಷ್ಣು
- 29 ಭೃಗದದಣ್ಣ ಚೂಣ್ಣೀತನಿತಾನೋತ್ತೂಬ್ಬ ತುಚ್ಛಗಚಳಃ || ಅಹಿಚ || ಇರಂಜೋಳಕ್ಷೋಣೀಪತಿಮೃಗಮೃಗಾರಾತಿರತುಳಃ ಕ  
ದಂಬಕ್ಷೋಣೀರಕ್ಷಿತಿರಹ
- 30 ಕುಳಚ್ಛೇದಸರಃ ನಿಜವ್ಯಾಪಾರೈಕಪ್ರಕಟತಲಸಚ್ಛಾಯ್ಯಗಮಹಿವಾಸವಿಷ್ಣು ಹೃದ್ವಿರೋನಭವತಿಸಚೋಗೋಚರಗುಣಃ ||  
ಸಾ
- 31 ಕ್ಷಾಲಿಕ್ಷೀವ್ವಿಕ್ತಪದಪಗಮೇವಿಶ್ವಲೋಕಸ್ಯನಾಮ್ನಾಲಕ್ಷ್ಮೀದೇವೀವಿರದಯಾರಾಹಿಗದಿಕ್ಷಕ್ರಭಿತ್ತೇ ದೃಷ್ಟವೈರಿಕ್ಷಿತಪದಿಪ  
ವ್ರತಪಿಧ್ವಂಸವಿಷ್ಣೋ
- 32 ವ್ವಿಕ್ತಪೋಸ್ತಸ್ಯಪುನಯವಸುಧಾಸೀತ್ಸಧಾನಿಮಿತ್ರತಾಭೀ || ಬ್ರಹ್ಮಾಣ್ಣಭಾಣ್ಣಭರತಾಮಳಕೀತ್ತಿಗಲಕ್ಷ್ಮೀಕಾನ್ತಸ್ತಯೋರಜ  
ನಿಸೂನರಜಾ
- 33 ತರತ್ರಃ ಪೃಥ್ವಿಶಪಾಣ್ಣಪೃಥೋರಿವಪೃಹ್ವಬಾಪೋದೈಪೃಥ್ವಿಷ್ವಮಲಯೋವನಾರಸಿಂಹಃ || ಅಹಿಚ || ಗರ್ಭಾಂಭುಗರ  
ಮುಣ್ಣ ಕಾಣ್ಣ ನಚಯಾಚೋ
- 34 ಳಾರುಶೇಕುರುಕ್ಷೇಮಂಭಿಕ್ಷಯಚೇರಂಜಿವರಮುಖೋದೂರೇಣಿಷ್ಣುಪಯ ಸ್ವಂಗೌತೇತಿನೃಸಿಂಹಭೂರಿನೃಪತೇವ್ಯುಧೈಸಿದ  
ಸ್ಸವ್ಯದಾ



- 35 ದಂವ್ಯಾಕರಸ್ವರತಿಧ್ವನಿಖರಿಜನಾನಿಗ್ಧಾತಸಿಗ್ಧೋಪಜಿತಃ || ಅಖಚ || ಕೌಯ್ಯಾಂನೈಷಪರಃ ಪರತ್ರತರಣೀರವ್ಯತ್ರತೇಜಸ್ವಿ  
ತಾಂದಾನಿತ್ಯಂಕರಣ
- 36 ಖರಿತ್ರರಧಿನಾಮನ್ಯತ್ರಕ್ತಿಗ್ರಂಧಾತಃ ರಾಜ್ಯಾಚಂದ್ರಮಸಖಿರತ್ರವಿಷಮಾಸ್ತುತ್ಯಾಚಸುಖಿಯಾಧಾವ್ಯತ್ರಾನ್ಯಜನೇಮ  
ನಾಕ್ಷಸಹತೇಶೀ
- 37 ನಾರಸಿಂಹೋನ್ಮಪಃ || ಅಖಚ || ಸಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಜೋಯ್ನಳಾಪರನಾಮಾ || ಪಾಳಯಂತಿಚತುಸ್ಸಮಯಂಮಯ್ಯಾ  
ದಾಮಮ್ಬುನಿ
- 38 ಭರಿವಾತಿಪ್ರತ್ಯಾ ಚಾಗಲದೇವೀರಮಣೋಯಾದವಕುಳಕಮಳವಿಮಳಮಾತ್ಮಗ್ಧಾಶೀ || ಚಿತ್ವಾದೃಪ್ತಪೀರೋಧಿವಂಶಗಹನಂ ದಿ  
ಗ್ಜೈತ್ರಯಾತ್ರಾ
- 39 ವಿಧಾವಾರುಹ್ಯೋದಯಭೂಧರಂರವಿವಾಪ್ರೀದಿಸವತ್ತಿಗ್ರಿಯಾ ನತ್ವಾದ್ವೇಣಕುಕ್ತುಟೇಶ್ವರಜಿನಶ್ರೀಪಾದಯುಗ್ಮಸಿಂಧಿರಾಜ್ಯ  
ಸ್ಯಾಭ್ಯು
- 40 ದಯಾಯುಕ್ತವಿತನಿದ್ರಾಸ್ವಾತ್ಮಭಣ್ಣಾಟಣಾ || ಸರ್ವಾಧಿಕಾರಿಣಾಕುಯ್ಯಗವಿಧೋಗೋಗ್ಧರಾಯಣಾದಹಿದಕ್ಷೇಣೀತಿ  
ರೋಚಿ
- 41 ಜ್ಞಗುರುಣಾಚಗುರೋರಮ || ಲೋಕಾಂಬಿಕಾತನೂಜೇನದಕ್ತುರಾರಸ್ಯಸೂನ ನಾ ಜ್ಯಾಯಸಾಲೋಕರಕ್ಷೆಯುಕ್ತಾಣಾಮ  
ರೋಚಿ
- 42 ಏ || ಮಲಧಾರಿಪ್ಪಾಮಿಪದಪ್ರಥಮದಾವಾಜಿವಂಶಗಗನಾಂಮತಾ ಹಿಮರಂಜನಾಗಮಹಿನಿಖಿಲಜಿನಾಗರವಃ ನತೋಯ  
ಧಿಭವ್ಯ
- 43 || ದೂರಿಕೃತಕಳಿಸ್ತೂತನೃಕಳಂಕೇನಭೂಯ ಸಾ ಚರತ್ರಪಯಸಾಕೀತ್ತಿಧವೇಕೃತುಶಾಸನಾ || ತೃಕ್ತಿಕ್ತಿಸಿಂಧಿಗನ್ನಮದವ  
ದ್ಭೂರಿವೃಣಾ ಹು
- 44 ಳ್ವನೇಜಗನ್ನೂತಮಾಶ್ರಿಮಾಣಿಕ್ಯಮೌಳನಾ || ಚತುರ್ವಿಂಶತಿಜಿನೇಂದ್ರಶ್ರೀಸಿಂಧುಮಳಯಾಚಳ ಸದ್ಭಮ್ನಾಚಂದ್ರನೋ  
ದ್ಭೂತಾದೃಷ್ಯಾನ್ವಿಸ್ಮಗುತಾತತಃ ||
- 45 ಬ್ರಿಶೀಯಂಯಸ್ಯಸಮ್ಯಕ್ತ್ವ ಚೂಡಾವಣಿಗುಣಾಖ್ಯಯಾ ಭವ್ಯಚೂಡಾವಣಿನಾಮ ತಸ್ತೃಪ್ರೀತ್ಯಾದದಾತತಃ || ದಾನಾ  
ತ್ಥಂಭವ್ಯಚೂ
- 46 ತಾಮಣಿಜಿನವಸ್ತವಾಸಿನಾಂಸನ್ಮಸಿನಾಂ ಭೋಗಾತ್ಥಂಚಾನುಜೇಣ್ಣೋದ್ಧರಣಮಿಹಜೈರಪ್ಪವಿಧೃಚ್ಚಗನಾತ್ಥಂಶ್ರೀ  
ಪಾರ್ಶ್ವಸ್ಯಾಮಿನಾಚ
- 47 ತ್ರಜಗದಧಿಸತೇಃ ಕುಕ್ತುಟೇಶಸುತೃಃ ಪುರ್ಯಶ್ರೀಕನ್ಯಕಾಯಾವಿವಹನವಿಧಯೇಮಂತ್ರಕಾವಃಪ್ರಯನ್ವಾ || ಏಕಾಶೀತ್ಯುತ್ತ  
ರಸಹ
- 48 ಪುರಕವೇಗೇಷುಗತೇಷು ಪುಮಾಧಿಸಂಪತ್ತರಸ್ಯಪುಷ್ಯಮಾಸ ಶುದ್ಧಶುಕ್ರವಾಚತಂದ್ರಾಣ್ಯಮಂತ್ರರಾಯಣಸಂಕ್ರಾಂತಾಶ್ರೀ
- 49 ಮೂಲಸಂಘದೇಶಿಯಗಾಪುಸ್ತಕಗಚ್ಛಸಂಬ್ಧಿನಂದಿಧಾಯ || ನರಸಿಂಹಹಿಮಾಬ್ರತದುದ್ಧಿಗ್ರತಕ್ತುಳಕಹ್ನದಕಪಳಕಜಿಹ್ವೀ
- 50 ಕಯಾನತಧಾರಾಗಂಗಾಂಬುನಿಸ್ಸಚತುರ್ವಿಂಶತಿಜಿನೇಶಪಾದಸಂಸಿವಧ್ಯೇ || ಸವಣೇಹುಮದಾದ್ಭೂಪತಿಗಣಿತಬಲಿಕನ್ನ  
ನೃಪತಿ
- 51 ಕಿಖಿಖಿತರಪತಿಃ ಪ್ರಗುಣಿತಕುಂಜೀರವಿಭವಸ್ತುಗುಣೀಕೃತಸಿಂಹವಿಕ್ರಮೋನರಸಿಂಹಃ || ಅತಪ್ತಗ್ಗ್ರಾಮಸಿಮಾಭಿದಾಸ್ಯ
- 52 ತೇ ತತ್ರಪೂರ್ವಸ್ಯಾಧಿಶಿವಪಣೇಹಜಿಕ್ತನುಜೇಯಸೀಮಕರಜಿಯಾಣಿ | ಅಲ್ಲಿಂತಂಕುರಿಯೊಬ್ಬಯಿಂಪೋಗಲಬೀಜಸಿಟ್ಟಿಯ  
ಕೆಜಿಯಕೋ
- 53 ಣಿಯಕಿಬ್ಬಿಯಲು | ಅಲ್ಲಿಂತಂಕುರಿಯಾಳ ಕೆಜಿಯಅಚ್ಚಗಟ್ಟಿ ಮೇರಿದಯಗಿಹಿರಿಯೊಬ್ಬಿಯಬಸುಯ ತಂಕುಣಕೆಂಬರೆಯಹು
- 54 ಣಿಶಿ ದಕ್ಷಿಣಾಸ್ಕಾಧಿಶಿವಿಳತ್ತಿಯಸವಣೇಹುಜೆಯವರೆಯುಣೆಯ ಹುಣಿಸೆಯಕೋಳಹಿರಿಯಾಳ | ಅಲ್ಲಿಂಹಡುವಲು
- 55 ಹಿರಿಯೊಬ್ಬಿಯ ಸೆಳವೊಡಿಯ ಹಮವುರಿಯ ಕೆಜಿಯತಂಕುಣಕೋಡಿಯಬಳಿಯಬಸು ಅಲ್ಲಿಂದತ್ತ
- 56 ಖರಿಹಯಕಲಿಯಮನಕಟ್ಟಿದತಾಯ್ಚ್ಚಜನ್ನವರಹಿರಿಯಕೆಜಿಯತಾಯ್ಚ್ಚಳಿಸೀಮ | ಪಶ್ಚಿಮಾಯಾದಿಜನ್ನವರಹು
- 57 ಸವಣೇಖಿಗಂಗಾಸಾಗರಮರದಾದೇಯಸ್ತವಾರಸವಣೇಹುಕೆಜಿಯೇರಿಯನಡುವಣ ಹಿರಿಯಹುಣಿಸೀಮ | ಉತ್ತರಸ್ಕಾಧಿಶಿ
- 58 ಕ್ಕಿನಕೋಹುಅದಿಮೂಡಣ ಬೀರಜ್ವನಕೆಜಿಯಕೆಜಿಯೊಳಗಿಸವಣೇಹು ಬಿಡುಗನಹಳ್ಳಿಯನಡುವೆಬಸುರಿಯಮೇಣ | ಅ
- 59 ಳ್ವಮೂಡಣಲಜ್ವನಕೋವರಿಅಲ್ಲಿಮೂಡಣಜಿಜ್ಜನಜಿಸೀಮ || ಸಾವನಾನ್ಯೋದೇಧವ್ತಗಸೇತನ್ನಲ ಕೂಣಾಂಕಾಲೇಕಾಲೇಸಾ  
ಲಸೀಯೋ

- 60 ಭವಃ ಸರ್ವಾನ್ಮಾನೇತಾನ್ಭವಿನಃಪ್ರತಿ ಪೇನ್ದ್ರಾನ್ಮಾನೋಭೂಯೋಯಾಚತೇವಮಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ  
ಯೋಹ
- 61 ರೇವಸುನ್ದರಾಮ ಪಕ್ಷಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ನಃಪಂವಿಷಮಿತ್ರಾಹದ್ವೇನಸ್ವಂವಿಷಮಂಚ್ಯ  
ತೇ | ವಿ
- 62 ಪವೇಕಾಕಿನಂದಸ್ತಿದೇನಸ್ವಂಪುತ್ರಸಾತ್ರಕಮ್ || ಶರಜ್ಯೋತ್ಸನ್ನಲಕ್ಷ್ಮೀನಪುಷಿ ಬಹಲಶ್ಚ ನ್ದನರಸೋದಿಶಾಧೀಪ್ತಗ್ರೇಣಾಂಸ್ಫು  
ರಮಂ
- 63 ರುದುಕೂಲ್ಯಕವಸನಂ ತೃಣೋಕಪ್ರಾಸಾದಪ್ರಕಟಿತಸಂಧಾಧಾವಂಶಿಶದಂಯೋಯಸ್ಕಶ್ರೀಮಾನ್ಸಜಯತಿಚಿರಂಹಂಚ್ಛ
- 64 ಸವಿಭಂಃ || ಅಸ್ತುಸ್ವಸಿ ಚರಾಯಹಂಚ್ಛಭವತೇಶ್ರೀಜೈನಚೂಡಾಮಣೇಭವ್ಯವ್ಯೂಹಸರೋಜಪಣ್ಣತರಣೇಗಾಮಿಭ್ಯಾಯ್ಯವಾರಾಂ  
ಸ್ಥಿಧೇ
- 65 ಭಾಸ್ವದ್ವಿಶ್ವಕಳಾವಿಧೇಜಿನಂತಪ್ತೇರಾಬ್ಧಿವೃದ್ಧೀಂದ್ರವೇನೋದ್ಯುಕ್ತಿತ್ತಿಗ್ಗತಾಂವ್ಯುಜೋದರಲಸದ್ವ್ಯಾಪಾಶಿವಾಬ್ಧಿಪದವೇ || ಶ್ರೀ  
ಗೊಮ್ಮ
- 66 ಟಪುರದತಿಪ್ಪಸುಂಕದಲ್ಲಿಅಡಕೆಯಹೇಖುಂಗಿ ಎಂಹಸುಂಜಿಗಾಯ್ತು ಉಪ್ಪುಹೆ . . . . . ಗೆಬಿಸಿಗಾ  
ಹಸುಂಜಿಗೊ
- 67 ಫಲಃ | ವೇಳಸುಂಹೇಖುಂಗಿಬಳ್ಳಾಹಸುಂಜಿಗವಾನಾಮಖುಪನ್ನಾಯದಲ್ಲಿಎಲೆದು . . . . . ಜರಿಗಹಾಗಾಮೇಲೆಲೆ
- 68 ಎಂಗಾಣದೆಟುನಿತುಮಂತಮ್ಮ ಸುಂಕದಧಿಕಾರದಂದುಚತುರ್ವಿಂಶತಿತೀರ್ಥಕರಪೂ . . . . . ಪ್ರ  
ಧಾನಸರ್ವಾಧಿ
- 69 ಕಾರಿಹಿಯಂಭಂಡಾರಿಹುಳ್ಳಯ್ಯಂಗಳೆವೆಗ್ಗಡೆಲಕ್ಕಯ್ಯಂಗಳುಂಹೆಗ್ಗಡೆ . . . . . ಹೊ  
ಯ್ಯಳನಾರಸಿಹದೇ
- 70 ವನಕಯ್ಯಜೇಡಿಕ್ಕೊಂಡುಬಿಟ್ಟರು || ಇಪ್ಪತ್ತನಾಲ್ಕರವನೆದೆಜೇಪ . . . . . ತಾಂಸು  
ಡಿಮವೇಸದ್ವಾ
- 71 ಣಿತನಸೇಲ್ದಂದಮೊಳಾನ್ಮಾಡದೊಡವೆಮಾಗ್ಗಮೆಂದಡೆನಡೆದು . . . . . ರತಿ  
ಯಿಂದಂಬವಬಿಟ್ಟು
- 72 ತಿಳಿಗೊಳಂನೇತ್ರಂಗಳಿಂದಾನನಪೊಸ ಮಾವಿಂಬನಮಿದ್ರನಿಂತ್ರಿದವಮಾಣಿ . . . . . ಕೀರ್ತ್ತಿಪದೇವ  
ಮುನಿಸುಂಸೈದಾ
- 73 ನ್ತಚಕ್ರೇಪಿಂದಸೆಗುಂಪ್ರೇಜಿನಧಮ್ಮಮೆಂದಡೆಬಳಿಕ್ಕೇವಣ್ಣಿಪಂಬಣ್ಣಿಪಂ | . . . . . ತೋಬ್ಬಾ  
ಚಮೂನಾಯ
- 74 ಕಃ ಶ್ರೀಹುಳ್ಳಸ್ಸವಣೇಖುಮೇವಮದಧಾದಾಚ . . . . . ತಶ್ರೀನಯ . . . . .
- 75 ಕ್ತಾಪ್ರಮುದಾಧಾರಾಪೂರ್ವಕಮುರ್ಪರಾಸ್ತುತಿಭೃ . . . . . ಮ್ಮ . . . . .  
. . . ಶ್ರೀ ಶ್ರೀ ||
- 76 ಭವ್ಯಾಂಭೋರೇಹಭಾಸ್ತುರಸ್ವರಸರಿಸೇಡಾರವು . . . . . ಕೈ . . . . .  
ನಿಃ ಪುರಾತ್ಯರತ್ನಾಕ
- 77 ರಃ | ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನಾಮೃತಕರಃ ಕಂದಪ್ಪಕೈಳಾಶಿಸ್ನೋಯಂವಿಶ್ವತಭಾನುಕೀರ್ತ್ತಿಮುನಿ . . . . . ತಂಭುತಳೇ||

ಆದೇ ಬಸ್ತಿಯ ಚಂದ್ರಕಾಲೆಯಲ್ಲಿ ಬಲಗಡೆ ಕೊಟಡಿಯ ಕಂಭದ ಮೇಲೆ.

1 ಬಿಂಗಳ ಸ . . .

2 ದ್ಧಂ ಲಸ . . .

3 ಗಣಪುಸ್ತ . . .

4 ದಾನ್ವಯದ . . .

5 ತ್ರಿಪಂಡಿತಾಚಾ . .

6 ತರಕಲಗು . . . .

7 ರಮದವಳಿಗಕಿ . .

8 ಕಿಪೂರದನ . . . .

9 ಮಿಸೆಂಟಿಯರ . . .

10 ಜಿಳುಗುಳಕೆಬ

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ಮತದ ಉತ್ತರಕ್ಕೆ ರುವ ಕೊಟ್ಟೆಯಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀಪದ್ಯಾಧ್ಯಾಪನೋಪಾಂಶು
- 2 ನಂ ಜೀಯಾತ್ಪ್ರಕೋಕ್ಯನಾಥಸ್ಯಾಶಾಸನಂಜನಾಸನಂ
- || ಸ್ಯ
- 3 ಸ್ತಿಶ್ರೀವದ್ಧಮಾನಸ್ಯವದ್ಧಮಾನಸ್ಯಾಶಾಸನೇ ಶ್ರೀಕೋಡ
- ಕುಂದ
- 4 ನಾಮಾಘೋಷ್ಠ ತುರಗಂಚಾರಣ || ತಸ್ಯಾನ್ವಯೇಜ್ಞ
- 5 ಖ್ಯಾತೇವಿಖ್ಯಾತೇದೇಶಿಕೇಗಣೇ ಗುಣಿದೇವೇಂದ್ರಸಿದ್ಧಾಂತ
- ದೇವೋದೇವೇಂ
- 6 ದ್ರವದಿತ || ಅವರಸನ್ತಾನದೋ || ವೃ || ಪರವಾದಿಕ್ಷೆ
- 7 ತಿಭ್ರಿಂನಿಶಾತಕ್ಕೇಶಂಶ್ರೀಮೂಲಸಂಘಾಬಿ ಪಟ್ಟರಣಂ
- 8 ಪುಸ್ತಕಗಚ್ಛದೇಶಿಗನುಪ್ರಖ್ಯಾತಯೋಗೀಶ್ವರಾ
- 9 ಭರಣವಸ್ತುಫಲಜನಂಜಗದೋಳಾದಖ್ಯಾತನಾದಂ
- 10 ದಿವಾಕರಣಂಬಿಪ್ರತಿಪಾದಿನಾಗಮಸುಧಾಂಭೋ
- 11 ರಾಶಿತಾರಾಧಿಸಂ || ಅತನಲಿಂತನಲ್ಪಹಿಯೇನೈದ್ವಿ
- 12 ಜಗತ್ರಯವಂದ್ಯರಪ್ಪಪಂಪಂತಳೆದಿಪ್ಪರೆಂಬುವನ
- 13 ಬಲ್ಲೆನದಲ್ಲದೇಸಂಯಮಂಚಿತ್ರಂತಪಮೆಂಬಿವತ್ತ
- 14 ಳಗಮಿತವಿವಾಕರನಂದೇವಸಿದ್ಧಾಂತಿಗಗ್ಗಂ
- 15 ದಡೊಂದುರಸನೋಕ್ತಿಯೊಳಾನದನೆಂಬನ್ನೆಪಂ ||
- 16 ತಸ್ಸೈವರಪ್ಪ || ನೇಯಿತನುತ್ರವಿಕ್ತಿವಪೊಲಿಪ್ಪ
- 17 ಮಲಂತಿನೆಮೆಯ್ಯೋಪ್ಪೆಯಂ ತುಹಿಸುವುಬಿಲ್ಲ
- 18 ದೈವರವಂಗುಲಸಿಕ್ಕುವುದಿಲ್ಲಬಾಗಿಲಂ ಕಿಪುತೆಹಿ
- 19 ಯಂಬುದಿಲ್ಲಗುಳ್ವುದಿಲ್ಲಮಲಂಗುವುದಿಲ್ಲಹೀಂ
- 20 ದ್ರನಂ ನೇಹಿನೆಬನ್ನೆಸಲ್ಲಣಗಣಾವಳಿಯಂ
- 21 ವಳಧಾರಿದೇವಂ | ಅವರಶಿಷ್ಯ || ವೃ || ಕುಂತಮದಾ
- 22 ಪದಸ್ಪರ್ಕಳಜೆವದಯಾಪರಜೈನಮಾಗ್ಗರಾಧಾಂ
- 23 ತಪಯೋಧಿಗಳು ವಿಷಯವೈರಿಗಳುಂಧತಕ

- 24 ಮೃಗಧಂಜನಸ್ಸಗಂತತಫವ್ಯಸದ್ವಿವಕ್ರಿತ್ಯಾಘಂ ಕು
- 25 ಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂ ಪೊಗಳ್ಳದಂಬು
- 26 ಭಿನ್ನೇಷ್ಟತಘೂರಿಘೂತಳಂ || ಇಂತಿವರಗುಂಕ
- 27 ಳಪ್ಪಶ್ರೀಮದ್ವಿವಾಕರಣಂಜನಿದ್ಧಾಂತದೇವರು ||
- 28 ಪ್ರ || ಅ ಮುನಿಬೀಕ್ಷೆಯಂಕುಂಡಸಮಗ್ರತಪೋ
- 29 ನಿಧಿಯಾಗಿದಾನಂತಾಮಣಿಯಾಗಿದಂ
- 30 ಣಗಣಾಗ್ರಣಿಯಾಗಿ ದಯಾದವಂಕ್ಷಮಾಶ್ರೀಮಾಂ
- 31 ಬಲಕ್ಷಿತ್ರಯಾಗಿ ವಿನಯಾನ್ವಿವಚಂದ್ರಿಕೆಯಾಗಿದಂ
- 32 ತತಂ ಶ್ರೀಮತಿಗಂತಿಯನ್ನೆಗಳ್ಳ ರುಪ್ಪಿಯೊಳುನ್ವರ್ಗ
- 33 ರಕ್ಕೂತ್ಪರ್ಗತಿರ್ಗ್ರಸಂ || ಶ್ರೀಮತಿಗಂತಿಯೆಜ್ಜಿಗತಕ
- 34 ಪಾಯಿಗಳುಗ್ರತಪಂಗಳಿಂದಮಿಂತಿವಹಿಯೊ
- 35 ಳಪೋಗತ್ತೆಗನೆಗತ್ತೆಗನೋನ್ವತಪಮಾಧಿಯಂಜ
- 36 ಗತ್ವಾಪಿಯೆನಿಸಪ್ಪಪಂಪಿನೆಂದ್ರನ ಪಂದಪಯೋಜ
- 37 ಯಂಗ್ರಮಂ ಪ್ರೇಮದೇಚಿತ್ತದೊಳ್ಳಿಲಿಸಿದೇವನಿವಾಸ
- 38 ವಿಭೂತಿಗೆಯ್ದಿವಳು || ಸಕವರ್ಷಂ ಗಂಚಿನೆಯೊ
- 39 ಳಯಿಸುವತ್ತರದ ಪಾಲುಣಕುಧ ಪಂಚಬಿಂಬ
- 40 ವಾರದಂದಸನ್ನಸನವಿದಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯ ಮೃಗಾಣ
- 41 ಪಿದೇವಲೋಕಕ್ಕೆ ಸಂದರ || ಅಗಣಿತವೆನೆಚಾರುತಪಾಪ
- 42 ಗುಣಿತಗುಣಗೂವಿಭೂಷಣಾಳಂಶ್ರಿತಯಿಂತಗಣಿತ
- 43 ಸಿದ್ಧಗುಂಕಸಿಂಧಿಗಯೆಮಾಂಕಟ್ಟಗಂತಿಯವರ್ಗಾಡಿಸಿದ
- ||
- 44 ಕರುಣಾಪ್ರಾಣಿಗಣಂಗಳೊಳ್ ಚತುರತಾಸಂಪತ್ತಿಸಿದ್ಧಾಂತ
- 45 ದೊಳ್ ಪರಿತೋಷಂಗುಣಸೇವ್ಯಭವ್ಯಜನಮೊಳಿಸಿದಂ
- 46 ತ್ವರತ್ಯಂವುನೀಶ್ವರೋಧೀರತೆಪೋರವೀರತಪದೊ
- 47 ಳಕಯ್ಯಣ್ಣಿಪೊಣ್ಣಿಲಿವಿವಾಕರಣಂವಿವ್ರತಿಪಂಜ
- 48 ನೇತಳೆದನೋಯೋಗಿಂದ್ರಪ್ರಿದಂಗಳೊಳ್ ||

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ಅದೇ ಮತದಲ್ಲಿರುವ ತಾಮ್ರ ಕಾಸನ.

ಗನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀಶಾಲಿವಾಹನಸಕವರುಷ
- 2 ಗೃಹಗನೆಯಭಾವಸಂವತ್ಸರ
- 3 ದಶಮಾಡಕುಂ ೧೩ ಸ್ತಿರವಾರಬು
- 4 ಹೃಯೋಗದಲ್ಲುಶ್ರೀಮಾಮಹಾರಾಜಾ
- 5 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರಾಶಿರಾ
- 6 ಯಮಾಸ್ತಕಶುಭಾರಣಾಗತವಜ್ರ
- 7 ಪಂಜರಾಪರಾನಾರಿಕೋಧರಾಸತ್ಯ
- 8 ತ್ಯಾಗಪರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತು

- 9 ಭುವನವಲ್ಲಭಸುವರ್ಣಕಲಸಸ್ತಾಪ
- 10 ನಚಾಯ್ಯುಗಡ್ಡದಮಂಚಕ್ರೇಶ್ವರಾರಾ
- 11 ದ ಮೈಯಿಸೂರಾಪಟ್ಟಣಪುರಾವ
- 12 ರಭೀಶ್ವರರಾದ ಚಾಮರಾಜುಪೊಡೆ
- 13 ಕೈಯನವರು ದೇವರಬೆಳಗು
- 14 ಳಾದಗುಂಪುನಾಥಸ್ವಾಮಿಯವರ
- 15 ಆಚಾನಪ್ರಿಯಾನ್ಯಾಸ್ತಿಯರು ಶಾಸನ
- 16 ದವರೂತಮತಮು ಅನುಪ



೧ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 17 ತೃದಿಂಧಾವರ್ತಕಗುರುಸ್ತರಿಗೀತ
- 18 ಕುಮೋಗ್ಯವಿವಾಗಿ ಕೊಟ್ಟು ಅಡ
- 19 ಕುಗಾರರೂಬಹುಕಾಲಾನೂ
- 20 ಭವಿಸಿಬರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
- 21 ಪೊಡೆಯರೈಯನವರು ವಿಚಾರಿಸಿ
- 22 ಪಹುಬೋಗ್ಯಾವಿಯಾನುಭವಿಸಿ
- 23 ರುತ್ತಾಯಿಂದತ ವರ್ತಕಗುರುಸ್ತರನುಕರ
- 24 ಯಿಸಿ | ಸ್ತಾನದವರಿಗೆ ಸೀತು ಕೊಟ್ಟು ಧಸಾಲ

- 25 ವನುತೀರಿಸಿ ಕೊಟ್ಟಿರುವುದು ಹೇಳಲಾಗಿವೆ
- 26 ತರ್ತಕಗುರುಸ್ತರು ಆದಿವಮಾತು ತಾಳುಸ್ತು
- 27 ನದವರಿಗೆ ಕೊಟ್ಟು ಧಸಾಲಿಲು ತಮ
- 28 ತಂದೆತಾಯಿಗಳಿಗೆ ಪುಣ್ಯವಾಗಲಿ
- 29 ಯಂದುಧಾರದತ್ತ ವಾಗಿಧಾರೆಯನು
- 30 ಯರದು ಕೊಟ್ಟಿರುವುದು ಸಮಸ್ತರು
- 31 ಅಡಲಾಗಿ | ಸ್ತಾನದವರಿಗೆ ವರ್ತಕಗು
- 32 ರುಕ್ತರ ಕೈಯಲ್ಲು | ಗುಂವುಟನಾಥಸ್ವಾ

೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 33 ಸಿರಾಯಸಂಧಿಯಲ್ಲಿ ದೇವರುಗುರುಸಾ
- 34 ಕ್ಷೇಮಾಗಿಧಾರೆಯನು ಯರಿಸಿ ಅಚಂ
- 35 ದ್ರಾಕಸ್ತಾಯವಾಗಿ ದೇವತಸೇವೆಯನುವಾ
- 36 ಪೊಡೆಯನು ಕದಲಿಯಾಹರು ಯಂದುಬಿ
- 37 ಡಿಸಿ ಕೊಟ್ಟು ಧರ್ಮಸನಾ ಮುಂದೆ ಬಿ
- 38 ಳಗುಳದ ಸ್ತಾನದವರು ಸ್ವಾಸ್ಥಿಯನು
- 39 ವಾಚಾ ಕೊಬ್ಬು ನು ಅಡಹು ಹಿಡಿದಂತವ
- 40 ರು ಅಡವ ಕೊಟ್ಟಂತವರು ಧರ್ಮನಧರ್ಮ

- 41 ಕ್ಕೆ ಹೊರಗುಸ್ತಾನವನು ಕೆಕಾರುಣ
- 42 ವಿಲ್ಲ | ಯಿಷ್ಟಕ್ಕು ವಿಗಾರಿ ಅಡವ ಕೊಟ್ಟಂತ
- 43 ವರು ಅಡವ ಹಿಡಿದಂತವರನು ಯಿರಾಜ್ಜು
- 44 ಕ್ಕೆ ಅದಿವತಿಯಾಗಿ ದಧಧರೇಗಳೆಯಿ
- 45 ದೇವರಧರ್ಮವನು ಪೂರ್ವಮೇರೆಗೆ ನಡಸಲ್ಪಟ್ಟ
- 46 ವರು || ಯಿಮೇರೆಗೆ ನಡಸಲಿಯದೆ ಉಪೇಕ್ಷೆ
- 47 ಯದೊರೆಗಳಿಗೆ ವಾರಣಾಸಿಯಲ್ಲಿ ಸಕಸ್ತ

೩ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 48 ಕುಲಿಯನು ಬ್ರಹ್ಮಣಂನು ಕೊಂದಪಾ
- 49 ಪಕ್ಕ ಹೋಹರೆಯಿಂದ ಬರಿಸಿ ಕೊಟ್ಟು

- 50 ಧರ್ಮಶಾಸನಂಗಳ ಮಾಹತ್ಯೆ
- 51 ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಮತದಲ್ಲಿರುವ ಪೂರ್ಣೆಯನವರ ಸನ್ನದು.

- 1 ಕುಕ್ಲ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬೃ ಬುಧವಾರದಲು ಶ್ರೀಮ
- 2 ತ್ತು ಪೂರ್ಣೆಯನವರು ಶಿಕ್ಕೇರಿ ಆಮಿಲ ಗುಡ್ಡೆಯಗೆ ಬರ
- 3 ಶಿಕ್ಕಳು ಸ್ವಕಾರ್ಯ ಅದಾಗಿ ಸ . ದಕೆಳಗಣಧರ್ಮಸ್ತಳದಿಂ
- 4 ದ್ದಾ ಕೊವಾರಹೆಗೆ ಡಿಯವರು ಶ್ರವಣಬಳಗುಳಕ್ಕೆ ದೇವರ
- 5 ದರುಸಕ್ಕೆ ಬಂದ್ತು ಯಿದ್ದು ಹಜಾರಿಗೆ ಬಂದು ಯಿದ್ದು
- 6 ಅರಿಕೆ ಮಾಡಿಕೊಡದು ಪೂರ್ವಕ್ಕೆ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು
- 7 ಶ್ರವಣಬಳಗುಳದಲ್ಲಿ ಯಿರುವ ಚಿಕ್ಕ ದೇವರಾಯ ಕಲ್ಯಾಣಿಸ
- 8 ಮಿಸ್ತದ ದಾನಶ್ಯಾಲಿಧರ್ಮಕ್ಕೆ ಶಿಕ್ಕೇರಿ ತಾಲೂಕು ಕಬಾಳುಯ
- 9 ಬಗ್ಗಾ ಮುಪುನ್ನು ನಡೆಕೊಂಡು ಬರುವಂತೆ ಸಂಸದು ಬರೆ
- 10 ಕೊಟ್ಟು ದ್ದು ರಾಜರೈಯಿಧೆಯಂದ್ತು ತಂದು ತೋರಿ ಕಿದರಿದ್ದು
- 11 ಕಟ್ಟಿ ನಡ್ತಿಯಿಂಥಿತ್ತು ಯಿಂಕಬಾಳು ಗ್ರಾಮದ ಹುಟ್ಟುವಳಿಯಾ
- 12 ಗುಗ್ಗುಂಯಂಬತ್ತು ವರಣಾಯಿರುವ ದ್ರಾವಿಡ ಶ್ರವಣಬಳ
- 13 ಗುಳದಲ್ಲಿ ಯಿರುವ ಚಿಕ್ಕ ದೇವರಾಯ ಕಲ್ಯಾಣಿಸ ಮಿಸ್ತದಲ್ಲಿ ನಡವದಾನ
- 14 ಶ್ಯಾಲಿಧರ್ಮಕ್ಕೆ ಗೋಮುಖೇಶ್ವರ ಪೂಜೆಗೆ ಶ್ರವಣಬಳಗುಳದಲ್ಲಿ ಯಿರುವ

- 15 ಮಟ್ಟದಸಂನ್ಯಾಸೀಕಾರಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯರವರಿಗೆ ದವೆಚ್ಚಕ್ಕೆ ಸಹಾ
- 16 ಗ್ರಾಮವನ್ನೂ ಪ್ರವೇಶಿಸುತ್ತ ಸಂವತ್ಸರದ ಆಚಾರ್ಯಾಗ್ರಾಮವೇವರತಾ
- 17 ಬೆವಣ್ಣನೆಂದು ಮದಿಗೊಡಿನಡಕೆ ಕೊಡು ಬರುವದೂಯಿಗ್ರಾಮದಲ್ಲಿ
- 18 ಪಾಳುಬೂಮಿಸಾಗುವಳಿ ಮಾಡಿಕೊಂಡು ಕೆರೆ ಕಟ್ಟಿ ಕಟ್ಟಿ ಕೆರೆ ಕೊಡು
- 19 ಗ್ರಾಮಕ್ಕೆ ರಾಜಪತ್ತು ತಂದು ಯೇನು ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿಯವರೂ
- 20 ಡಿಕೊಂಡಾಗ್ಯೂನದಬ್ರವದಮಟ್ಟದವೆಚ್ಚಕ್ಕೆ ದೇವರಪೂಜೆಗೆ ದಾನವ್ಯಾ
- 21 ಲಿಗೇಸಹಾಲುಪ್ಪಯೋಗವಾಡಿಕೊಳ್ಳುವದೆಹೊರತ್ತು ಸರಕಾರದತಂಬೆ
- 22 ಮಾಡಕಲಸಿಲ್ಲ ಸರಾಗಗೊಡಿನಡಕೆ ಕೊಂಡು ಬರುವದು ತಾರ್ಕಿಕುಂ
- 23 ನೆಮಾಹೆಮಾಚೆ ಸಾಲಂಗಂ ನೆಯಿಸವೀಯಿಲ್ಲ \* ಸದ್ಗುಂ
- 24 ದಮೇಗ್ರನೆಡ್ಡಕೆ ಕೊಂಡು ಬರುವದು ಶ್ರೀ \*
- 25 ತಾಜಾ ಕಲಂಯಿಸಂನದದಪ್ಪರಕ್ಕೆ ಬರಕೆ ಕೊಂಡು ಆಸಲಸಂನದಂನೆ
- 26 ಹಿದಕ್ಕೆ ಕೊಡುವದು \* ರಾಜು ಶ್ರೀ \*
- 27 ಪೈವಸ್ತೆ ಕೆಪಾಲ್ಗುಣ
- 28 ಬಾಂಶುಕ್ರವಾರಸ್ತೆಳ
- 29 ದಾಕಲ್ಲ

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ಅದೇ ಮಠದಲ್ಲಿರುವ ಮುಮ್ಮಾ ಕೃಷ್ಣ ರಾಜ ಬಡೆಯರವರ ಸನ್ನದು.

(ಫಾರ್ಮ್ ಮೋಹರು)

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಜಾದಿದಿವ್ಯದ್ವಕ್ತೃಗ್ರೇಧತೇಜಃ
- 2 ಛಟಾಸಂಭೂತಾಮತಿಭೀಷಣಪ್ರಹರಣಪೂಗ್ರೇದ್ಭಸಿ
- 3 ಬಾಹಾಪ್ಪಾಕಾಂ | ಗರ್ಜಾಶ್ಚೈರಿಭದೈತ್ಯಪಾತಿತಮಹಾರಾ
- 4 ಲಾಂತ್ರಿಲೋಕೀಭಯಪೂಗ್ರೇನ್ಮಾಧವ್ರತದೀಕ್ಷಿತಾಂಭಗವ
- 5 ತೀರ್ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ || ನಿಧಾನಂ ಸಿದ್ಧಾ ನಾಂನಿಖಿ
- 6 ಲಜಗತಾಂಮೂಲಮನಘಂಪ್ರಮಾಂಲೋಕಾಸಾಂ
- 7 ಪ್ರಾಯಃಪದಮಪ್ರಾಕೃತಗಿರಾಂ | ಪರಂಪಸ್ತುಶ್ರೀಮತ್ಪ
- 8 ರಮಕರಂಣಾಸಾರಭರಿತಂಪ್ರವೇಶದಾನಸ್ಯಾ ಕಂದಿಶತು
- 9 ಭವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇಲೀಲಾವರಾಹಸ್ಯದಂ
- 10 ಪ್ವಾ ಗ್ರಂಥಸ್ಸಪಾತುನಃ | ಹೇವಾಬ್ರಿಕಲಶಾಯತ್ರಧಾ
- 11 ತ್ರೀಭತ್ರಶ್ರೀಯದಧೌ || ನಮಸ್ತೇಸ್ತು ಪರಾಹಾಯಲೀಲ
- 12 ಯೋಧ ರತೇಮಹೀಂ | ಖುರಮಧ್ಯಗತೋಯಸ್ಯಮೇ
- 13 ರುಃಕಣಕಣಾಯತೇ || ಪಾತುತ್ರಿಣಿಜಗಂತಿಸಂತತಮ
- 14 ಕೂಪಾರಾಧರಾಮುಧ ರಸ್ತಿ ಗ್ರೇಡಾಕ್ರೋಡಕಳೆಬರಸ್ಸಭ
- 15 ಗವಾನ್ಯಸ್ಯೈಕದಂಪ್ವಾಗ್ರಾಕುರೇ | ಕೂಮ್ಗಃ ಕಂದತಿನಾ
- 16 ಳತಿದ್ವಿರಸನಃ ಪತ್ರಂತಿದಿಗ್ದಂತಿನೋಮೇರುಃ ಕೋಶತಿ

\* ಈ ಗುರುತಿನ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ದೊಡ್ಡ ಅಕ್ಷರದಲ್ಲಿರುತ್ತವೆ.

- 17 ಮೇಘನೀಜಲಜತಿವೈವಿಧ್ಯಮಾಪಿರೋಲಂಬತಿ || ಸ್ವಸ್ತಿಶ್ರೀವಿ  
 18 ಜಯಾಭ್ಯುದಯಶಾಲೀವಾಹಕವರ್ಷಗಳೂ೨೫೦  
 19 ಸಂದವರ್ತಮಾನವಿಕ್ರಮಾನಮಸಂವತ್ಸರದಶಾನವ  
 20 ಣಬಳಿಸೋಮವಾರದಲ್ಲುಚತ್ರೇಯಸಗೋತ್ರಾತ್ಮ್ಯಲಾ  
 21 ಯನಸೂತ್ರಯುಕ್ತಾಖಾನುರತಿಗಳಾದಯಿಂಮುಷ್ಠಿ  
 22 ಪ್ಲರಾಜವಡಯರವರಸಾತ್ರರಾದಚಾಮರಾಜವಡ  
 23 ಯರವರಪ್ರಾತ್ರರಾದಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ  
 24 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಸಕರ್ನಾಟಕ  
 25 ಜನಪದಸಂಪದಧಿಷ್ಠಾ ನಭೂತಶ್ರೀಮನ್ಮಹೀಶೂರಮ  
 26 ಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇದೀಪ್ಯಮಾನಾವಿಕಲಕಲಾನಿಧಿಕ್ಮ  
 27 ಲಕ್ರಮಾಗತರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾಜಾಧಿ  
 28 ರಾಜಮಹಾರಾಜಚಕ್ರವರ್ತಿಮಂಡಲಾನ್ವಭೂತದಿವ್ಯ  
 29 ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾದಿರಾಜರಾಜಪರ  
 30 ಮೇಲ್ವರಪ್ರಾಧಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿಬಿರುದಂ  
 31 ತೆಂಬರಗಂಡಲೋಕ್ಯೈಕವೀರಯದುಕುಲಪಯಃಪಾರಾ  
 32 ವಾರಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಕುಶಲತಾರಮಕರಮುತ್ಯ  
 33 ಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡಧರಣೀವರಾಹಹನೂಮ  
 34 ಧ್ವಗುಡಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಾಂಕಿತರಾದಮಹೀ  
 35 ಶೂರಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರುಶ್ರವಣಬೆಳಗು  
 36 ಳದಚಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯಮಠಕ್ಕೆ ಶ್ರವಣಬೆಳ  
 37 ಗುಳದದೇವಸ್ಥಾನಗಳಪಡಿತರದೀಪಾರಾಧನಬಗ್ಯದಾ  
 38 ಗದೋಜಿಕೆಲಸದಬಗ್ಯಸಹಬರಸಿಕೊಟ್ಟಗ್ರಾಮದಾ  
 39 ನಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ | ಕಿಕ್ಕೇರಿತಾಲ್ಲು ಶ್ರವ  
 40 ಣಬೆಳಗುಗಳದಲ್ಲಿರುವದೊಡ್ಡ ದೇವರೂಢಿಲ್ಲಿರುವಚಿಲ್ಲ  
 41 ರೆದೇವಸ್ಥಾನಚಿಕ್ಕಚಿಟ್ಟದಮೇಲೆಯಿರುವದೇವಸ್ಥಾನ೧೬  
 42 ಗ್ರಾಮದಲ್ಲಿರುವದೇವಸ್ಥಾನ೧೮ಸಹದೇವಸ್ಥಾನ೨೦ಕೆಸಹಪ  
 43 ಡಿತರದೀಪಾರಾಧನಬಗ್ಯನಡೆಯುವನಗದುತ್ಪ್ರೀತುಂಗ೦೦೦  
 44 ಶಿವಾಯಿಚಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯಮಠಕ್ಕೆ ನಡೆಯು  
 45 ವಕಬ್ಬಾಳುಗ್ರಾಮಾಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ  
 46 ಗೆಸಾಲುವದಿಲ್ಲವಾದ್ದರಿಂದಮಠಕ್ಕೆ ನಡೆಯು  
 47 ವಕಬ್ಬಾಳುಗ್ರಾಮಾಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ  
 48 ಗೆಸಾಲುವದಿಲ್ಲವಾದ್ದರಿಂದಮಠಕ್ಕೆ ನಡೆಯುವಕಬ್ಬಾ  
 49 ಳಗ್ರಾಮಮಾತ್ರಕಾಯಂಪೂಡಿನೆಡಸುತ್ತಾನಗದುತ



50 ಸದೀಕುಂಠಂ ಯುರುವದ ಕ್ಕು ನೋಖೋಪಮಾಡಿಶಿಸಿತ

51 ರದೀಪಾರಾಧನೆನಡಯುವಬಗ್ಗೆಶ್ರವಣಜಿಗುಳಗ್ರಾ

52 ಮುಂಉತ್ತೈನಪಳಿಗ್ರಾಮಾಕೊಪಳಿಗ್ರಾಮಾಯಾಮೂ

53 ರುಗ್ರಾಮವನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿಪ್ರಣೇಕೋಡಿಸುಬೇ

54 ಕೊಡುಅವನನಮುಖದಲಕ್ಷ್ಮೀಪಂಡಿತರುಹಜಾ

55 ರಲ್ಲಿಅಗ್ರಕೇಮಾಡಿಕೊಂಡದ್ದರಿಂದಸಹನಗದಂತ

56 ಸ್ತೀಕುನೋಖೋಪಮಾಡಿಬಿಟ್ಟುಯಾಮೂರುಗ್ರಾಮಗ

57 ಳನ್ನು ಸಹಸದ್ರದೇವಸ್ಥಾನಗಳಪಡಿತರದೀಪಾರಾವನೆಮಂ

58 ತಾದಬಗ್ಗೆಚಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯನುಹವವಾ

59 ಉಮಾಡಿಕೊಟ್ಟುಕಾಗ್ರಾಮಗಳಬೇರೀಜುವಂಡಸಾ

60 ಉಪಟ್ಟವಳಿಪಟ್ಟಕಳಹಿಸುವಂತೆತಾಂತ್ರಿಮದ

61 ಕೂರತಮಿಲಾಲಗೇಸಿರೂಪಪ್ರಣೇಕೋಟ್ಟದ್ದೇವೇರತ

62 ಮಿಲನಮಜುವೇಹರವಪ್ಪರದಾಖಲೆಸೀಶಿಚರ್ಚಿಯ

63 ಳ್ಲಿಮುಖಪೂವಾಗಿಬಂದಪಟ್ಟಪರಾಂಬ್ರಶಿಕಟ್ಟೆಮಾ

64 ಡಿಶಿರುವವಿವರಾ

65 ಬೇರೀಜು

66 ಅಕೀರಂ = ಕಸಬಾಶ್ರಮಜಿಗಳಗ್ರಾಮಾಸ

67 ಲಿಂದಾಖಲೆಕೊಪ್ಪಲುಂಕೇರೆಂಕಟ್ಟೆಂಕ

68 ಸಹಾಬೇರೀಜುಅಂ||೪ =

69 ಪೈಕಿವಜಾಜಾತ್ರೆಯನಾಮತಿ

70 ಅಂತಲಾವಬುಲಿಗೆ

71 ಅಂತಳವಾರ್

72 ಅಂತೋಟಂ

73 ಅಂತಂ

74 ಜಾತಾಸ್ತೀತಬೇರೀಜುಅಂ||೪|| =

75 ಅಂತಂ||ಹಾಲದಾಖಲುಚಿಲ್ಲರೆಮಣೆ

76 ಬಾಬುಬಾಜಿಬಾಬದಾಖಲು

77 ಅಂತ||ಅ||ಪಟ್ಟಡೆಯೆಯು

78 ಅಂತಂಜಾತಿಮಣಿಯ

79 ಅಂತಗಾಣೆಗ

80 ಅಂತಂಬಾರ

81 ಅಂತಂಜಾಮ

82 ಅಂತಂ

83 ಅಂತಂ||ಅ||ಪಟ್ಟಡೆಯೆಯು

84 ಅಂತಂ||ಅ||ಪಟ್ಟಡೆಯೆಯು

85 ಅಂತಂ||

86 ಅಂತಂ|| =

87 ವಿವರಾ

88 ಅಂತಂ|| = ವಿರೋಧಿಸ್ತಕ್ಕ ಸಾಗುವಳಿ

89 ಅಂತಂ|| = ಐನುಗ್ರಾಮ

90 ಅಂತಂ||ಹಾಲದಾಖಲುಬಾಜಿಬಾಬ

91 ಅಂತಂ||ಪಟ್ಟಡೆಯೆಯು

92 ಅಂತಂ||ಪಟ್ಟಡೆಯೆಯು

93 ಅಂತಂ||ಪಟ್ಟಡೆಯೆಯು

94 ಅಂತಂ||ಪಟ್ಟಡೆಯೆಯು

95 ಅಂತಂ

96 ಅಂತಂ|| =

97 ಅಂತಂ|| = ಉಪನು

98 ಅಂತಂ|| =

99 ವಿವರಾಪಂಚಸಾಲಾಹುಟ್ಟವಳಿಪಾಥಿ

100 ವಸಂ | ಲಾಗಾಯ್ತು ವಿರೋಧಿಸಂ | ವಸಗೆ

101 ಅಂತಂ||ಪಾಥಿವಸಂ | ಕ್ಕುಬ್ರಹ್ಮಕಟ್ಟುಗುತ್ತಿಗೆ

102 ಅಂತಂ||ಐನುಗ್ರಾಮ

103 ಅಂತಂ|| = ಸುವರ್ಣದಾಯ

104 ಅಂತಂ|| = ವಾರಹುಟು ವಳಿ

105 ಅಂತಂ||ಚಿಲ್ಲರೆಬಾಬ



- 177 ೨೨೪ || =  
 178 ೧೦೨೪  
 179 ೦೨ || = ವಾರದಹುಟ್ಟು ವಳಿ  
 180 ೨೦೨ || = ಕೈವಳಿ  
 181 ೫ || ಸಾಯಿರು  
 182 ೧೦೨ || || =  
 183 ೧೦೨ || || ಸರ್ವಧಾರಿಸಂ | ಕೈದೊಡ್ಡ ಗೌಡನಗುತ್ತಿಗೆ  
 184 ೧೦೨ || || ÷ ಸುವರ್ಣದಾಯ  
 185 || ೨ || = ವಾರಹುಟ್ಟು ವಳಿ  
 186 ೦೧ || ಚಿಲ್ಲರೆಹುಟ್ಟು ಹೊಟ್ಟು  
 187 ೨೦೨ || = ಕೈವಳಿ  
 188 ೫ || ಸಾಯಿರು  
 189 ೧೦೨ || ||  
 190 ೧೦೨ || || ವಿರೋಧಿಸಂ | ಕೈದೊಡ್ಡ ಗೌಡನಗುತ್ತಿಗೆ  
 191 ೧೦೨ || || ÷ ಸುವರ್ಣದಾಯಸಾಬ್ಕವೇರೆ  
 192 ೨ || || ವಾರದಹುಟ್ಟು ವಳಿ  
 193 || ಚಿಲ್ಲರೆಹುಟ್ಟು ಹೊಟ್ಟು ಬಿರುದಿ  
 194 ೨೦೨ || = ಕೈವಳಿ  
 195 ೫ || ಸಾಯಿರು  
 196 ೧೦೨ || ||  
 197 ಐಂದಾಸಾಗುವಳಿಗತ್ತ ಲ್ಲ ಸಾನು  
 198 ೨೨ || ಚಿಲ್ಲರೆಹುಟ್ಟು ಹೊಟ್ಟು ಸಾನು  
 199 ಬೇರಿಣು ೨೨ ||  
 200 ಕೆಸಾಗುವಳಿ ಪಂಚಸಾಲ  
 201 ೨೨ || ಪಂಚಸಾಲ | ಕೈ ಸವಾರಕಚೇರಿ  
 202 ರ್ವಸಾಲದಾರಕೇ ಸರಸಿಗೇ ಜಹಗೀರು  
 203 ಹುಟ್ಟು ವಳಿ ಕಾಣಿಲ್ಲ  
 204 ೨೨ || ÷ ವೈಯಸಂ | ಕೈ ಅವಾನಿಹುಟ್ಟು ವಳಿ  
 205 ೫ || || = ಸುವರ್ಣದಾಯ  
 206 ೨೨ || ಬೆದ್ದ ಲುಕದಾಯ  
 207 ೨೦೨ || = ಬಾಜೆಬಾಬ  
 208 ೫ || || — ಹೆಚ್ಚಿಗೆ  
 209 ೨೦೨ || — ಪ್ಯಾನಾಯ  
 210 ೨ || ತೆರಿಗೆ  
 211 ೨೦೨ || ಹೊತ್ತಿಗೆ  
 212 ೦೨ || ಹಲಸು  
 213 ೦೨ || ತೆರಿಗೆ

- 214 ೦೧ ಜಾತಿ ಕೂಟ  
 215 || ೨ || ಕಾಲಬಾಣಿಗೆ  
 216 ೦೨ ಹುಣಿಸೆ ಮರ  
 217 || ಸಾರಾಯಿ  
 218 ೨೦೨ || =  
 219 ೦೨ ಬಾಣಾಯ್ ಕೂಡಾಯ  
 220 ೫ || || =  
 221 ೨೨ || || = ವಾರದಹುಟ್ಟು ವಳಿ  
 222 ೦೨ ಚಿಲ್ಲರೆಹುಟ್ಟು ಹೊಟ್ಟು ನಬರಿಬಾಣಾಯ  
 223 ೨೨ || || ÷  
 224 ೨೨ || || = ಸರ್ವಜಿತ್ಪಂ | ಕೈ ಅವಾನಿ  
 225 ೨೨ || || = ಸುವರ್ಣದಾಯ  
 226 ೦೨ || || = ವಾರದಹುಟ್ಟು ವಳಿ  
 227 || || = ಚಿಲ್ಲರೆಹುಟ್ಟು  
 228 ೨೨ || || =  
 229 ೨೨ || || ÷ ಸರ್ವಧಾರಿಸಂ | ಕೈ ಹುಟ್ಟು ವಳಿ ಅವಾನಿ  
 230 ೨೨ || || = ಸುವರ್ಣದಾಯ  
 231 ೨೦೨ || = ವಾರದಹುಟ್ಟು ವಳಿ  
 232 ೨೦೨ || ಚಿಲ್ಲರೆಹುಟ್ಟು  
 233 ೦೨ || ಹಲಸುಹುಣಿಸೆ  
 234 || ಸಾಯಿರು  
 235 ೨ ||  
 236 ೨೨ || || ÷  
 237 ೨೨ || || ÷ ವಿರೋಧಿಸಂ | ಕೈ ಬ್ರಹ್ಮಗೇಯಿ ಜಾರಿಸಾ  
 ಬ್ಕವೇರೆ  
 238 ಐಂದಾಸಾಗುವಳಿಗತ್ತ ಲ್ಲ ಸಾನು  
 239 ೨೦೨ || =  
 240 ೨೨ || || =  
 241 ೨೨ || || = ಸಾಗುವಳಿ  
 242 ೨೦೨ || || ಸಾನು



- 243 ಯಿಮೇರೆ ಯಿರುವ ಗ್ರಾಮಗಳು ಇದರ ದಾಖ  
 244 ಲೆ ಗ್ರಾಮ ಕೆರೆ ಕಟ್ಟಿ ಮುಂತಾಗಿ ಸದರಿ ಬೆಳಗುಳದ  
 245 ಲ್ಲಿರುವ ದೊಡ್ಡ ದೇವರು ಮುಂತಾಗಿ ೩ ದೇವಸ್ಥಾನ ಮಲ  
 246 ಯೂರು ಬೆಟ್ಟದ ಮೇಲೆ ಯಿರುವ ದೇವಸ್ಥಾನ ೧ ಸಹ ಮೂ  
 247 ಸತ್ತಮೂರು ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆ ರ  
 248 ಥೋತ್ಸವ ಮುಂತಾದ ಬಗ್ಗೆ ಯಿ ದೇವಸ್ಥಾನಗಳಿಗೆ ವರ್ಷಂ  
 249 ಪ್ರತಿ ದಾಗದೋಜಿ ಆಗತಕ್ಕದ್ದು ಮಾಡ್ನಿತ್ತ ಬಗ್ಗೆ ಸಹ ಆತ್ಮೀ  
 250 ಯಸಗೋತ್ರ ಆಶ್ವಲಯನ ಸೂತ್ರ ಋಕ್ಕಾ ಖಾನವರ್ತಿ  
 251 ಗಳಾದ ಯಿಂಮಡಿ ಕೃಷ್ಣ ರಾಜ ವಡಯರವರ ಪಾತ್ರ  
 252 ರಾದ ಚಾಮರಾಜ ವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸ  
 253 ಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾ  
 254 ವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತಶ್ರೀ  
 255 ಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ  
 256 ವಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷೇತಿಪಾಲ ಪ್ರಮು  
 257 ಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂ  
 258 ಡಲಾನುಭೂತದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ  
 259 ಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮ  
 260 ವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡಲೋಕ್ಯಕವೀರಯ  
 261 ದುಕುಲಪಯಃಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂ  
 262 ಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ಯ ಗಂಡಭೇರುಂಡ  
 263 ದರಣೀವರಾಹಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿ  
 264 ರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ ರಾಜವಡಯರ  
 265 ವರ್ರ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆ ಕೊಡಿಸಿದೇವೆಯಾದ  
 266 ಕಾರಣ ಯಿ ಗ್ರಾಮಗಳನ್ನೂ ಯಿ ವಿಕೃತಿ ಸಂವತ್ಸರದಾ  
 267 ರಭ್ಯ ಮಠದ ಹವಾಲು ಮಾಡಿಕೊಟ್ಟು ನಿರಂಪಾಧಿಕ ಸ  
 268 ರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲು ಮಜಕೂ  
 269 ರ ಆಮಿಲಿಗೆ ಸನ್ನದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದೀತಾಗಿ ಸದರಿ  
 270 ಸನ್ನದಿನ ಮೇರೆ ಯಿ ಮೂರು ಗ್ರಾಮಗಳ ಯಲ್ಲಿ ಚತುಸ್ಸೀ  
 271 ಮಾವಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ಮನೆ ಹಣ ಕೆಂಪು ನೂಲು ಉಪ್ಪಿನ ಮೋ  
 272 ಳೆ ಯಿಚಲು ಪೈರು ಪುರವರ್ಗ ಯೇರು ಕಾಣಿಕೆ ನಾಮ  
 273 ಕಾಣಿಕೆ ಗುರು ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಂ  
 274 ಮು ಆಲೆ ಪೊಂಮು ಹತ್ತಿ ಪೊಂಮು ಮಾರ್ಗಕರಗೆ ಪಡಿ

- 275 ಸುಂಕ ಪೊಮು ಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹ  
 276 ಣ ಚರಾದಾಯ ಹೊರಾದಾಯ ಕೀಗೆ ಮಡಿ ಪತಂಗ ಪೊ  
 277 ಪ್ಪಳಿ ಗಿಣಗಾವಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ಶೂದ್ರ ನಿವೇಶನ ಸೊ  
 278 ಪ್ಪಿನ ತೋಟ ತಿಪ್ಪ ಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ  
 279 ಫಲ ವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂತಾದ ಆ ಸಕಲ ಸ್ವಾವಸ್ಥವನ್ನು  
 280 ರೂಪಿಣಿ ಕೊಳ್ಳುತ್ತಾ ಶ್ರವಣಬೆಳಗುಳ ಗ್ರಾಮದಲ್ಲಿ ನೆರೆ  
 281 ಯುವ ಸಂತ ಸುಂಕದ ಹುಟ್ಟುವಳಿಯನ್ನು ತೆಗೆದುಕೊಳ್ಳು  
 282 ತ್ತಾ ಯಿಾ ಏವಜಿನಲ್ಲಿ ದೇವರ ಸೇನೆಗೆ ಉಪಯೋಗ ಮಾಡಿ  
 283 ಕೊಳ್ಳುತ್ತಾ ಬರುವದು ಯಿಾ ಗ್ರಾಮಗಳಲ್ಲಿ ಹೊಸದಾಗಿ ಕೆರೆ  
 284 ಕಟ್ಟಿ ಕಾಲೈ ಅಣೆ ಮುಂತಾಗಿ ಕಟ್ಟಿ ಬಾಜೆ ಬಾಬು ಮುಂ  
 285 ತಾಗಿ ಯಾವ ಬಾಬಿನಲ್ಲಿ ಯೇನು ಹೆಚ್ಚು ಹುಟ್ಟುವಳಿ ಮಾಡಿ  
 286 ಕೊಂಡಾಗ್ಯೂ ಸವ್ರ ದೇವರ ಸೇನೆ ಮುಂತಾದಕ್ಕೆ ಉಪಯೋ  
 287 ಗ ಮಾಡಿ ಕೊಳ್ಳುವದು ಯಂಬದಾಗಿ ಶ್ರವಣಬೆಳಗುಳ  
 288 ದ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯ ಮಹಕ್ಕೆ ಆಶ್ರೇಯಸ  
 289 ಗೋತ್ರ ಅಶ್ವಲಯನ ಸೂತ್ರ ಋಕ್ಕಾಶಾನುವರ್ತಿಗಳಾ  
 290 ದ ಯಿಂಮಡಿ ಕೃಷ್ಣ ರಾಜ ವನಯರವರ ಪಾತ್ರರಾ  
 291 ದ ಚಾಮರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್  
 292 ಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇ  
 293 ಶಾವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಭಿಷ್ಠಾನ ಭೂತ  
 294 ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇವೀಪ್ರಮಾ  
 295 ನಾನಿಕಲ ಕಲಾನಿಧಿ ಕುಲ ಕ್ರಮಾಗತ ರಾಜಪ್ರತಿಪಾಲ ಪ್ರ  
 296 ಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ  
 297 ಮಂಜಲಾನುಭೂತ ದಿವ್ಯ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ  
 298 ದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಫ್ರಾಢ ಪ್ರತಾಪಂಪ್ರ  
 299 ತಿಮ ವೀರನರಪತಿ ಬಿರುದಂತಂಬರ ಗಂಡ ಲೋಕ್ಯಕವೀ  
 300 ರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖ  
 301 ಚಕ್ರಾಕುಶ ಕುತಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂ  
 302 ಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀ  
 303 ರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಶ್ರೀ ಕೃಷ್ಣ  
 304 ರಾಜ ವಡೆಯರವರು ಬಳಗುಳದ ದೇವಸ್ಥಾನಗಳ ಪಡಿತ  
 305 ರ ದೀಪಾರಾಧನೆ ರಥೋತ್ಸವ ವರ್ಷಾಪ್ರತಿ ಆಗತಕ್ಕ ದಾಗದೋ  
 306 ಜಿ ಕೆಲಸದ ಬಗ್ಯೆ ಸಹ ಬರೆಸಿ ಕೊಟ್ಟ ಸರ್ವಮಾನ್ಯ ಗ್ರಾಮ ಸಾ

- 307 ಧನ ಸಹ || ಅದಿತ್ಯ ಚಂದ್ರವಸಿಲೋನಲಕ್ಷ ದೌರ್ಭಾಷಾ  
 308 ಮಿರಾಪೋ ಹೃದಯಂ ಯಮುಕ್ತ | ಅಹಚ್ಚ ರಾತ್ರಿಚ್ಚ ಉ  
 309 ಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ || ಸ್ವದ  
 310 ತ್ವಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ  
 311 ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ  
 312 ವೇತ || ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅ  
 313 ನೃದತ್ತಾತುಮಾತಾಸ್ಯಾದ್ಧತ್ತಾಂಭೂಮಿಸರಿತ್ಯಜೇತ || ಸ್ವ  
 314 ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋನರೇತವಸುಂಧರಾಂ | ಪ  
 315 ಪ್ತಿಯವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ  
 316 ಮದ್ವ್ಯಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ  
 317 ಮಿಸಾಸ್ತತಮುಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ | ಮಧ್ವಮಮೇವ  
 318 ಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿ  
 319 ರಸಾನಮಾಮಿ || ಬತ್ತಾರ್ಬುಣ ನೇ ಮಾಹತಗಿಷ್ಯಸನ್ಮಾಂ  
 320 ನೆಯಿಸವಿಖತ್ತ ಆರಮನೇಸುಬರಾಯಮುನಃಪಿಹಜಾ  
 321 ರುಪುರನೂರ್ಯು\*ಸದ್ರಿ ಅಪಣೇಕೋಡಿಶಿರು  
 322 ವಮೇರಿಗೇಅಸಲ್ಲಿಗ್ರಾಮಮೂರ್ಯುದಾಖ  
 323 ಳ್ಲಿ ಗ್ರಾಮಯುರ್ಮುಡು ಕೇರೆ ವಂದು ಕಟೆ ಮೂ  
 324 ರ್ರುಕ್ಕೆ ಸಹ ಜಾರಿ ಯಿನಾಮತಿ ಶಿವಾಯ ಸಾ  
 325 ಲಿಯಾನಾ ಕಂಠರಾಯಿ ಪೊಂಭೈನ್ನೂರು  
 326 ಅರುವತಾರು ವರಹಾಲು ಬ್ಯಾಳೆಬೇರೀಜು ಉಳ್ಳ  
 327 ಯಿ ಗ್ರಾಮಗಳನ್ನು ನಿಂಪುಹವಾಳ್ಳಿ ಮಾಡಿ  
 328 ಕೊಂಡು ದೇವಸ್ಥಾನಗಳ ದೀಪಾರಾಧನೆ ಪಡಿತ  
 329 ರ ಉತ್ಸವ ಮುಂತಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾಂಸ್ಯ  
 330 ವಾಗಿ ನಡೆಕೊಂಡು ಬರುವದು ರುಜು ಶ್ರೀ  
 331 ಕೃಷ್ಣ \*

(ಮೊಹರಿದೆ)

\* ಈ ಗುರುತುಗಳ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ಮಹಾರಾಜರವರ ಸ್ವದಸ್ತೂರಾಗಿರಬಹುದು.



ಅದೇನುಂದೆಲ್ಲ ರುವ ಅನಂಶನಾಥಸತ್ಯವು ಬಿಂಬದ ಪ್ರಭಾವಳೆಯ ಹಿಂದೆ.

- <sup>1</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>2</sup>ಸರ್ವಭೂತಾಪ್ರಾಣಿಭಿಃ ಸರ್ವಭೂತಾಪ್ರಾಣಿಭಿಃ  
<sup>3</sup>ಸರ್ವಭೂತಾಪ್ರಾಣಿಭಿಃ ಸರ್ವಭೂತಾಪ್ರಾಣಿಭಿಃ  
<sup>4</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>5</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>6</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>7</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>8</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>9</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>10</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>11</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>12</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>13</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>14</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>15</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>16</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>17</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>18</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>19</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ

ಅದೇನುಂದೆಲ್ಲ ಗೋಮಾಂಸಾಹಾರಸತ್ಯವು ಬಿಂಬದ ಪ್ರಭಾವಳೆಯ ಹಿಂದೆ.

ಶ್ರೀ

- <sup>1</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>2</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>3</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>4</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>5</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>6</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>7</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>8</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>9</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>10</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>11</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>12</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ  
<sup>13</sup>ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ

4தஞ்சைகூடும் சதிரம் அப்பாவு ஸ்ராவணரால் செய்வித்த உறைய வங்கதாம் நிதியும்தம்||

## 362 (142)

ತಾವರೆಕೆರೆಗೆ ಉತ್ತರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಇರುವ ಸಮಾಧಿಮಂಟಪದ ಉತ್ತರಕ್ಕೆ.

- |                                  |                            |
|----------------------------------|----------------------------|
| 1 ಶ್ರೀಸಕವರುಷ ೧೫೬೫ನೆಯ             | 6 ಮುಲಭೇಚಕರಣೀಭಾಗವ್ಯ         |
| 2 ಶ್ರೀಮಚ್ಚಾ ರುಸುಕೀತ್ತಿ ಪಂಡಿತಯ    | 7 ವಾರೇಧ್ಯವೇ   ಯೋಗೇಸ್ವರ್ಗಪು |
| 3 ತಿಃ   ಸೋಭಾನುಸಂವತ್ಸರೇ ಮಾಸೇಪುಷ್ಯ | 8 ರಂಜಗಾಮಮತಿಮಾನತ್ರೈವಿ       |
| 4 ಚತೂರ್ಧಶೀತಿಥಿವರೇಕೃಷ್ಣೇಸು        | 9 ದೃಚಕ್ರೇಸ್ವರಃ    ಶ್ರೀ     |
| 5 ಪಕ್ಷೇಮಹಾನ್ ವೃಧ್ಯಾಹ್ನೇವರ        |                            |

## 363

ಬೋಳೆರೆಯ ಉತ್ತರದಲ್ಲಿ ಚಂದ್ರಯ್ಯನ ಹೊಲದ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- |            |            |
|------------|------------|
| 1 ಶ್ರೀಚಾಮು | 3 ಸ್ತಿಯಸೀಮ |
| 2 ಂಡರಾಯನಬ  |            |

## 364

ಹಲಸಿನಬಾವಿ ಬಾಗಿಲ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- |                 |          |
|-----------------|----------|
| 1 ಶ್ರೀನಗರಜಿನಾಲಯ | 2 ದಕೇಜರಿ |
|-----------------|----------|

## 365

ಕಲ್ಯಾಣಿಯ ಉತ್ತರದಿಕ್ಕಿನ ಮಂಟಪದ ಕೆಳಗಿನ ಸಾಲಿನ 3ನೆಯ ಕಂಭದ ಮೇಲುಗಡೆ.

- |                     |              |
|---------------------|--------------|
| 1 ಶ್ರೀಚಿಕ್ಕದೇವರಾಜೇಂ | 3 ಯವರಕಲ್ಯಾಣಿ |
| 2 ಸ್ವಾಮಹಾಸ್ವಾಮಿ     |              |

## 366

ಹಿಂದುಸ್ತಾನಿಸ್ಕಾಲೆ ಹಿಂದೆ ಸೈಯ್ಯದ್‌ಸಾಹೇಬರ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- |  |
|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿ ಕೋಸ್ತುರಂತ್ಯಭುವನಮಲ್ಲತಳಕಾಡುಗೊ |
| 2 ಣ್ಣಿಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ಧನಹೊಯ್ಸಳದೇವರಿ              |
| 3 ಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ  |
| (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ)                                 |

## 367

ಜಕ್ಕಿ ಕಟ್ಟಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲಿರುವ ತೀರ್ಥಕರ ವಿಗ್ರಹದ ಕೆಳಗೆ.

- |   |
|---|
| 1 ಶ್ರೀಮತ್ಪರಮಗುಣೀರಸ್ಯಾಧ್ಯಾಧಾಮೋಘಲಾಂಭನಂಜೇಯಾತ್ಮೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನರಾಸನಂ   |
| 2 ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಣ್ಣಿದಂಡನಾಯಕ್ಕ     |
| 3 ಗಂಗರಾಜನತ್ತಿ ಗೆದಂಡನಾಯಕ್ಕ ಬೊಪ್ಪದೇವನತಾಯಿಜಕ್ಕ ಮನ್ವೆಮೋಕ್ಷತಿಳಕಮುನೋಂತುನೋಂಬರೆ |
| 4 ನಯೂದದೇವರಮಾಡಿಸಿಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ                      |

## 368

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

- |  |
|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಣ್ಣಿಶ್ರೀಮನುಮಹಾಪ್ರಚಣ್ಣದಣ್ಣನಾಯಕಗಂಗವಯ್ಯಗಳತ್ತಿಗೆ |
| 2 ಶುಭಚಂದ್ರದೇವರಗುಣ್ಣಿ ಜಕ್ಕಿ ಮನ್ವೆಕೆಡಿಯಕಟ್ಟಿಸಯೂದದೇವರಮಾಡಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ         |



369

ಜವರನಕಟ್ಟಿಗೆ ಸಹಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ.

<sup>1</sup> ಪುಟ್ಟಸಾಮಿಚೆನ್ನಾ | <sup>2</sup> ನಕೊಳದವರ್ಗ

370

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

<sup>1</sup> ಚೆನ್ನಾನಕೊಳ | <sup>2</sup> ದವರ್ಗ

371

ಚನ್ನಣ ನಕೊಳದ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪುಟಸಾಮಿಸಟ್ಟರಮಗಚೆನ್ನಾನಹಾಲುಗೊಳ

372

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

<sup>1</sup> ಚೆನ್ನಾನಅಮ್ಮ | <sup>2</sup> ಕೊಳ

373

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

<sup>1</sup> ಚೆನ್ನಾನಗಂಗ | <sup>2</sup> ಬಾವನಿಕೊಳ

374

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

<sup>1</sup> ಶ್ರೀಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಕಳು | <sup>3</sup> ಅವಿತರ್ತದಕೊಳಜಯಜಯಾ  
<sup>2</sup> ಚಿಕ್ಕಣನತಮಚೆನ್ನಾನ

375 (123)

ಚನ್ನಣ ನ ತೋಪಿನಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

<sup>1</sup> ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಶ್ರೀದೇವೀರಾಮ | <sup>6</sup> ಗಲಾಗೌರಿಯೊ | ವಿದುರುಂದವನವೊ |  
<sup>2</sup> ನಮಗಚೆನ್ನಾನಮುಟ್ಟಪಾದಿ | <sup>7</sup> ವಿದುಸ್ತ್ರಂಗಾರತೋಟವೊ | ಅಯಿಅಯಿ  
<sup>3</sup> ತೀರ್ತ್ತದಕೊಳ | ವಿದುಹಾಲುಗೊಳನೊ | <sup>8</sup> ಯಾಅಯಿಅಯಿಯೊ | ವಳೆತೀರ್ತ್ತ  
<sup>4</sup> ವಿದುಅಮ್ಮತ್ತಗೊಳನೊ | ವಿದುಗಂಗ | <sup>9</sup> ವಳೆತೀರ್ತ್ತಜಯಾಜಯಾಜಯಾಜಯಾ  
<sup>5</sup> ನದಿಯೊ | ತುಂಗಬದಿಯೊ | ವಿದುಮಂ

376

ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಚಿಕ್ಕ ಇಜ್ಜಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕೋಡುಗಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಭಾಗ ಸಮುದ್ರೋದ್ದೇಶ).

<sup>1</sup> ಶ್ರೀಗೊಮ್ಮಟದೇವರಸ್ವಾಮಿ  
<sup>2</sup> ಧಾರ್ಜುನೆಗೆ . . ಹಿರಿಯ . . ಯಿಕ್ಕಾಲ  
<sup>3</sup> . . . ದ . . ಲಜನಕಯಿಕಂತಿಯ

- 4 . . . . ಜಬಿಟ್ಟದತ್ತಿಯ  
 5 ಶ್ರೀಮನ್ಮಹಾ . . ಚಾರ್ಯರೂಪಿಯನ  
 6 ಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ನಯಕೀರ್ತಿ ದೇವ  
 7 ರುಚಿಚಂದ್ರಾಕ್ಷ ತಾರುಬರಸಲಿಸುತ್ತಿಹರು  
 8 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ  
 9 ಕ್ಷಯಸಂವತ್ಸರದಚೈತ್ರವು ೩ ಅ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯರೂ  
 10 ಹಿರಿಯನಯಕೀರ್ತಿ ದೇವರುಷ್ಣರೂಚಂದ್ರದೇ  
 11 ವರಸುತಾಲಯದಚತುರ್ವಿಂಶತಿರ್ಥಕರಿಗೆ . . . . ರಿಯಕಯ್ಯಲುಸಾಸನದಸಾರಿಗೆ  
 (ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ.)

377 (143)

ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಾಣಾವರದ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತಳಕಾಡುಗೊಂಡಭು       | 7 ರಾವಚೆಯಮಗಂಮಚಿಸೆಟ್ಟ . . . . ಜಕ್ಕಿ  |
| 2 ಜಬಳವೀರಗಂಗಪೊಯ್ಯಳದೇವರುಂಹಿ          | 8 ಸೆಟ್ಟಮಕ್ಕಳುಮದಿಸೆಟ್ಟಮಚಿಸೆಟ್ಟಮದಲಾದ |
| 3 ಯದಂಡನಾಯಕರುರಾಜ್ಯೇಶ್ವರರೂತ್ತ        | 9 ಯಿವರುತಲೆಹೊಜಿಗಿಡಕಿತ . . . .       |
| 4 ರವಾಗೆಶ್ರೀಗೋಮುಟ್ಟೇಸ್ವರದೇವರಬಲದದನೆಯ | 10 . . . . ವತ್ಸರದಚೈತ್ರ . . . .     |
| 5 ಹಳ್ಳಿ ವಕಂಡುಚೆಲ್ಲದಿಂಚಲದಂಕರಾವಹೆಡೆ  | 11 . . . . ದ . . . .               |
| 6 ಜೀಯಗವಜಿಸೆಟ್ಟಯಮಗಂಚೆಟ್ಟಸೆಟ್ಟಯ      |                                    |

ಶ್ರವಣವೆಳ್ಳೊಳದ ಹೋಬಳಿ ಜಿನನಾಥಪುರದಲ್ಲಿ ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಪ್ರಾಕಾರದ  
ಬಾಗಿಲ ನಿಲುನಿನ ಮೇಲೆ.

(ಎಡಗಡೆ ದಕ್ಷಿಣ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶಿಖಗನದ
- 2 . ಬಿಡೆಯಪು
- 3 ನಕಾಲರಮಗಂಜಾ
- 4 ನಿಕವನತಮ್ಮಂಚೋ
- 5 ಉಪಮೃಡಿಯರ
- 6 ಮುಖಲಾರದಗಣ್ಣಿ
- 7 . ಸಾವಿತರದೇವ
- 8 . ಸ . . . ಮುಗ
- 9 . . . . . ರಿ
- 10 . . . . .
- 11 . . . . .
- 12 . . . . .
- 13 . . . . .
- 14 . ಲರನಡಿ .
- 15 . ರಂಕಾದಿಕೊನ್ನುಜಾಳ
- 16 . ನ್ನಗಂಗರಬಿಡಿನ
- 17 ಉರಂಕಚೆಯರೆಭು
- 18 . ಸೆಮರಸುರಿಗೆ
- 19 ಲಕಳಗಮೆನಿತುರಿ
- 20 . . ಯಿಸಿಜಸಕ್ಕೆ

(ಎಡಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)

- 21 ಕಬನ್ನದನಿ
- 22 . ತನ್ನಮೊ
- 23 ಮೃಕ್ಕಳು
- 24 . ಗಸು .
- 25 . . ಸಿಡಿಲ್ಲ
- 26 . ಮುಖುಟಿದ
- 27 . ಗೇಕಾಂತ .
- 28 . ಗೊಲ್ಲರಿ
- 29 ಸತ್ತಲೆಂಕರ

30 ಅನ್ನಪತಿ

31 ನಂಬಸಿ .

32 . ಗಿಂಗಿ

33 . . . .

34 . . . .

35 . . . .

36 ಏ . . .

37 ಸಾ . . .

38 . ರಪರಿ

39 . . ಗುಳ್ಳ

40 ಬ್ಬ . ಕ

41 . . . .

42 ಲಲ್ಲದೆ

(ಬಲಗಡೆ ಉತ್ತರ ಮುಖ)

43 ಗಂಗರಪ . . .

44 . ಜಿನತೀರ್ಥದಬಾ

45 . ಳ್ಳಗ್ಗಣ್ಣನು

46 . ಬಿಚೋಳಸ .

47 ಪಡವರಿಗೆ || .

48 ಸನ್ನನಾಗ . . .

49 ನಿಲೆಗಜನ . . .

50 ಲ್ಲಿತ . ಉಯವ

51 ನಳ್ಳಚನ್ನಮ . . .

52 ಗು . ದಾಗಿ . . .

53 ಯದಿಂಜಿನಪೂಜೆ

54 ಯನೆಯ್ದೆಮಾಡಿದಂ ||

55 . . ಳಗಚಿತ್ರ

56 . . ತನಗ

57 . . . ಬಿದ

58 . ಳಸ . . . ನ .

59 ದಿಮಹಸನ್ಯಸ

60 ನಂಗಯ್ಯನಿಪ್ಪ . ತನ

61 . ದಿನಬರನೆಪಿಯ

62 . ತಸನು . . .

(ಬಲಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)

63 . . . .

64 ಶ್ರಮ

65 ರದ

66 ಬೆವ

67 ಕಾಮ

68 ಸಲೆ .

69 . ಏದ

70 ಸನ್ಯಾಸ

71 ನದಿ .

72 ದಿವನ

73 . . ಮ .

74 ಪನೆಟ್ಟ

75 ನ್ನವದಿ .

76 ಸಂಗನಿ

77 . ಜ

78 ವಿಲ್ಲೆ . . .

79 ಬಲೆಹ

80 . ಗಾವಿ

81 ಗಳಾತ್ಮ

82 ಯೆಂತ

83 ಳೆಚಿತ್ತ

84 . ಕುಡೆ

85 ದೆಯನಿರಿ

86 . . . .

87 . ಮೊದ .

88 . ತಿದೆ .



## 379

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ರಂಗಮಂಟಪದ ಸ್ವರೂಪಕಂಬದ ಮೇಲೆ ಉತ್ತರಮುಖ.

- 1 ಶ್ರೀ ಕುಭಮಸ್ತು | ಸ್ವಸ್ತಿ ಸದ್ಭದ್ರಯಃ ಶಾಲಿವಾಹ
- 2 ನಕಕವರುಸಂಭಿಷಿಪ್ರಜೋತ್ಸೃತ್ಯಸಂವತ್ಸರ
- 3 ದ ಪಾಲ್ಗುಣಸಂಧ್ಯಾಕುಂಭಮುನೈ
- 4 ಲೋಹಿತಗೋತ್ರದನರ್ಲಮಲಿಸಟ್ಟಮ

- 5 ಗಪಾಳದಪದಮಂಣನುಯಿಬಸ್ತಿ
- 6 ಪ್ರತಿಷ್ಠೆಜಿನೋದಾರಮಾಡಿದರುಮಂಗ
- 7 ಳಮಹ ಶ್ರೀಶ್ರೀಶ್ರೀ

## 380

ಅದೇ ದೇವರ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೂಸ್ತಕಗಚ್ಛದಕೂಣ್ಣಕುಂದಾಸ್ವಯಂಕೋಲ್ಲಪುರದಸಂವತ್ಸರನಬಸದಿಯಪ್ರತಿಬದ್ಧದ  
ಶ್ರೀಮಾಘನಂದಿಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರುಕುಭ
- 2 ಚಂದ್ರತ್ಯವಿದ್ಯದೇವರಶಿಷ್ಯರಪ್ರಸಂಗರಣಂದಿಸಿದ್ಧಾಂತದೇವರಿಗವಸುಧ್ಯಕಬಾಂಧವಶ್ರೀಕರಣದರೇಚಿಮಯ್ಯದಣ್ಣನಾಯ  
ಕರಣಾಸ್ತಿನಾಥದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿಧಾರಾಪೂರ್ವಕಂಕೋಟ್ಟರು ||

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ಅದೇ ಬಸ್ತಿಯ ಹೊರಗೆ ಎಡಬಲಗಳಲ್ಲಿ ಪಾಳೆಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಮುಕ್ಕೊಡೆಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸಂಗಮದೇವನ
- 2 ಕೋಡಗಿಯಮನೆ

## 382

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂಡ್ಲಿಗೌಡನ ಮಗ ಶಿವನಂಜೇಗೌಡನ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುತ್ರಿಕಾಳಯೋ
- 2 ಗಿಗಳಮಠಮೊ
- 3 ದಲೋಳಿದ್ವರಂ
- 4 ಶ್ರೀಮೂಲಸಂಘದ
- 5 ಅಭಯದೇವರುನಾಮ
- 6 . ದೇತಮ್ಮುಕ್ಷಿಪದವ . ರಾಧಾ ||

## 383

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅರೆಗಲ್ಲುಬಸ್ತಿಯೊಳಗೆ ದೇವರ ಪಾದದಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಃಶಾಲಿವಾಹನಕವರುಷಂಗನೆಯರೋಧಿನಾಮಸಂವತ್ಸರದವೈಶಾಖಬಿಷುಳ ಪಂಚಮಿಯ  
ಲ್ಲು ಶ್ರೀಮದ್ಬೆಳ್ಳುಳ
- 2 ನಿವಾಸಿಯಾಗಿದ್ದ ಮೇರಗಿರಿಗೋತ್ರಜರಾದಶ್ರೀಬಜಬಲ್ಕೆಯ್ಯನವರಿಗೆನಿಶ್ರೀಯಸಂಚಾರಾಭ್ಯುದಯಪ್ರಾಪ್ತಾರ್ಥವಾಗಿಪ್ರತಿ  
ಷ್ಠೆಯಮಾಡಿಸಿದಂ

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ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಘೇಶಾಂಭನಂ ಜೇಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ||
- 2 ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಪೇತವೇ ಅನ್ಯವಾದಿಮದಹಸ್ತಿವಸ್ತುಕ
- 3 ಸ್ಥಾಪನಾಯಘಟನೇಪಟೇಯಸೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
- 4 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕುಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತಿಭುವನಮ
- 5 ಸ್ಲದೇವರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರಸದ್ಧವಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಸಲುತ್ತುಮಿರೆ ||

- 6 ವಿನಯಾವಿತ್ಯನ್ಯ ಪಾಳಂಜನವಿನುತಂಪೊಯ್ಯಳಂಬರಾನ್ವಯದಿನಪಂ ವನುವಾಗ್ಗ ನೆನಿಸಿನೆಗಳ್ಳ ವನನಿಧಿಸರವು  
7 ತಸಮಸ್ತಧಾತ್ರೀತಳದೊಳ್ || ತತ್ಪತ್ರ || ಏಷಿಯಂಗಳೊಯ್ಯಳಂತಳ್ಳ ಷಿಯಟ್ಟಿವಿರೋಧಿಭೂಪರಂಧುರದೆಡೆಯೊ  
8 ಛತಖಿಸಿದುಗೆಲ್ಲ ವಿರಕ್ತೆ ಷಿವಟ್ಟಗಿಹ್ನು ಸುಖವೆರಾಜ್ಯಂಗೆಯ್ದ || ಆನೆಗಳ್ಳಿ ಹಿಗ್ಗನ ಪಾಳನಸೂನುಬುಹದ್ವೈರಮದ್ದ  
9 ನಂಸಕಳಧರಿತ್ರೀನಾಧನತ್ಥಿ ಜನತಾಕಾನೀನಂಧರೆಗೆಗಳ್ಳಿ ಬಲ್ಲಾಳನೃಪಂ || ಆತನತಮ್ಮ || ಕೋಂಗೇಳುಂಮಲೆ  
10 ಯೇಳುಮಂನಂಗಯ್ಯಳವೆಸಿಲೊಕ್ಕಿ ಗುಂಡಿವರಂದೇಶಂಗಳನಿಕ್ಕಿ ಳೆಗೊಂಪ್ಪನಿಂಗೆಂತ್ರೀವಿಷ್ಣು ವರ್ಧನೋವ್ವಿಗಳೆಪಾಳಂ  
11 || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿ ಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ  
12 ಕುಳಂಬರಮ್ಯಮಣಿಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿಮಲಪರೋಳ್ಳಂ ಡವಾಜಮಾತ್ರಂ ಡತಳಕಾಡುಕೋಂಗುನಂಗೆಲಿಕೊ  
13 ಯತೂತ್ತೆ ರೆಯೂರುಚ್ಚಂ ಗಿತಲೆಯೂಪ್ಪೊಂ ಬುಚ್ಚ ಮೆಂದಿವುಪೊದಲಾಗೆಪಲವುದುಗ್ಗಂಗಳಂಕೋಂಡುಗಂಗಳವಾ  
14 ಡತೊಂಬತ್ತ ಹುಸಾಸಿರಮಂಪ್ರತಿಪಾಳಿಸಿಸುಖದಿರಾಜ್ಯಂಗೆಯ್ಯತ್ತಿ ರತತ್ಪದಪದ್ಯೋಪಜೀವಿಗಳ್ಳ || ವೃ ||  
15 ಜಿನಧಮ್ಮಾಗ್ರಣಿನಾಗವಮ್ಮಂ ಸಸುತಂತ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿಸುತಂತ್ಪತ್ತನೇಚಿರಾಜನಮ  
16 ಳಂಕೊಂಡಿನ್ಯಸದ್ಗೀತ್ರನಾತನಚಿತ್ತೋತ್ಸವೆಪೋಚಿಕಟ್ಟಿ ಅವಗ್ಗತ್ತ ತ್ಪದದಿಪುಟ್ಟದಬ್ಬಮೃಚಮೂಪನೇ  
17 ಮನದಟಂತ್ರೀಗಂಗಳಂಡಾಧಿಪಂ || ಅನ್ನು || ಅದಲಾಪ್ಪುಂನೈತಿಸತ್ಯಮಣ್ಣಿ ಚಲಮಾಯುಂ ಸಾಚಮದಾಯ್ಯಂ  
18 ಮಣ್ಣಿಬಿಟಂತನ್ನಲೆನಿನ್ನ ವೆಂಬಗುಣಸಂಘಾತಂಗಳಂತಾಳ್ಳಿ ಲೋಕದವಂದಿಸುಕರಂಗಳಂತಣಿಪಿಕ್ಕಿ ಕೇನಾತ್ಥಿ  
19 ಯಂದಿತ್ತು ಚಾಗದವೆಂಪಿದವೆಂಗಳರಾಜನೆಸೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ || ತಳಕಾಡಂಸೆ  
20 ಳದನೆ ಕೋಂಗನೊಳಕೊಂಡಾಜಂ . ಯಂತೂಳ್ಳಿ ದೋಬ್ಬಳದಿಂಚೆಂಗಿರಿಯಂಕಳಳ್ಳಿ ನರಸಿಂಗೆಂಗೆತ್ತ ಕಾ  
21 ವಾಸಮಂನಿಳಯಂಮಾಡಿನಿಮಿಚ್ಚಿ ವಿಷ್ಣು ನೃಪನಾನ್ಯಾಮಾಗ್ಗದಿಂಗೆಂಗಳಮಂಡಳಮಂಕೊಂಡನರಾ  
22 ತಿಯೂಫಮ್ನಿಗಸಿಂಗೆಂಗಳಂಡಾಧಿಪಂ || ಆತನುರಿಯಣ್ಣ || ವ್ಯಾಪಿತದಿಗ್ಗಳಯಯಶ  
23 ಶ್ರೀಪತಿವಿಠಲವಿನೋದಪತಿಧನಪತಿದ್ಯಾಪತಿಯನಿಪ್ಪಂಬಮ್ಮ ಚಮೂಪತಿಜಿನಪತಿಪದಾ  
24 ಬ್ಬಬ್ರಿಗನಸಿದ್ಧಂ || ಆತನಪತಿ || ಪರಮಶ್ರೀಜಿನನಾಪ್ತಂ ಗುರುಂಗಳುಕ್ರೀಭಾನುಕೀರ್ತಿ ದೇವರಲಕ್ಷ್ಮೀ ಕರ  
25 ನೆನಿಪ್ಪಬಮ್ಮದೇವನೆ ಪುರುಷನೆಂಬಾಣಂಜ್ಞಪಡೆದಳೆಜಸಮಂ || ಕಂ || ಆಸತಿಗಿಪ್ರಣ್ಣವತಿಗೆ  
26 ವಿಳಾಸದಕಣಿಸಕಳಭವ್ಯಸೇವ್ಯಂಗಳ್ಳಿ ವಾಸದಿನದಯಿಸಿದಂಸಸಿ ಭಾಸುರತರಕೀರ್ತಿ ಯೇಚಿದಂಡಾಧೀ  
27 ಶಂ || ವೃ || ಮಾಡಿಸಿದಂಜನೇಂದ್ರಭವನಗಳನಾಕೊಪಣಾದಿತಿತ್ಥದಲು ರೂಢಿಯಿನೇಳ್ಗೆ ವೆತ್ತೆಸೆವೆಚ್ಚೊಳದಲುಬಹು  
28 ಚಿತ್ತಭಿತ್ತಿಯಿಂ ನೋಡಿದರಂವನಂಗೆೊಳೆಪುವೆಂಬಿನಮೇಚಚಮೂಪನತ್ಥಿ ಕೈ ಗೂಡೆಧರತ್ರಿ ಕೋಂಡುಕೊನೆದಾ  
29 ಡೆಜಸಂನಲಿದಾಡಲೆಲಿಯಿಂ || ಅನ್ನುದಾನವಿನೋದನುಂಜಿನಧಮ್ಮಾಭ್ಯುದಯಪ್ರಮೋದನುಮಾಗಿಸಲಕಾಲಸು  
30 ಖದಲಿಹ್ನು ಬಳಿಕಸನ್ಯಾಸನವಿಧಿಯಿಂಶೇರಮಂಜಿಟ್ಟು ಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ || ವೃ || ಮಲವ  
31 ತ್ತುಳ್ಳದ್ಧ ತದೇಶಕಂಟಕರನಾಟಂದೊತ್ತಿ ಬೆಂಕೋಂಡುದೋಬ್ಬಳದಿಂಕೋಂಗರನೇತ್ತಿ ವೈರನೃಪರಂಜಿನ್ನಟ್ಟತೂಳ್ಳೋ  
32 ವಿಸುತನ್ಯಮಂಡಳಮಂತ್ಪತ್ತಿಗೆಯೆಮಾಡಿಜಗದೊಳುಬೀರಕ್ತೆ ತಾನೀತುಗುಂದಲೆಯಾದಂ ಕಲಿ  
33 ಗಂಗೆನಗ್ರತನಯಂಶ್ರೀಬೊಪ್ಪದಂಡಾಧಿಪಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂ  
34 ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯ ಕವೈರಿಭಯದಾಯಕದೋಹಘಂಟು ಸಂಗ್ರಾಮಜ  
35 ತ್ತಲಟ್ಟ | ಹಯವತ್ಸರಾಜಂ | ಕಾನ್ತಾಮನೋಜ | ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರಂ |  
36 ಶ್ರೀಮತುಬೊಪ್ಪದೇವದಂಡನಾಯಕಂ | ತಮ್ಮಣ್ಣ ನಪ್ಪವಿಚರಾಜದಂಡನಾಯಕಂಗೆ  
37 ಪರೋಕ್ಷವಿನಯಂನಿಧಿಗೆಯಂನಿಲಿಸಿಆತನಮಾಡಿಸಿದಬಸದಿಗೆ | ಖಂಡಸ್ಥಿತಕ್ತ  
38 ವಾಹಾರದಾನಕ್ಕಂ | ಗಂಗಳಮುದ್ರದಲು ೧೦ ಖಂಡುಗಳದೆಯಂಹೂವಿನತೋಟಮುಂಬಸದಿ  
39 ಯಮೂಡಣಿಕುಂಗೆಷಿಯುಂ | ಬೆಕ್ಕನಕೆಷಿಯಬೆದಲೆಯಂತಮ್ಮ ಗುರುಗಳಪ್ಪ ಶ್ರೀಮೂಲ  
40 ಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಳ್ಳ ದಶ್ರೀಮತುಸುಭ್ಯಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ಪಮಾಧ [ವ]  
41 ಚಂದ್ರದೇವರ್ಗಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ || ಶೋ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ  
42 ರೇತವಸುನ ರಾಂ | ಪುಷ್ಪವ್ಯರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರಿವಿಃ || ಸೀತಾಕಾಂತಿಗರುಕ್ಮಿಣಿಗಾತತಯೇ  
43 ಶನೇವಿರಾಜನದ್ಧಾಂಗೆನೆಯೆಮಾತೋದೊರೆಸರಸಮಂತೋಣೆಭೂತಳದೊಳಗೆಚಿಕಟ್ಟಿ ಕ . . ರೂಪಂ || ದಾನದೊಳಭಿಮಾ  
44 ನದೊಳಿಮಾನಿನಿಗಣೆಯಿಲ್ಲಸತಿಯ . . . ಕೇನಾತ್ಥಿ ಯೆನ್ನು ಕುಡುವಳದಾನಮನೇಚಿಟ್ಟಿಯತಿಮುಖ ರಸೆಯವೊಲೆ ||  
 . || ಇನ್ನುಪರಮ . . ರಾಜದಣ್ಣನಯನದಣ್ಣ

45 ನಾಯಕಿಶ್ರೀಮತುಕುಂಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಪಟಕಬ್ಬಿಯಂತವ್ಯತ್ತೆ ಭಾಗಣಬ್ಬಿಯಾಣಸನಮಂಜಿಲಿಸಿಮಾಹಾ ಪೂಜೆಯಂ

46 ಮಾಡಿಮಹಾದಾನಗೆಯ್ದು ತಂಗಿನತೋಟವಾಡಿಟ್ಟು ಮಂಗಳ || ಶ್ರೀ ||

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ಅದೇ ಗ್ರಾಮದ ಕರೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವದು.

1 ಸಾಧಾರಣಸಾವತ್ಸರದಶ್ರಾವಣಂ |

2 ಆ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯರೂರಾಜ

3 ಗುರುಗಳುಮಪ್ಪಹಿರಿಯನಯಕೀರ್ತಿ

4 ದೇವರಸಿಕ್ಕುನಯಕೀರ್ತಿ ದೇವರುತಂವು

5 ಗುರುಗಳುಚಿಕ್ಕನಲುವಾಡಿಸಿದಬಸದಿ

6 ಯಚಿಂನಸಾಲಕ್ಕದೇವರಾಪ್ಪ ಪಿಠಾಚ್ಚಾನೆ

7 ಗೆಹಿರಿಯಜಕ್ಕಿಯಂವಯಕೀರ್ತಿಯ

8 ಹಿಂದಣಂದನಬನದೊಳಗೆಗದಿಸಲಗಿಬಿಂ

9 . ವ್ಯಕ್ತವಾದಿಕೊಂಡಿರುವಂಗಳ

10 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 386

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಕಾಳಗೌಡನ ಗದ್ದೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

1 . . . . . ಸಿ

2 . . . . . ಶ್ರೀ . . . . . ಭನ . . . . .

3 . . . . . ಗಿರವಾಡಿ . . . . . ದ್ರಬ್ರತಿಯ . . . . .

4 ಮುನಿರಾಜಲಂದ . . . . . ವಿಳುಭರಂದಸವಾಧಿ . . . . .

5 ಮುಂನಾಡುಂಪ್ರಭುಬ್ರತಮುಂನರದಿಂತ್ತೆಲ್ಲರುಮಿದ್ದು ಕೊ

6 ಟ್ಟರವಂಚೂರಾಶಿಯುಂಮೇರುಭೂಧರಮುಂಚಂದ್ರ

7 ನುಮಕ್ಕುನಂವಸುಧೆಯುಂನಿಲ್ವಂನೈಗಂಸಲ್ವಿನಂ || ಇಂತೀಧರ್ಮಮಂಕೆ

8 ಡಿಸಿದವರುಗಂಗೆಯತಡಿಯಲೆಕ್ಕೊಟಿಮುನೀಂದ್ರರಂಕವಿಲೆ

9 ಯುಂಬ್ರಾಹ್ಮಣರುಮಂಕ್ಕೊಂದಬ್ರಹ್ಮತಿಯಲುಹೋಹರು |

## 387

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಾಳಗೌಡನ ಭೂಮಿಯಲ್ಲಿ ಕಲ್ಲುಮರಡಿಯಲ್ಲಿ.

1 ಶ್ರೀಮತುಸಿಂಗ್ಯಪನಾಯಕನ

2 ಕೊಮರನನಿರೂಪದಿಂಚಿಕ್ಕನಗುರುವ

3 ಪಸೋವಪನ್ನೊಳಗಾದಪ್ರಭುಗಳುಚಾಮು

4 ಡರಾಯನಬ್ಬಿಗೇಸಮುಖದಿಸೀಮೆ ಶ್ರೀ

## 388

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಬಸರೀಮರದ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀವಿಷ್ಣು ವರ್ಧನದೇವರಹಿರಿಯದೊ ನಾಯಕಗಂಗಳಯ್ಯಸ್ವಾಮಿದ್ರೋಹಫರಟ್ಟಶ್ರೀ

2 ಬೆಳುಗುಳದತೀರ್ತ್ತದಲುಜಿನನಾಥಪುರವಮಾಡಿಯ . ಸ್ತಯಸ

3 . . . . . ರದಲು . . . . . ಸು

4 ಹಫೆರಟ್ಟನೊಬಕ್ಕೊಳಗೆ . . . . . ಜಗಳವಾಡಿದ . . . . .

5 . . . . . ವಿಷ್ಣು ವರ್ಧನದೇವರ . . . . . ಕೊ

6 ಸರಿಹಾರ || ದ್ರೋಹಫರಟ್ಟನಚ್ಚಕ್ಕೋಲು



## 389

ಅದೇ ಗ್ರಾಮದ ಶಾಸ್ತ್ರಿನಾಥಬಸ್ತಿಗೆ ವಾಯವ್ಯ ಹೊಲದಲ್ಲಿ ಸಮಾಧಿಮಂಟಪದ ಹಿಂದೆ ಬರೆದಿರುವುದು.

- 1 ಒಂನಮುಸಿದ್ಧೇಭ್ಯಃ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯರಂರಾಜಗುರುಗಳಸಿಪಟಿಕುಂಬದ
- 2 ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರಂತಪ್ಪರೆನೆ || ವೃ || ಪರಮಜನೇಶ್ವರಾಗಮವಿಚಾರವಿಶಾರದನಾತ್ಮಸ
- 3 ದುಃಖೋತ್ಕರಪರಿಪೂರ್ಣನುಂತಸುಖಾತ್ಮಿವಿನೇಯಜನೋತ್ಪ್ರಭುಯಂಸಿರುಪಮುನಿತ್ಯಕೀರ್ತಿಗನೋಕ್ತ
- 4 ತ . . . ನೆಂದುಲೋಕಮಾದರಿಪುದುಸೂರಿ . . ನಿಧಿಚಂದ್ರಮನಂಮುನಿನೇಮಿಚಂದ್ರನು || ಅವರಪ್ರಿಯಶಿಷ್ಯರಪ್ಪ
- 5 ಶ್ರೀಮದ್ಬಾಳಚಂದ್ರದೇವರತನಯನಸ್ವರೂಪನಿರೂಪ . . . . . ನಂತಣ್ಣನವಾಗ್ನಿವಾಪ್ತಂ .
- 6 . . ತಣ್ಣನಸಚ್ಚರಿತ್ರೆ . . . ಗದೋಳು || ಜನಜನಮಣಿ . . ನಿಹಾ ಕಂ . . ನಿಯವೆ
- 7 . ನರೂಪಯೌವನಗುಣಸಂಪತ್ತಿಯಿಂದಾತಂವತ್ತಿಗು . . . ಭುವನಭೂಷಣಬಾಳಚಂದ್ರ . .
- 8 ರುಹಕ . ಲ . . ದೈ . . ಬಹಳಚದು . . ಗಜರಾಜ . . . . . ತೀಬ್ರಜ್ವರೋ . . ಕರ್ಕ್ಕುಕಃ ಪ್ರತಿಕಾ
- 9 . . . ಉಯ . . . . . ಸಕವರ್ಷದಂಗಳಿನೆಯ ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾತ್ಮಿಕಕರುಭಿ
- 10 ಸೋ | ಪ್ರಭಾತಸಮಯದೊಳ್ಳನ್ನೈಸನಸಮಸ್ವಿತಂ || ಕಂ || ಪಂಚನಮಸ್ಕಾರಮನಸಂಚಳಿಸದಂತೊಪ್ಪುದುಸಕಳ
- 11 . . ಬದು . . . ಗರುಹ . . . ರದಿವಿಜವಧುಗೆವ್ವಿಭನಾದಂ || . ಯಂಮ . . ಸಾದರಕ
- 12 . . . . . ಯಯಲ್ಲರಂ || ಅಂತು
- 13 . ದೇವರಧಿ . ಯರದಹನಸ್ತಾನದೊಳ್ಳರೋಕ್ಷ . . ನಿಮಿತ್ತವಾಗಿಬೈರೋಜಿಸಿಂಮಾಡಿದಬಾಳಚಂದ್ರದೇ
- 14 ವರಮಗನಾ . . ನಶಿಲಾಕೂಟಂ || ಮಾತ . . . . . ಲಬ್ರತ . . ಗುಣ . . . . . ದವಿಭವ . . . . .
- ಭೂತಳ
- 15 ದೋಳಕಾಳಬೈಯೆಸೀತೆಗೆರುಗ್ಗಿಣಿಗೆರತಿಗೆಸರಿದೊರಸಮ . . . ವನಿಸಿದಾವಹಾಸತಿಕ್ಷಯ . . . ಸ್ತಾನಮನರಿದೆ
- 16 . ಭಾವಸಂವತ್ಸರದಜೇಷ್ಠಬ | ದ್ವಿ | ನಿಶಾಂತದೊಳ್ಳೆಲ್ಲೇಖನವಿಧಿಯೆಂಸಮಾಧಿಯಪಡೆದುಸ್ವರ್ಗಪ್ರಾಪ್ತಿಯಾದಳು ||
- ಶ್ರೀಶಾಸ್ತ್ರಿನಾಥಾಯ . . ||

## 390

ಅದೇ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಯಣ್ಣಪ್ಪನ ಹುಲ್ಲುಹಿತ್ತಲಿನಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

- |                                 |                              |
|---------------------------------|------------------------------|
| 1 ಶ್ರೀಕವರ್ಷಂಗಳಪ್ರಮಾದೀಚಸಂ        | 5 ಟ ಮಂಟಪದ ಸೇವೆಗೆ ಪ್ರಟಸಾಮಿ    |
| 2 ವತ್ಸರವವ್ಯಾಖಾಖಾಳುಗಳ ೧೦ಯಲ್ಲಿ ಸ  | 6 ಸೆಟ್ಟೆಯರಮಗ ಚೆನ್ನಣನುಬಿಟ್ಟಜಿ |
| 3 ಮುದ್ರಾದಿಶ್ವರಸ್ವಾಮಿಯವರ ನಿತ್ಯ ಸ | 7 ನೆಯನಹಳ್ಳಿಯಾಗ್ರಾಮಮಂಗಲ       |
| 4 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸಹ ಕೋಳ ತೋ     | 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ         |

## 391

ಅದೇ ಗ್ರಾಮದ ಆಲತ್ತೀಕಟ್ಟೆಗೆ ಪಶ್ಚಿಮ ಏರಿಯ ಬಂಡೆಯ ಮೇಲೆ.

- |              |                |
|--------------|----------------|
| 1 ಶ್ರೀಚಾಮುಂಡ | 3 ನೀಮೆ    ಶ್ರೀ |
| 2 ರಾಯನಬಸ್ತಿಯ |                |

## 392

ಅದೇ ಹೋಬಳಿ ಹಾಲುಮತ್ತಿಗಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.  
(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

- |                           |                                     |
|---------------------------|-------------------------------------|
| 1 ರುಸ . . . . . ವಿ        | 5 ಣವಿ . ಕನ . . . . . ಸಂಕಣ್ಣ         |
| 2 ಕ . . . ವರು . ಸಂಕ       | 6 ಗವೂಚಿಕ್ಕ ಸಂಕಣ . . . . . ಪ್ರ . . ನ |
| 3 ಣ್ಣಗೆಕೋಡಗಿತೋಟ . . ದಾಸಿಲ | 7 ಬರಕೋಟಕೋಡಗ . . . . . ಆಸನನಮಂಗ       |
| 4 ಸಸನ . . . . . ಕರ        | 8 ಳಮಹಾ ಶ್ರೀ . ಶ್ರೀ                  |

## 393

ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಂಭ.

|          |        |        |
|----------|--------|--------|
| 1 ದ      | 4 ದೆಯ  | 7 ಸಿದನ |
| 2 ಯನಾಯ   | 5 ನಾಯ  | 8 ದಿ   |
| 3 ಕನಮಗವಾ | 6 ಕವಗಾ |        |

## 394

ಅದೇ ಹೋಬಳಿ ಕಬ್ಬಾಳುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಅಮ್ಮನ ಗುಡಿಗೆ ಪಶ್ಚಿಮ  
ಚೊಟ್ಟಿತ್ತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

|            |                   |               |
|------------|-------------------|---------------|
| 1 ಸ್ವಸ್ತಿ  | 8 ಮುತ್ತಿಯರಬೂವಯ್ಯನ | 15 ಐಕ್ಯಗಳವು   |
| 2 ತ್ಯವಾಕ್ಯ | 9 ಮಗಬಿಬಯ್ಯಯ್ಯತು   | 16 . . . . .  |
| 3 ಪಮ್ಮನಡಿ  | 10 ಪುವಸ್ತಿ        | 17 ವಳಗನ್ನಿಕ್ಕ |
| 4 ಗಳಪಟ್ಟ   | 11 ಕಾದಿಸತ್ತು      | 18 ಳಪಪ್ಪಕ್ಕಬಾ |
| 5 ಬಟ್ಟದಪ   | 12 ಬಿವನೇಬರಿ       | 19 ಳಸಗೆವು     |
| 6 ದಿನಯ್ಯವ  | 13 ದಾಸಟ್ಟತ್ತಿಯ    |               |
| 7 ರಕದನ್ನ   | 14 ಮಗಳಗ           |               |

## 395

ಅದೇ ಹೋಬಳಿ ಕಂಠಿರಾಯಪುರದಲ್ಲಿ ಬೈರಪ್ಪನ ಹೊಲಕ್ಕೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಪಂಡಿತದೇವ
- 2 ರುಗಳಗುಡುಗಳಬಳಗುಳದನಾಡ
- 3 ಚಿಂನಣಗೊಂಡನಮಗನಾಗಗೊಂಡಮುತ್ತ
- 4 ಗದಹೊಂನ . ಳಯಕ್ಕಗೊಂಡಬೈರಗೊಂಡನೊ
- 5 ಳಗಾದಗವುಡುಗಳಮಂಗಾಯವಾಡಿಸಿದಬ
- 6 ಸ್ತಿಗೆಕೊಟ್ಟಪೊಡ್ಡರಕಚ್ಚಯ.ಗದ್ದೆಬದ್ದಲುಯ
- 7 ದಮ್ಮಕ್ಕೆ ತಪದವರವಾರಣಾಸಿಯಲು
- 8 . ಹಸ್ತಕುಟೆಯಕ್ಕೊಂದಪಾಪಕಹೋಪ
- 9 . . . ಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 396

ಅದೇ ಗ್ರಾಮದ ಬೊಂಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಚುಜ್ಜಬುಮರದ ಕೆಳಗೆ, ಮತ್ತು ಹೊಲಗೆರೆ ಜವರನ  
ಹೊಲಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೂ ಯಿರುವದು.

|             |             |        |
|-------------|-------------|--------|
| 1 ಶ್ರೀಚಾಮುಂ | 2 ಪಾಯನಬಸ್ತಿ | 3 ಸೀಮೆ |
|-------------|-------------|--------|

## 397

ಅದೇ ಹೋಬಳಿ ಸಾಣೇನಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಕರೀವೋಜೇಗೌಡನ ಹೊಲದ ತಲೆಕಟ್ಟಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾವ್ಯದಾವೋಘಾಂಭನಂಜೀದಾತ್ರೈಗಳೀಕ್ಯನಾಫಸ್ಯಾಣಾನಂಜಿನಾಸನಂ
- 2 ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿಧಾನಪೇತವೇಅನ್ಯವಾದಿಮವಹಸ್ತಿಮಸ್ತುಕಪ್ಪಾಟ

- 3 ಸಾಯಫುಟನೇಪಟೀಯಸೇ || ನಮಃ ಸಿದ್ಧೇಭ್ಯಃ | ನಮೋವೀತರಾಗಾಯ || ನಮೋಅರುಹಂತಾಣಂ ||
- 4 ಸ್ವಸ್ತಿ ಶ್ರೀಕೋಣ್ಣಕುಂದಾಭ್ಯೇಶ್ವರೇಶಿಕೇಗಣೇಸಿಂಹಾಣಂದಿಮುನೀಂದ್ರಸ್ಯ ಗಂಗರಾಜ್ಯವಿನಿಮ್ನಿಫತಂ ||
- 5 ಸ್ವಸ್ತಿ ಸವಧಿಗತಸಂಕಪಮಹಾರಬ್ದವಹಾಮಂಷಳೇಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಭೀಶ್ವರಯಾದವಕುಳಂಬ
- 6 ರಮ್ಯಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾವಣಿಮಲಸರೋಳ್ಯಾಡಾಪ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕ್ರಿತರಪ್ತಶ್ರೀಮನ್ಮಹಾ .
- 7 . ಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗವಿಸ್ತು ವದ್ಧನಹೋಯ್ಯಳದೇವರವಿಜಯ . . .
- 8 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವದ್ಧನಮಾಚಾರ್ಯಾಕ್ಷತಾರಂಸಲುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಪುತ್ರ .
- 9 ಜನತಾಧಾರನು ದಾರನಸ್ಯವನಿತಾದೂರವಚಸ್ಕಂದಲೀಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂವೂರ . . .
- 10 ಪೃಜನಕಾಂತಾನೇಮಾಕಣಬ್ಬಿವಿಬುಧಪ್ರಖ್ಯಾತೇದಮ್ನಾಪ್ರಯಂಕ್ತನಿಕಾಮಾತ್ಮಚರಿತ್ರತಾಯನಲಿ . . .
- 11 . ಮಹಾದ್ವಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೋಳುಪಾ . . .
- 12 ಕುಳಕಂದಭನಿತ್ರಂಕಾಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳುಮು . . .
- 13 ನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಸೋ . . .
- 14 ಗುಂ || ಕಂ || ಉತ್ತಮಗುಣತವನಿತಾವೃತ್ತಿಯನೋಳಕೋಂಡುದುಜಗಮುಂಕೈಯೆತ್ತುವಿನಮಮಳಗುಣ
- 15 ಸಂಪತ್ತಿಗಿಜಗದೋಳಗೆಪೋಚಿಕಬ್ಬಿಯನೋನ್ತಳು || ಅನ್ತಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬಿಯಪ್ರತನಖಿಳತೀರ್ಥಕರ
- 16 ಪರಮದೇವಪರಮಚರಿತಾಕಣ್ಣನೋದೀರ್ಣ್ಯವಿಪ್ರಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುವಸವಸಮ
- 17 ರರಸರಸಿಕರಿಪ್ರಸುಪಕಳಾಪಾವಲೇಪಲೋಪಲೋಲುಸಕ್ರಿಪಾಣನು ವಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
- 18 ದಾನವಿನೋದನುಂಸಕಳಲೋಕಲೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರವಜ್ರಭೃತೋಪಲಂಕಳಭೃತಶ್ಚಕ್ರಂಥಾಚಕ್ರಿಣ
- 19 ಶ್ಚಕ್ರಿಶ್ಚಕ್ರಿಧರಸ್ಯಗಾಂಡಿವಧನುಗ್ಗಾಂಡೀವಕೋದಂಡಿನಃ || ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣು ನಿಪತೇಷ್ಕಾಯ್ಯುಂಕಥಂಮಾದ್ಯ
- ಶ್ಚೈ
- 20 ಗ್ಗಂಗೋಗಾಂಗತರಂಗಂಜಿತಯಶೋರಾಶಿಸ್ಸವಣ್ಣ್ಯೋಭವತ' || ಇನ್ತೆನಿಸಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯ
- 21 ಕಂದ್ರೋಪಭರಟ್ಟಂಗಳರಾಜಚೋಳನಸಾಮನ್ತನದಿಯಮಂಘಟ್ಟದಿಮೇಲಾದಗಂಗವಾಡಿನಾಡಗಡಿಯತ
- 22 ಳಕಾಡಲೀನೋಳುಪದಿಯಿಪ್ಪಂದಿದ್ದು ಒಡೋಳಂಕೋಟ್ಟನಾಡಂಕುಡದಕಾದಿಕೊಳ್ಳಿವೇನಿಜಿಗೀಪುವೃತ್ತಿಯಿಂದ
- 23 ಮೆತ್ತಿಬಳಮೆರಡುಂಸಾಚ್ಚಿದಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತಣಭೂಮಿಭಾಗದೋಳದನ್ಯರದೇಕಿಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯ
- 24 ವಣ್ಣನಾಪಿಧಿಗೇಗಂಚಮೂಪಜಿಗೀಪುವೃತ್ತಿಯಿಂದೆತ್ತಿದನಿನ್ನಕಯ್ಯನಿಶಿತಾನಿಯತೋಮೊನೆಬೆನ್ನಬಾರನೆತ್ತತ್ತಿ
- 25 ರೆಪೋಗಿಕುಳಂಕುಳಿಯುಟ್ಟನಮೋಡಿದಂದುಮನೆಯನೆ || ಕದನದೋಳದುನಿನ್ನತರವಾರಿಯಹಲಗೆಮೆಯ್ಯ
- 26 ನೊಡ್ಡಲಾಪದನಳಿದನ್ನು ವನ್ತದನೆಜಾನಿಸಿಜಾನಿಸಿಗಂಗತನ್ನ ನಂಬಿದಸುಂತಿಕದಂಬದೇಚ್ಚಿಪಾಪನಪೋಗಿರಪುಲ್ಲವೆ
- 27 ಚ್ಚು ವೆಚ್ಚಿದಪನಪನ್ನಾಶಂತಿಗಳದಾಮನರಣ್ಯರರಣ್ಯವಿತ್ತಿಯು || ಎನಿತಾನುಂಬವರಂಗಳೋಳುಪಲಬರಂ
- 28 ಬೇಕೋಂಡಗಂಡಿಂವಮೋವೆನಿಸುತ್ತಂತಳಕಾಡೋಳಿನ್ನೆವರನಿಟ್ಟಿಗಳ್ಳಕರಂಗಂರಾಜನಖಿಳ್ಳಾಹತಿಗಳ್ಳಿಯು
- 29 ದ್ಧವಿಧಿಯೊಳ್ಳೆನ್ನಿತ್ತು ಸಾಯುಣ್ಣದೋಡಿನಲಂಕಿಚ್ಚಿಪನತ್ತರಯ್ಯಳವಿಯೊಲ್ಲಾವಂತದಾಮೋದರಂ ||
- 30 ಎಂಬಿನಮೋದೇವೆಯೊಳವದ ವದಿನೆಯ್ಯಿಮೂದಲಿಸಿದ್ಧಿತಿಗಿಡಿಸಿಬೇಕೋಣ್ಣಮತ್ತಂನರಸಿಂಗ
- 31 ವಮ್ನಾಪಮೋದಲಾಗೆಘಟ್ಟದಿಮೇಲಾದಚೋಳನಸಾಮನ್ತರೇಖರಂಬೇಕೋಡನಾಡಾದುದಲ್ಲವನೇಕಚ್ಚತ್ರ
- 32 ದುಂಡಿಗಿಸಾಧ್ಯಂವೂಡಿಹುಡುಕಿತ್ತಜ್ಞವಿಷ್ಣುನೃಪತಿಮೆಚ್ಚಿಮೆಚ್ಚಿದಂಬೇಡಿಕ್ಕೋಳ್ಳಿವೆನೆ || ಕಂದ || ಅವನಿಪನ
- 33 ಗಿತ್ತಪನಂದವರವರವೊಲಳಿದವಸ್ತು ವಂಜಿಡದೆಭೂಭುವನಂಬಣ್ಣಿ ಸಗೋವಿಂದವಾಡಿಯಂಬೇಡಿದಜಿನಾ
- 34 ಚ್ಚುನಲಾಬ್ಧ || ಗೋಮುಖಮನೆಮುನಿಸಮುದಾಯಂವನದೋಳ್ಳೆಚ್ಚಿಮೆಚ್ಚಿಬಿಚ್ಚಳಿಸತ್ತುಂಗೋಮುಟದೇವರಪೂಜೆ
- 35 ಗದಮುದದಿಂಬಿಟ್ಟನಲ್ಲಭೀರೋದಾತ್ತಂ || ಅದಿಯಾಗಿಪ್ಪು ಒದಾಹತಸಮಯಕ್ಕೆಮೂಲಸಂಘಂಕೋಣ್ಣಕುಂ
- 36 ದಾನ್ಯಯಂಬಾದುವೆಡದಂಬಳಯಿಪುದಲ್ಲಿಯೆದೆಸಿಗಗೂದಪ್ಪಸ್ತಕಚ್ಚದಬೋಧವಿಭವದಕುಕ್ಕುಟಾಸನ
- 37 ಮುಲಧಾರಿವೇವರಸಿಪ್ಪುರನಿಸಪೇಹಿಂಗಾದಮೆಸದಿಪ್ಪುಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂಗಳಂಚಮೂಪತಿ ||
- 38 ಗಂಗಳಾಡಿಯಬಸದಿಗಳಿನತೋಳವನಿತ್ತಂತಾನೆಯೆಪೊಸಯಿಬಿದಂಗಳಂಗಳಾಡಿಯಗೋಮುಟದೇವಗ್ಗಿಸುತ್ತಾಯಮನೆ
- 39 ಯೆವೂಡಿದಂ | ಗಂಗಳಾಡಿಯತಿಗುಳರಬೇಕೋಣ್ಣವೀರಗಂಗಳೆನಿಮಿಚ್ಚಿಕ್ಕೋಟ್ಟಂಗಳಂಗಳಾಡಿಯಮುನ್ನಿನಗಂಗರ
- 40 ರಾಯಂಗಳಂನೂಮ್ನಾಡಿಧನ್ಯನತ್ತಿ | ಅನ್ತುಬೇಡಿಕ್ಕೋಣ್ಣ ಶ್ರೀಪಾರ್ವದೇವರಪೂಜೆಗಂಕುಕ್ಕುಟೇಶ್ವರದೇವಗ್ಗಂಟಿಟ್ಟರ



- 41 ಸಕವರ್ಷಂ ೧೦೦೦ನೆಯವಿಳಂಬಿಸುವತ್ಸರದಫಲಗುಣಿಸುಧ್ಧ ದಸಪಿಬ್ರಹ್ಮವಾರದಂದುಶುಭ  
 42 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಕಚ್ಚಿ ದತ್ತಿಯಗೋವಿಂದವಾಡಿಗೆಮೂಡಣಿಸಿಮೇ ಈಶಾನ್ಯ ದಿಶೆಯಿರೆಯಕೊ  
 43 ತೋಟಂಗಿಣಿಯನಿರುಹಕ್ಕೆ ಪ್ಲಹನಹಳ್ಳಿ ಗಹೋದಬಿಟ್ಟೆಯಬಿಟ್ಟೆಯಸಾರಣಹುಲುಮಾಡಿಯಗಡಿತಂಕಲುಅರ್ಹನಹಳ್ಳಿಯಿಂ  
 ದಾ .  
 44 ಮುಬಿಪುರಕ್ಕಂಜಿರಿಯವೇವರಬಿಟ್ಟಕ್ಕಂಹೋದಹಬ್ಬಟ್ಟೆಯಗಡಹಡುವಲುಹಿರಿಯ . . ಹಳ್ಳನಜುಗೆಣಿಬಿಕ್ಕ ನನಿಪ . . ಬ  
 45 ತಕಲುಗಂಗಸಮುದ್ರಕ್ಕೆ ಚಲ್ಯದಹಡುವಣದಿಣ್ಣೆಯಿಂಪಡುವಲುಗಡಿಯಿಂತೀಚತುಸ್ಸೀಮೆಯಂಪೂರ್ವ್ವ . ಬಿಕ್ಕನ . .  
 ನಂಪ್ರ  
 46 ತೃಧಿವಾಸದಗಸಡು . . . ಗೋಮಟಪುರದಪಟ್ಟಣಸ್ವಾಮಿಮಲ್ಲಿಸಟ್ಟೆಯರು . . ಸಟ್ಟಗಣನಾರಾಯಣಸಟ್ಟೆಯಂ  
 ಮುಖ್ಯವಾ  
 47 ದನಕರಸಮೂಹಮುಸಿದ್ಧರಮಾಡಿದಮರ್ಯಾದೆ | ಇಂತೀಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವಗ್ಗಿಮಹಾಪ್ರಾಣ್ಯಮಕ್ಕುಂ ||  
 ವೃತ್ತಂ ||  
 48 ಪ್ರಿದುದಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಪುರುಷಗ್ಗಾಯಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ಕಪಾಹಿಗೇಕುರುಕ್ಷೇ  
 49 ತ್ರೋರ್ವಿಯೊಳುವಾರಣಾಸಿಯೊಳೆಕ್ಕೊಟಮು ನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೋಂದುದೊಂದಯಸಂಸಾಗ್ಗುಮ  
 ನುತ್ರೆಸಾಖಿದ  
 50 ಪುದೀಶೈಳಾಕ್ಷರಂಸಂತಂ || ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಗಳಾಚಾರಿಖಣ್ಣರಿಸಿದಂ ||

## 398

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯದಲ್ಲಿ ಪುಟ್ಟೆಗೊಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 . ರಿಸಿದೇವಗೆಬಿಟ್ಟದತ್ತಿಯಗದ್ದೆಯು | 3 ಮಡನಾಬಿಟಗದೇಸಲಗಬಂದುಕೊಳಗ  
 2 . . . . . ನ್ನಡತ್ತಿಕವಿಸೆಟಿಯುಂ

## 399

ಅದೇ ಗ್ರಾಮದ ಪಾಳುಬಸ್ತಿಯಲ್ಲಿ ಭಿನ್ನವಾದ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

ಶ್ರೀವೈಷ್ಣವಸ್ವಾಮಿ

## 400

ಅದೇ ಬಸ್ತಿಯ ಹೊರಗಡೆ ಭಲಭಾಗದ ತಳಪಾದಿಗೆ ಸೇರಿರುವ ದೇವರ ಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ.

(ಪಕ್ಕದಲ್ಲಿ)

- 1 ಶ್ರೀಮೂಲನಂಗದದೇಶಿಗಣದಭೂಸ್ತಕಘ್ನ ದಶ್ರೀಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ  
 2 ರಗುಣಿ ಜಕ್ಕಿಯವೈದಣ್ಣನಾಯಕಿತಿಪಾಳಿ . . . . . ಟದೇ  
 ವಗ್ಗಿಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಜಕ್ಕಿಯವೆ . . . . . ಡರವಗ  
 4 ಪಯನುಗದಸ . . . . . ಚುನ  
 5 ಣಿಯ . . . ಲಿದವಾಡಿಯ . . . . . ಯ  
 6 ಲುಸಲಗೆ

(ಕಲ್ಲಿನ ಮೇಲ್ಭಾಗದ ಅಂಚಿನಲ್ಲಿ)

- 7 ಬಿದ್ದಲೆಕೊಳಗಂ ೫ ಗೋವಿಂದಪಡಿಯಕೊಳಗಂ ೧ ಬೆದಲೆಕಂಡುಗ

## 401

ಅದೇ ಹೋಬಳಿ ರಾಗಿಬೊಂಮನಹಳ್ಳಿಯ ಉರುಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು  
 2 ನಮಸ್ತುಂಗಶಿಶುಂಜಿಚಂದ್ರಚಾಮರಚಾ

3 ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . .

4 . . ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ . . ಶಾ

5 ಲಿವಾಹನಕವರ್ಷಂಗೀನಪರ್ದಾ

6 ವಿ ಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಠಾ

ಮೈಸೂರ . .

8 . . . ದದೇವ

9 ರಾಜಯನವರು

10 . . ರಾಜೈ .

11 . . ಗಚೆಂನ

12 ಪುಜೆ . . ಬ್ರಾ

13 ಹೃದ್ರಿಗೇತಂ

14 ನ್ನ ಸತ್ರಕ್ಕೆ ಬಿ

15 ಟಗ್ರಾಮರಾ

16 ಗಿಬೊಮೆ

17 ನಹಳಿಮ

18 . . .

19 ಸ್ವಾಮ್ಯವ

20 . . .

21 . ಬಿಟ್ಟ

22 ದರ್ಮ

### 402

ಅದೇ ಹೋಬಳಿ ಜೊಂಮೇನಹಳ್ಳಿಯ ಕೆರೆಯ ಬಳಿಗೆ ಪಾಳುಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು  
(ಬಂದು ಪಾರ್ಶ್ವ ಬಡೆದುಹೋಗಿದೆ.)

1 . . . . . ಚಾಮರಚಾರವೇತ್ರೈಲೋ

2 . . . . . ಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಮ .

3 . . . . . ಭುವನಮಲ್ಲತಳಕಾಡುಕೊಂ

4 . . . . . ದಿಬನವಾಸಿಗೊಂಡಭುಜಬಳವೀರಗಂ

5 . . . . . ಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ

6 . . . . . ನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತ

. . . . . ನಬಿಮ್ಮಯನಹಳ್ಳಿಯಲುಹಲಗಿಜಿಯ

. . . . . ವುಂಡಹೊಯ್ಸಳಸೆಟ್ಟಿಯಮಗಂರಾಬಿಗನಹ

9 . . . . . ಕಾಕಿಸೆಟ್ಟಿಮಾದಿಗವುಡನಮಗಂಮಲ್ಲಗವುಂಡ

10 . . . . . ಗವುಂಡನುಂ | ಅವರಬಸವಗಂಬಿಣ್ಣಾಚಾರಿಯಮ

11 . . . . . ರಿಯಂಕಿಜಿಯಬಸವಾಚಾರಿಸಂಸಾರಭೀತನಾ

12 . . . . . ಯಕೆಜಿಯಂಕಟ್ಟಿಸಿದೇವಾಯವಮಾಡಿಸಿತನ್ನ .

13 . . . . . ತಾನೇತಪಸ್ವಿಯಗಿಧಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸ .

14 . . . . . ಆತನತಮ್ಮಂಚೊಡಾಚಾರಿಆತನಮಗಂಹೊಯ್ಸ

15 . . . . . ಚಾರಿಕುಂನಾಚಾರಿಅದಳಾಚಾರಿಬಿಬ್ಬಾಚಾರಿ | ಮಾದಾ

16 ಚಾರಿ || ಸಕವರ್ಷಂಒಂ ನೆಯಕಾಲಯುಕ್ತ ಸಂವತ್ಸರದ

17 ಆಪ್ಪೈಜಠೆದ್ಧ ಪಾಡಿವಸೋವ-ವಾರದಂದುಅದೇವರನ್ನಾನಿವೇದ್ಯ

18 ಕ್ಕುಂಮಲ್ಲಗವುಂಡನುಂಅವರಮಾವಾಚಿಚಗವುಂಡನುಂಮುಂ

19 ತಾಗಿಬಿಟ್ಟರಾಕೆಜಿಯಕೆಳಗಣಗದ್ದೆನಾಲ್ಕಂಪುಗಬಿತ್ತಬಿದ್ದಲೆ

20 ಖಂಡುಗಬುದಾಡಂತೀಧಮ್ಮವಂನಡುಗಿದವರ್ಗೈಕುರುಚ್ಚೇ

21 ತ್ರವಾರಣಾಸಿಯಲುಸುಸಿರಕವಿಲೆಯಂವೇದಪಾರಗ

22 ಗೈದಾನಂಗೊಟ್ಟಿಪಲಮಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ

23 ತಿವಕುಂಧರಾಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿಸಿಪ್ಪಾಯಾಂಜಾಯ

24 ತೇಕ್ರಮಿ || ಮೌಬಾಚಾರಿಯುಂಆತನಳಿಯಕತಾಚಾರಿ

25 ಯುಂಕಾದೇವರಂವಾಡಿದರು

## 403

ಅದೇ ಹೋಬಳಿ ಹಿಂದಲಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ, ಪಟೇಲ ಬಾಳೇಗೌಡನ ಮಗ ನಂಜೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಯಾಹೂಲಗ

2 ಜಗತಪದರತಮತಾ

3 ಯವರಣಿಸಲಾಕೆ . ಶ್ರೀ

## 404

ಅದೇ ಹೋಬಳಿ ಹಿರೇಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಸರ್ವಜಿತು . . . ಕಾರ್ತಿಕ . ಧೃ . ಲು

2 . . . ಮರದ . ಜಿ . ಪರ . . . . . ರಣ

3 . ಬರುಸಮರಂಗದೊಳು . . . ಇದಬಲವ . . ತು . ತನ

4 ಮಕ್ಕಳು . . . . . ಮಕಮಲದೇವಕೆ . . ಪಂ

5 ಮಂಣ . . . ಯ . . . . . ಯತುಪುನ . . . ಕೂ . . . . . ಮ

6 . . . ಹು . . . ನನೂಸ್ಸಗ್ಗಸ್ತುರುಮಾಡಿಪರೋಕ್ಷವಿನಯಾರ್ತವಾಗಿ

7 ಸಿದಬೀರಗಲುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 405

ಅದೇ ಹೋಬಳಿ ವೆಡ್ವರಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಅಂಗೀರ ಸಂವತ್ಸರದಘಾಲುಗುಣ

2 ಸುಂ ಆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂವೊಡವಳಿ

3 ಯಚೇಚಗವುಡನನುಗಕೇತಗವುಡನ ತುರಕರಹುಯ್ಯಯಿ

4 ಲಲಿಕಾದಿಪ್ಪಗ್ಗಸ್ತುನಾದನಾಗಿ ಆತನ ಮಕ್ಕಳು ಅಲಪ್ಪ ಬಯಿ

5 ರಯಂಗಳುಂಪಿಸಿದಬೀರಗಲು

## 406

ಅದೇ ಗ್ರಾಮದ ಮಧ್ಯದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಸಂವತ್ಸರದ ಸಂವತ್ಸರದ

2 ಶ್ರಾವಣಶುಕ್ಲಾಶ್ವೀಮ

3 ಸು ಸುಗುಹಳಿಯದಾಸಪ

4 ನಾಯಕರಕೊಮಾರತಿಮು

5 ಲರಾಜನಾಯಕರೊ |

6 ದಾಸಪನಾಯಕರಿ

7 ಪುಣ್ಯವಾಗಲಿ

8 ದುಕ್ಕೇರಿಯಸಿಹ

9 . . . ಜಗಂಗಳದೇವ

10 ತಂಪುಯ ನಸುಯಿನ

11 . ವಾಗಿಕೊಟದಾಸಪ

12 ರಹಿರಿತರೂಮೂರಾಜ

13 ಯಯಿದಕತಪಿದೋನು

14 ಕಾಣಿತಮತಂದೆತಾಯಿ

15 ಕೊಂದಮಾತಕಕೆಹೋ

16 ಹರೂ ||

## 407

ಅದೇ ಹೋಬಳಿ ಸುಂಡಹಳ್ಳಿಗೆ ಆಗ್ನೇಯ, ಶಿವನಂಜೇಗೌಡನ ಲಿಂಗೇಗೌಡನ

ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

1 . . . . . ಸಂವತ್ಸರದ ಸೂರ್ಯಶರಣಾಂಬ್ರಹ್ಮವಾರ

2 . . . . . ಸ್ವಹಾಮಂಡಳಾಚಾರ್ಯರನೇಮಿಚಂದ್ರಪೂಜಿತದೇವರು

3 . . . . . ಪಟ್ಟಣಶಾಸಿನಾಗದೇವಹಗ್ಗಡವುಕೇಚಗೌಡನುಂ

4 . . . . . ನಮಗವಾರಗೌಡಕುಟಿಯುಂಕಟ್ಟದನಲೆಯದುಆತ

5 . . . . . ಹಾಳುಸುವುದಿಲ್ಲತಾತೆಪುವಾಯ್ದು ಹಣವಿನದೊ

6 . . . . . ಬಿದ್ದ ಲೆಹಡುವಣಮುತ್ತೇರಿಸೀಮೆಆತನಮ

7 . . . . . ಪಯ್ಯನ್ತ ಸಲುನಾತಾಗಿ ಕೆ ಳುಪತಳಿಳಿ

8 ಹದವಕವಿಲೆಯಕೊಂದ ||



ಈಚೆಗೆ ಶ್ರವಣಬೆಳಗುಳದಲ್ಲಿ ದೊರೆತ ಶಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

408

ಸಾತ್ಯನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ, 3ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.  
ನವೋಸ್ತು

409.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ  
ಶ್ರೀರತ್ನ

410

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.  
ಸಿದ್ಧಯ್ಯ

411

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.  
. . . ಜಿಂಘ . ಕುಂದಗಂಗರಬಣ್ಣ . . . 2ನೆಯದನಣ್ಣ

412

ಕತ್ತಲೆ ಬಸ್ತಿಯ ಹಿಂದೆ ಬಂಡೆಯ ಮೇಲೆ.  
ಚಂದಯ್ಯ

413

ಚಂದ್ರನಾಥಬಸ್ತಿಯ ಮುಂದೆ ಬಂಡೆಯ ಮೇಲೆ ಬಲಿಹಿಡಕ್ಕೆ ಪೂರ್ವ.  
. . . ಚಾಮುಣ್ಣಯ್ಯ

414

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 413ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.  
ಸಟ್ಟಪಯ್ಯ

415

ಅದೇ ಬಸ್ತಿಗೆ ವಾಯವ್ಯ 5 ಅಡಿ ದೂರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.  
1 ಸವನೂರನ | 2 ಬಸದಿ

416

ಅದೇ ಬಸ್ತಿಗೆ ಪಶ್ಚಿಮ ಪಾದಗಳ ಮೇಲ್ಭಾಗದಲ್ಲಿ.  
ಬಸಹ

417

ಸುಸಾತ್ಯನಾಥಸ್ವಾಮಿಬಸ್ತಿಯ ಮುಂದುಗಡೆ ಬಂಡೆಯಮೇಲೆ.  
ಶ್ರೀವೈಜಯ್ಯ

418

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಪ್ರಕಾಶಮಠ

419

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಕೃಷ್ಣ

420

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

. . . . ಚರಣ

421

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ, 92ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮಹಾಮಠ . ಶ್ಲ.

422

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಬಾಸ

423

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 422ನೆಯ ನಂಬರಿಗೆ ಸಕ್ಕದಲ್ಲಿ ಪೂರ್ವ.

ಬಸವಯ್ಯ

424

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀವರ . . . .

425

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 424ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ನರಣಯ್ಯ

426

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

<sup>1</sup> . . . ರಸವ<sup>2</sup> ವನು . . .<sup>3</sup> ಯನಿಬಿಧಿಗೆ

427

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಗೆ ಪೂರ್ವ 126ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

ಕಗ್ಗತ್ತರ

428

ಗಂಧವಾರಣಬಸ್ತಿಯ ಸೋಪಾನದ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ, 133ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

<sup>1</sup> ಶ್ರೀಮತುರನಿಚಂದ್ರ<sup>2</sup> ದೇವರಸಾದ

182

429

ತೇರಿನಬಸ್ತಿಯ ಮುಂದೆ ತೇರಿಗೆ ಪಶ್ಚಿಮ, 134ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1. . ಸ್ವರದಬವ್ರ . ನ

|

2 ರಗದಕೋಣ

430

ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಹಿಂದೆ 144ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಪಾಳೆಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ.

ಶ್ರೀವ.ತ. ಕಮ್ಮವಿಚಂದ್ರ ಆಚಾರಿಗ

431

ಇರುವಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ, ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಇದಿರು.

ವಜ್ರೋದನೂ

432

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 154ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮೆಣಸಯ್ಯ

433

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 153ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಪ್ರಭಾವ

434

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 431ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ, ಜಿನ ಬಿಂಬದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಚಂದ್ರಾಧಿಪತಿ

435

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 434ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ.

ನಾಗವಸ್ತ್ರಾಂಬರದಂ

436

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 435ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಆನೆಯ ಚಿತ್ರಗಳ ಮಧ್ಯದಲ್ಲಿ.

. ನಿಗರಜೆಯಾತಂಶವತ್ರಗಣ್ಣು

437

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 432ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ, ಆನೆಯ ಚಿತ್ರದ ಬಲದ ಬಳಿ.

ಪುಳಿಯಣ್ಣು

438

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 437ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಸಾಳಯ್ಯ

439

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 438ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಕೇಸವಯ್ಯ



440

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 439ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ನಮೋಸ್ತು

441

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 440ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

<sup>1</sup> ಶ್ರೀಪಚಯ್ಯಂ | <sup>2</sup> ವಿರೋಧಿನಿಷ್ಕರಂ

442

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 441ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.  
ಯಾಸ

443

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕಂಡಿನ ದೊಣೆಯ ಬಳಗಡೆ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕಡೆ, ಚಿಕ್ಕ ಗುಂಡಿನ  
ಬುಡದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.  
ಮುಖಕ್ಕೊಳವಂಬತರಿಸು . .

444

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕೋಟೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಮಹಾದ್ವಾರಕ್ಕೆ ಸಮಾಪ, ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ  
ಡೊಣೆಗೆ ಅಗ್ನೇಯ ಬಂಡೆಯ ಮೇಲೆ.  
ಜಿನನಪೊಣೆ

445

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಪ್ರಾಕಾರದ ಹೊರಗೆ ಲಕ್ಕಿದೊಣೆಗೆ ಪಶ್ಚಿಮಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

<sup>1</sup> ಶ್ರೀಜಿನಮಾರ್ಗ ನಿಲಿತಿ | <sup>2</sup> ಸಮೃದ್ಧ ನೃಪಚೂಳಾಮಣಿ

446

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 445ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗಡೆ.  
ಶ್ರೀಬಿದ್ವರಯ್ಯ

447

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 446ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀಮದಕಚೆಯಂ

448

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.  
ಶ್ರೀಪರವಣ್ಣಿ ರಣ್ಣ ಸೀಸರಯ್ಯ

449

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 448ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗಡೆ ವಾಯವ್ಯ.  
ಶ್ರೀಕವಿರತ್ನ

450

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.  
ಶ್ರೀಮಚಯ್ಯ

451

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 450ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.  
ಶ್ರೀಚಕ್ರ ಪಾಸ

452

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 451ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀನಾಗತಿ ಅಶ್ವನದಣ್ಣೆ

453

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 452ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.  
<sup>1</sup> ಶ್ರೀಬಾಸನಣ್ಣನ | <sup>2</sup> ದಣ್ಣೆ

454

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 453ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀರಾಜನಚಟ್ಟ

455

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 454ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.  
ಶ್ರೀಬಜವರಬಣ್ಣಂ

456

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 455ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀನಾಗವಮ್ಮ

457

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 456ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.  
ಶ್ರೀವತ್ಸರಾಜಂಬಾಳಾದಿತ್ಯಂ

458

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.  
<sup>1</sup> ಶ್ರೀಮತ್ಕಲೆಗೊಳ್ಳದಅರಿಟ್ಟನೇಮಿಸಣ್ಣ ತರ್ | <sup>2</sup> ಪರಸಮಯಧ್ವಂಸಕ್

459

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 458ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.  
ಶ್ರೀಬಜವರಬಣ್ಣಂ

460

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 459ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.  
ಶ್ರೀನಾಗಯ್ಯಂ

461

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 460ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀವೇಣಯ್ಯ

462

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 461ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀಸಿದ್ಧಯ್ಯ

ಶ್ರೀಗೋವಿಂದ ಸಾಧುಗಳಚತುರ್ಮುಖಃ

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 163ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀ . ಗಿವಮ್ಮಗಂಬಾವಸಿಮಾಡಾ . . . ತಿಮ್ಮಾಸ್ವಾಮಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 464ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ ಮುಖವಾಗಿ.

2 ವಿಧುವಿಧುಧರಹಾಸಪಯೋಂಬುಧಿಭೇನವಿಯಚ್ಚರಾಚಳೋಪಮಯಕನಭೃದ್ಧಿಕತರಘಕ್ತೆಯೆಂದವಧವಂಬ್ಬಿಲ್ಲದೆವರಂ  
ಬನ್ನಿಸಿದಂ ||

ಅವೇ ಸ್ಥಳದಲ್ಲಿ 465ನೇದು ನಂಬರಿಸ ಕೆಳಗಡೆ.

<sup>1</sup> ಕಣ್ಣು ಬಿರೆಸಿಯುತ್ತಮ್ಮ ಚಾವಯ್ಯನುಂದಮ್ಮ ಪಯ್ಯನು ||      <sup>2</sup> ನಾಗವಮ್ಮ ಕನುಂಬಿದಲ್ಲಿವೇವರೂರಿಸಿದರೆ ||

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 466ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

ಶ್ರೀನಂದ ಬೆಳ್ಳಿಗಳ ದಲೆನಿನ್ನ . ಪನವಿಟ್ಟು ಅನ್ನವಾರಯ್ಯನು ನವಲಗ್ಗಗಳೇವರಂಬರಂಕಾಣ್ಬ ಬಗೆಯಿನ್ನಂ | ಶ್ರೀಪಗ್ಗಾಪರೇ  
ತಯ್ಯನವೆದೆನಂಕಯ್ಯ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 467ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಮತ'ವಜ್ರವಿಘ್ನಗಾಮುಖ್ಯ ನುಮದ್ವಯ್ಯಸುಖಸ್ಥಿತಿವ್ರತಕೇಣ್ಣಾರ್

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಪ್ರಲಿಂಗ ಲಯ್ಯ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 409ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಕೃಷ್ಣ ದೇವ

ಆವೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

[illegible]

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 471ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.  
ಶ್ರೀವಿಠಲಸಿಂಗಯ್ಯ



## 473

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಕತ್ತಯ್ಯ

## 474

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 472ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ ಕೆಳಗಡೆ.

<sup>1</sup> ಪ್ರಳಿಕೋರಯ್ಯಂಮಹದ್ವಜದೋಜ . | <sup>2</sup> ಮಣಿವಿತಾನದೋಜತೇಜಂ

## 475

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 445ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಕೊಪಣತೀರ್ಥದ

ದೊಡ್ಡ ಜೆಟ್ಟ .

## 476

ಗೋಮೆಟ್ಟೇಶ್ವರ ಸ್ವಾಮಿಯು ಇದಿರಿಗೆ ಬಾಗಿಲೊಳಗೆ ಎಡಗಡೆ ಚಿಕ್ಕ ಘಂಟೆಯ ಮೇಲೆ.

<sup>1</sup> ಬಂನಮೋಶಿಧೈಬ್ಬ

<sup>3</sup> ಪುಬ್ಬಳ್ಳಿ ಸ್ಮರಣಾರ್ಥಚಿಂ | ಮಾತಪ್ಪಾಅರ್ಪಣ

<sup>2</sup> ೦ || ಶ್ರೀಗೋಮೆಟ್ಟೇಶ್ವರನಧರಣಪ್ಪಾಸೂಜ || ೦ . |

<sup>4</sup> ಪುಬ್ಬಳ್ಳಿ

## 477

ಅದೇ ಜೆಟ್ಟದ ಮೇಲೆ ಗುಳಕಾಯಜ್ಜಿ ವಿಗ್ರಹದ ಎಡಪಕ್ಕದಲ್ಲಿ.

<sup>1</sup> ಶ್ರೀಮಲ್ಲಿಸೆಟ್ಟಯ್ಯಮಗಳಾದ

<sup>2</sup> ರ . ಯಿಗಳನಿಸಿಧಿ

## 478

ಅದೇ ಜೆಟ್ಟದ ಮೇಲೆ ದೊಣೆಗೆ ಪಶಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ ಮಂಟಪದ ಬಳಿ.

ಕಾಲ . ಕರ . ಹ . ಲನೆರುವಾದ . . . . . ಳಮರ . ವಗೆ . ಚಲಿ . ಕಸ . ಯಗಡೆಗೊಡಗಂ . . . . . ನಂಟಪಂ . ನ  
ಬಾನ . . . . . ಜಿದಯುಗಲನ . . . . . ಚಂದ . ಪ್ಪಂಕೆಂಚಗೊಡಗರು . . . . . ಯಂಕ . . . . . ಧಾರ  
ಯ . . . . . ದ

## 479

ಅದೇ ಜೆಟ್ಟಕ್ಕೆ ಹತ್ತುವಲ್ಲಿ ಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ 1ನೆಯ ತೋರಣ ಕಂಭಕ್ಕೆ

ಬಲಗಡೆ ಚಕ್ರಭೀಮನಕೋಟೆಯ ಚಿತ್ರದ ಮೇಲೆ.

ಪಣ್ಣಿತಯ್ಯ .

ಶ್ರವಣ ಬೆಳ್ಳೂಳೆ ಮಠದಲ್ಲಿರುವ ನದಿ-ಮಾನಸಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಿಯ ಹಿಂದೆ.

- 481

ಅದೇ ಮಠದಲ್ಲಿರುವ ಚಂದ್ರನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳೆಯು ಹಿಂದೆ.

1. ஸ்ரீ அந்நாயாய நம: || கஞ்சாஸக்தியிகாஸக்திவஸதொதூவஹஸ்காஷாணிதெ | ஸாஸ்வா  
ஹநஸகந்ரபஸவதாஸக ஸஜாயாதெ | 1 || ஸகாஸவிஸ்தியுதாஸ்தஸதஸஹஸ  
யாமகாஷாணிதெ | ஸ்ரீவஜ்ஜாதஜி  
2. நவதிரொக்ஷமதாஸெ வ ஸஜாதெ || 2 || ஸகந்ருநஸதகாஸ்தஸவாஜிமதாஸகெ வ ஸம்மா  
ணிதெ | ஸவம் ப்ரவதூஜாதெ நவநாஜாஸெ ஸஜாயாதெ || 3 || ஜீதெ ஜாஸி ஸிதெ  
வகெக்ஷ வகுணிஜாயாநியெள வ  
3. ந: | சுவாதாஸீதி விஸுாதஸெஸுமெ நமநெ ஜெம் || 4 || ஸ்ரீவாஸகீதீம்மாஸாஸவெ  
வாஸிஸுஜீயம்ஷாம் | ஜெநாஸஸஜெஸு ஸஹிஸாஸவாஸிநாம் || 5 || கும்ஸகொண  
வாஸாஸ ஸ்ரீ  
4. நெகாஸாஸகீஸாஸா | ஸாஸயாஜாஸ ஸஸிஸம் வந்நாயஜிதெஸிந: || 6 || ப்ரதிஜா  
வகுவக்ஷிதுவகுஜாதெஸெ ஸாஸவெஸெய | வஜஸம்ஸாஸகாஸாஸாஸநாய  
5. ஸிவாயவ || 7 || ஸம்ஸுயாஸ





## 484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ  
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

<sup>1</sup> ಶ್ರೀಮದ್ವೇದಾನ್ವಿತಭಟ್ಟರಕರಗುಡ್ಡಮಠಭಟ್ಟಕವಿತವಾ

<sup>2</sup> ದಯತೀರ್ಥದಬಸದಿಗೆಕೊಟ್ಟಳ

## 485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ  
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

<sup>1</sup> ಶ್ರೀಮತ್ಕಣ್ಣಿಬೆಕ್ಕನೈಯರುಕಳಸ

<sup>2</sup> ತವಾದಿಯತೀರ್ಥದಬಸದಿಗೆಕೊಟ್ಟಳ

## 486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಕ್ಕಿಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾದಗಳ ಸಕ್ಕದಲ್ಲಿ.  
ಮಲ್ಲಿವೇಣ

## 487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಶಾಸನಕ್ಕೆ ಪೂರ್ವ.

ವೀರಣ್ಣ

## 488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಣ್ಣನ ಕೊಳಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

<sup>1</sup> ಚಿಕಣನತಮ

<sup>2</sup> ಚೆನ್ನಣನಕೊಳ

## 489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

<sup>1</sup> ಪುಟಸಾಮಿಚೆನ್ನೇಣ

<sup>2</sup> ನಮುಟವಕೊಳತೋಟ

## 490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

<sup>1</sup> ಚಿಕಣನತ . .

<sup>2</sup> ಚೆನ್ನಣನಕೊಳ

## 491

ಅದೇ ಗ್ರಾಮದ ಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಶ್ರೀ ರಾಧೀರ

## 492

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಲೋಕ್ತಿದೊಣೆಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

ಸಾಸಿರ ಗದ್ಯಾಣ ಅ

ಅದೇ ಗ್ರಾಮದಿಂದ ಜಿನನಾಥಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಜಲದಗುಂಡಿ ಮೇಲಿನ ಬಂಡೆಯ ಮೇಲೆ.

ಹಾಲೋಪಿತಿ

ಅದೇ ಜಲದಗುಂಡಿಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

<sup>1</sup> ಶ್ರೀ ಜಿನಾಥಪು | <sup>2</sup> ರದ ನೀಮೆ

ದೊಡ್ಡ ಬೆಟ್ಟದ ಮೇಲೆ ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿ ಬಳಪ್ರಾಕಾರದ ಹೊರಗೆ  
ವಾಯವ್ಯಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

- <sup>1</sup> ವಿರೋಧಿಕ್ರತುಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶುದ್ಧ ೧೦ ಶ್ರೀಮೂಲಸಂಘ ದೇಸಿಗಣ ಪುಸ್ತಕಗಚ್ಛ ಕೊಂಡ
- <sup>2</sup> ಕುಂದಾನ್ವಯದ ಶ್ರೀಮದ ಆಭಿವವಪಂಡಿತಾಚಾರ್ಯರ ಶಿಷ್ಯ ಸಂವ್ಯಕ್ತಚೂಡಾಮಣಿ
- <sup>3</sup> ಎನಿಸಿದ ಆ ಭವ್ಯೋತ್ತಮನು ತಲೆಹದ ನಾಗಸೆಟ್ಟಿಯ ಸುಪುತ್ರ ಪಾಣಸೆಟ ಶ್ರೀಗುಂಟನಾ
- <sup>4</sup> ಥಸ್ವಾಮಿಯ ಪೂಜೆಗೆ ಸಂಪಗೆಯಮರನ ಬಲಿ ಸಮರ್ಪಿಸಿದ ಸಲದಿಂದ ಜಿನೇಶ್ವರನ ಚರಣಸ್ತ
- <sup>5</sup> ರಣಾಂತಃಕರಣನು ಸುಖಸಮಾಧಿಯಿಂದ ಸುಗತಿಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಮಂಗಳ
- <sup>6</sup> ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 495ನೆಯ ಶಾಸನಕ್ಕೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ.

- |                                       |  |
|---------------------------------------|--|
| <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮತು ಜಿನ       | <sup>5</sup> ವತ್ಸರದ ವೈಸಾಖಸುದ್ಧ ೧೦ ಸಕ್ರವಾ         |
| <sup>2</sup> ಸಿನಿಭಟಾರಕ ಪಟ್ಟಾಚಾರ್ಯ     | <sup>6</sup> ರದಿನ ದರುಶನವ ಮಾಡಿದರು                 |
| <sup>3</sup> ಯ್ಯರೂ ಕೋಲಾಪುರದವರೂ (ದ     | <sup>7</sup> ಸಿ . . . ದ . . . . . ಕೋಟೈ . . . . . |
| <sup>4</sup> ಸರೂ) ಸಂಗ ಸಸವಾಗಿ ರೌದ್ರ ಸಂ |  |

ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಬಲಗಡೆ ಸೋಪಾನವಿರುವ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಪೂರ್ವದಿಕ್ಕಿನ  
ಕಂಭದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| <sup>1</sup> . . ಶ್ರೀವೈಯಸಂವತ್ಸರದ ಮಾ | <sup>6</sup> ನಾಲು ಅಜುಮಂದಿ ಕೆ    |
| <sup>2</sup> ಘಶುದ್ಧ ೧೩ನೆಯ ತ್ರಯೋ     | <sup>7</sup> . ಥ . . . . .      |
| <sup>3</sup> ದಶಿಯಲು ಓಜಕ್ಕುಳ . .     | <sup>8</sup> . . . ದಕ . . . . . |
| <sup>4</sup> ಲಸೆಟ್ಟ ಪದ್ಮಾವತೀ ವಜ್ರಕ  | <sup>9</sup> . . ದ . . . . .    |
| <sup>5</sup> ಚಾ . ಕ . . . . . ಮಪ್ಪ  |                                 |

ಅದೇ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಮಧ್ಯದ ಕಂಭದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- |  |                                     |
|--|-------------------------------------|
| <sup>1</sup> ಶ್ರೀ ವೈಯಸಂವತ್ಸರದ ಮಾಘ      | <sup>6</sup> ಮಯಸೆಟ್ಟ ಗೋವ್ವಟನಾಥನ ಪಾ  |
| <sup>2</sup> ಸುಧ ೧೩ನೆಯ ತ್ರಯೋದಿನ        | <sup>7</sup> ದದ ಮುಂದೆ ತಸಾ . ಯನಾಗಿಕಂ |
| <sup>3</sup> ಯಲು ಕಿರಿಯ ಕಾಳಣಸಿ          | <sup>8</sup> ಬಯ . . . . .           |
| <sup>4</sup> ಟಯರ ಅಳಿಯಂದಿರು ಸೆಟ್ಟ       | <sup>9</sup> ದಿದನು                  |
| <sup>5</sup> ನೇಮಣಸೆಟ್ಟಯರ ಮಗ ಸೆಟ್ಟ ಬ್ರಂ |                                     |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಶಿಮ ಕಂಭದ ಬುಡದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ)

- 1 ಸಂಭಮಸ್ತು | ವಿಕ್ರಮನಾಮ
- 2 ಸಕಿವ . . . . .
- 3 . . . . .
- 6 ರಾಜ್ಯ . . . . .
- 7 . . . . .

(ಉತ್ತರಮುಖ)

- 15 ಸಕ . . . . .
- 16 ನನಮಿ . . . . .
- 17 . . ರ . . . . .
- 18 ಡಿಚಲು . . . . .
- 19 . . . ಉ . . . . .

ಮೆರದ ಬಲಗಡೆ ಮಂಟಪದಲ್ಲಿರುವ ಮೆರದ ತೇರಿಸ ಮುಂಭಾಗದ ಪಟ್ಟಿಯ ಮೇಲೆ.

- 1 ಶಾಲಿನಾಹನ ಶಕ ೧೧೦೦ನೆ
- 2 ವಿಕ್ರಮನಾಮ ಸಂವತ್ಸರ
- 3 ದ ವಾಘ ಶುದ್ಧ ೫ ಲ್ಲವಿ

- 4 ರಾಜೇಂದ್ರಪ್ರಭುಟೆಯಲ್ಲಿರು
- 5 ವ ರಾಯಣ್ಣ ಕಟ್ಟಿ ಅತ್ತಿಗೆ
- 6 ಜಿನಮನ ಶೇವರ್ತ ||





# CORRIGENDA.

## Introduction

|                 |     |                |      |                 |
|-----------------|-----|----------------|------|-----------------|
| page 33 line 36 | For | 5              | read | five            |
| 36 „ 14         | „   | Bhadrabahu     | „    | Bhadrabāhu      |
| 37 „ 38         | „   | Hggaḍḍēvankōṭe | „    | Heggaḍḍēvankōṭe |
| 41 „ 32         | „   | Murya          | „    | Maurya          |
| „ „ 40          | „   | E. C. V.       | „    | EC, V,          |
| 43 „ 21         | „   | on the one     | „    | on one          |
| 60 „ 29         | „   | Siva           | „    | Śiva            |
| 67 „ 39         | „   | defated        | „    | defeated        |
| 73 „ 33         | „   | engraved       | „    | engraved        |
| 83 „ 18         | „   | Kolhapur       | „    | Karhād          |

## Translations

|                |     |   |      |  |
|----------------|-----|---|------|--|
| page 9 line 27 | For | 1000  | read | 970  |
| 16 „ 28        | „   | He was also known as &c                       | „    | In his line was Umāsvāti<br>&c. Also p. 21, l. 9;<br>and p. 51, l. 34.   |
| 18 „ 24        | „   | disciple                                      | „    | disciples  |
| 19 „ 1         | „   | to the Rūpanārāyaṇa-basti,                    | „    | to Rūpanārāyaṇa's <i>basadi</i>  |
| 25 „ 41        | „   | Kolhapur                                      | „    | Karhād   |
| 40 „ 12        | „   | likewise made a grant                         | „    | maintained the grant   |
| 42 „ 33        | „   | <i>pāvuggamaṇa</i>                            | „    | <i>pāvuggamaṇa</i>   |
| „ „ „          | „   | <i>prāṇōtkramaṇa</i>                          | „    | <i>prāṇōḍgamana</i>  |
| 46 „ 10        | „   | of the Śrisangha bowed                        | „    | of the great Śrisangha   |
|                |     | to by Gandhavarma                             |      | Gandhavarma  |
| 56 „ 9         | „   | be lord                                       | „    | the lord   |
| 65 „ 28        | „   | 2   | „    | (2)  |
| 77 „ 8         | „   | 1000  | „    | 980  |
| 78 „ 4         | „   | 159   | „    | 159 (68)   |
| „ „ 36         | „   | 1,4   | „    | 14   |
| 97 „ 4         | „   | (? arbour)                                    | „    | (? upper storey)   |
| 103 „ 24       | „   | Who can thus make a<br>great <i>śāsana</i> &c | „    | Who can thus make a tem-<br>ple of the Yama to the race<br>of Cupid (Jina), a great<br><i>śāsana</i> , a group of &c |
| 105 „ 32       | „   | feeding-house                                 | „    | almshouse  |
| 111 „ 14       | „   | bees to                                       | „    | bees at  |
| 115 „ 4        | „   | <i>śayas</i>                                  | „    | <i>śalyas</i>  |
| „ „ 10         | „   | final,  | „    | final  |
| „ „ 11         | „   | the authors                                   | „    | authors  |
| „ „ 16         | „   | Gangavati                                     | „    | Gangavati ;  |
| 116 „ 37       | „   | Yuva—Śaka                                     | „    | Yuva-Śaka  |
| 117            |     |   |      | Omit foot-note,  |
| 122 „ 22, 27   | „   | 1145  | „    | 1130   |
| 150 „ 1        | „   | 346 (137)                                     | „    | 346 (137a)   |
| 152 „ 31       | „   | siezed  | „    | seized   |
| 166 „ 10       | „   | elder   | „    | eldest   |
| „ „ 22         | „   | right   | „    | rite   |
| 170 „ 4        | „   | 1120  | „    | 1180   |
| 171 „ 27       | „   | 1250  | „    | 1200   |





## INDEX.

Of the groups of figures that follow the words, the first refers to the number of the inscription in which the word occurs and the rest to the number of the pages of the Kannaḍa texts. Each group is separated from others that follow by a semi-colon. I. denotes Introduction and the figures that follow indicate the number of the page in which the word occurs.

The following abbreviations are also used :—

Chāl.=Chālukya; ch.=chief; di.=division; disc.=disciple; dyn.=dynasty; f.=female; g.=god; gen.=general; gu.=guru; Hoy.=Hoysāḷa; J.=Jaina; k.=king; m.=male; min.=minister; My.=Mysore; pl.=place; Rāsh.=Rāshṭrakūṭa; s. a.=same as; S. B.=Śravaṇa Beḷgoḷa; te.=temple; Vij.=Vijayanagar; vi.=village.

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By the same author.

ARCHITECTURE AND SCULPTURE IN MYSORE.

NOS. I, II AND III.

(On sale by the Curator, Government Book Depot, Bangalore.)

EXTRACTS FROM OPINIONS OF SCHOLARS AND THE PRESS.

No. I.

THE KESAVA TEMPLE AT SOMANATHAPUR.

The printing, paper and half-tone plates all are of the best quality, and the account of the building and sculptures is adequate. The publication does credit to all concerned.—*Dr. Vincent A. Smith, M. A., C. I. E.*

Both the contents and the attractive get-up of the book make it a most welcome publication to all lovers of ancient Indian art.—*Dr. J. Ph. Vogel.*

It was a happy idea to issue these descriptions separately, and the result is admirably successful.—*Dr. L. D. Barnett.*

It is an excellent work both on the architectural, and also on the historical and archaeological, side. The plates and photographs are admirable. The illustrations of signed works of art are a most interesting feature. Your past and present researches in this line will some day lead to a biographical history of Indian art (at least for some periods and areas). I hope that the Series will be maintained with the same success which has attended the 'Government Oriental Library Sanskrit Series', with great credit to the State.—*Dr. F. W. Thomas.*

The illustrations are beyond all praise and could not be surpassed.—*Mr. L. Rice, C. I. E.*

The great archaeological wealth of the State of Mysore is only now coming to light, thanks to the labours of Mr. R. Narasimhaachar, M.A., M.R.A.S., who, under encouragement of the enlightened Government of the State, has taken in hand a systematic study of the ancient monuments in which the country abounds. A few of them have been briefly referred to before in the works of Fergusson, of Mr. and Mrs. Workman and of Mr. Rice in his volumes of the *Epigraphia Carnatica*. More detailed accounts are now appearing in the annual Archaeological Reports of Mysore, and the State has further arranged to issue a few special short monographs, fully illustrated, of the more notable structures of the Hoysala and Dravidian types dealing in some detail with both the architecture and sculpture of the buildings. It is contemplated later to prepare a complete monograph on Hoysala architecture in Mysore. The first of the short monographs referred to is on the Kesava temple at Somanathapur, a photograph of which we reproduce from the monograph. It is a typical structure of the period, possessed of great beauty and in a good state of preservation.—*Indian Engineering.*

Rao Bahadur Narasimhaachar has undertaken to issue about half a dozen short monographs, with suitable illustrations, on the notable buildings of the Hoysala and Dravidian styles. The present monograph on the well known Kesava temple is the first of the Series. The printing of the text and the illustrations has been very neatly executed by the Mysore Government Press at Bangalore.

The illustration of the two towers which Mr. Narasimhaachar gives fully bears out the praise bestowed on them by Workman in his *Through Town and Jungle*. The illustrations of images and inner details (which are accessible only to a Hindu writer) bring us in closer

touch with the temple. Many of the images are signed by the artists. The image of Venu-Gopala is the most elegant of the illustrated specimens. The exquisite ceilings would furnish fine models for modern buildings.—*Indian Antiquary*.

We are glad to note that the Government of Mysore have begun to adopt the suggestion which we have on many occasions made in our columns in reviewing the progress of the Archæological Survey of Mysore on the desirability of issuing monographs on individual works of sculptural and architectural merit with which the State abounds. The first monograph of the proposed Mysore Archæological Series is devoted to the Kesava temple at Somanathapur. The temple, which dates back to the 13th century, is a splendid example of the Hoysala style of temple architecture. Rao Bahadur R. Narasimhachar, the author of the monograph, has embodied in it many photo-plates giving various views of this admirable temple on which generations of the best Indian artisans of old appear to have lavished their technical and artistic skill. There is a complete account of the temple, traditional and historical, as well as based on the inscriptions copied from the temple, given in the monograph. We are glad that what has been successfully attempted and carried out in the case of the Somanathapur temple is to be done in the case of numerous other temples in the State, the historical importance and structural merits of which have attracted the attention and the admiration of antiquarians all the world over.—*Madras Mail*.

We cannot sufficiently praise Mr. R. Narasimhachar for his indefatigable exertions in the exploration of the artistic treasures of Mysore. The annual Administration Reports of the Archæological Survey of Mysore published under his superintendence have for a long time been famous for their varied interest and the wealth of information they contain, and have rightly attracted the attention of scholars both in and outside India. Mr. Narasimhachar has thought it right to publish a series of monographs on the different kinds of architecture in Mysore. The first of the series is entitled the "Kesava Temple at Somanathapur". The temple is of extraordinary beauty both from the architectural and sculptural point of view. To give a true idea of the size, construction and artistic beauty of the temple to those who have not actually seen it one should reproduce all that is written in the monograph. We recommend its study to all lovers of History and Art.—*United India and Native States*.

A detailed description is given of the temple, its dimensions, its sculptures, its inscriptions. Twenty-three unusually good reproductions from photographs illustrate the text. Special congratulation is due to Mr. T. Namassivayam Pillai, who prepared them. We have also a ground plan of the temple, a summary of the contents of the main inscriptions, and the Sanskrit text of those parts of the inscriptions which are written in that language.—*New India*.

The charming volume before us is the first of the Mysore Archæological Series: *Architecture and Sculpture in Mysore* and has appeared not a day too soon. It is a matter of no small gratification to us to welcome the present volume which is sumptuously provided with photos of all that is best and most interesting in the supremely beautiful and captivating edifice at Somanathapur. No one who studies the illustrations in the book can fail to feel increased pride for the country which possesses such treasures and for the race which produced such artists. Indeed books of this kind help to fan the fire of patriotism and quicken national revival, and we cannot be too grateful to Mr. Narasimhachar for the very valuable volume he has presented to his countrymen. We hope that the Mysore Government will make it possible for him to bring out quickly the other volumes of the Series.—*Mythic Society's Journal*.

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## No. II.

## THE KESAVA TEMPLE AT BELUR.

Your excellent monograph on the Belur temple is a worthy companion to its Somnathapur predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see p. 309 of my *Oxford History of India* for Abdur Razzak's visit to Belur.—*Dr. Vincent A. Smith, M. A., C. I. E.*

Your splendid monograph on the Kesava temple at Belur is a worthy successor to the many works with which you have enriched us. It is excellently planned, well executed, and the illustrations are well chosen and well done. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archaeological work conducted under your able guidance.—*Dr. Sten Konow.*

Another invaluable monograph.—*Dr. A. K. Coomaraswamy.*

Your book is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent.—*Dr. J. Ph. Vogel.*

I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysalas in the 12th century. From these illustrations that art is revealed to us full of power and beauty. No doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. The general spirit which inspired that magnificent Hoysala style is quite clear. I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country.—*Monsieur A. Martineau.*

I have to express my admiration for your splendid book.—*Dr. G. Jouveau-Dubreuil.*

Your monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters.—*Mr. L. Rice, C. I. E.*

I congratulate you on the excellent printing and appearance of your work.—*Sir John Marshall, Kt., C. I. E.*

This is the second monograph issued by the Mysore Archaeological Survey and will meet with as cordial a welcome as the first. In this monograph Rac Bahadur Narasimha-char has set a good example to independent workers by adopting a circumscribed field for examination and dealing with it thoroughly in the spirit alike of a historian and an artist. He gives the history of the temple and, as he goes along, connects the incidents mentioned in the epigraphs with the main line of history. There are about forty-five full page photoplates in the volume, which add immensely to its value. The inscriptions are appended to the end of the volume and students can verify for themselves the historical data on which the story of the temple is based.—*Madras Mail.*

In this beautifully illustrated and printed monograph, the most striking features of the temple are described. A copious appendix reproduces the inscriptions relating to the temple.—*Hindu.*

The striking feature of such publications from Indian States is that they reveal the familiarity of the writer with the subject, a familiarity more intimate than the best Western-born scholar can hope to display. When at the same time the material is handled in so



scholarly a manner and the faculty of selection is displayed in such an elegant form, the satisfaction of the reader is immense. In the present volume, the illustrations are notable examples of good work well carried out, and the letterpress accompanying is at once simple and scholarly. The enormous field yet to be worked in Indian archæology is falling into good hands so far as Mysore is concerned.—*New India*.

Under the encouragement given by the enlightened Government of Mysore, Rao Bahadur R. Narasimhachar has, by his able monographs, been able to unearth the great archæological wealth of the State of Mysore. The present work forms the second of the Mysore Archæological Series, and treats of the details of the Kesava temple at Belur. We owe a deep debt of gratitude to the author of this work for the great pains he has taken not merely to give us excellent photographs of the interesting portions of the temple, but also to give us an historical sketch of the same. The Belur temple claims to be one of the best examples of the decorative skill of a Hindu artist. A very detailed description of the temple and of its exceedingly fine sculptures and of the inscriptions is given in the book, and 45 excellent reproductions from photographs are given of the most striking features in it. The perforated screens are specially worth studying minutely. Books of this kind are urgently needed. For, they not only throw a flood of light on India's glorious past but inspire and quicken in her peoples a sense of national unity and patriotism. We therefore feel highly grateful to Mr. Narasimhachar for the very charming volume that he has brought out and we earnestly appeal to all lovers of history and art to make a detailed study of the same.—*Madras Times*.

The book has been written by an acknowledged expert on the subject. It is much too interesting to notice that the names of many of the artists are inscribed under the images and sculptures in general. It is also of interest to read the tradition about the artist's life. The author shows much industry and exhaustive research in the part of the work dealing with epigraphy.—*United India and Indian States*.

The learned author of the monograph, whose artistic discernment is scarcely inferior to his accuracy as a researcher, has made it possible for us to visualize inwardly the rich and delicate beauty of the temple at Belur by means of his vivid descriptions of its various parts and the splendidly got-up and copiously provided photographic reproductions.—*Karnataka*.

Mr. Narasimhachar's Annual Reports have already carried the fame of Mysore far and wide and we feel sure that this series of monographs will excite the admiration of all those who, in Europe, America or Japan, will have the good fortune to read them, for a country which centuries ago could produce these wonderful masterpieces. For the first time, the interior splendours of the Belur temple stand revealed to the world, as Mr. Narasimhachar has been able to get most successful photographs of the interior pillars and ceilings. A single glance at those illustrations is sufficient to show that hitherto the Belur temple has not been really known and its architectural beauties have remained a sealed book to the outside world. Mr. Narasimhachar's scrupulously minute description of the best features of the temple discloses a most loving, loyal understanding and appreciation of its work, and this loyalty more than anything else, is a secret of his fame as an archæologist.—*Mythic Society's Journal*.

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One has only to turn over the pages of this attractive publication and glance at the numerous illustrations (forty-five plates in all, mostly photographic) to realize that the Belur Temple is a veritable triumph of human skill and patience.

Mr. Narasimhachar and his assistant, Mr. T. Namassivayam Pillai, are to be heartily congratulated on their achievement. The book will appeal to all true lovers of Art no less than to all Oriental archæologists.—*Journal of the Royal Asiatic Society of Great Britain and Ireland*.

## No. III.

**THE LAKSHMIDEVI TEMPLE AT DODDA-  
GADDAVALLI.**

This monograph is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches.—*Dr. J. Ph. Vogel.*

Its get up is in every way satisfactory and the illustrations are most excellent. The temple is important from its early date in the Hoysala period.—*Mr. L. Rice, C. I. E.*

This is the third of Mr. Narasimhachar's valuable memoirs on individual temples in Mysore Territory. It describes a typical temple in the Hoysala style, one of four cells, a rare form, of which this is the only instance in Mysore. Altogether we have a valuable brochure in every sense.—*Indian Antiquary.*

This is another monograph devoted to systematic study of a typical temple in the Mysore State. The temple is said to be the only one of its kind in Mysore in the matter of its style of architecture. If historical temples are exhausted in this fashion by local investigations, the materials will soon be ready for a general history of the country for periods for which the available matter is at present very scanty.—*Madras Mail.*

The author of the work, Rao Bahadur R. Narasimhachar, is a veteran archæologist and epigraphist and, as usual in all his works, he has thrown plenty of labour into this publication. His repute as Director of Archæological Researches in Mysore has gone far and wide. The illustrations are highly attractive. The book will form a valuable addition to all libraries.—*Madras Times.*

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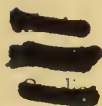






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